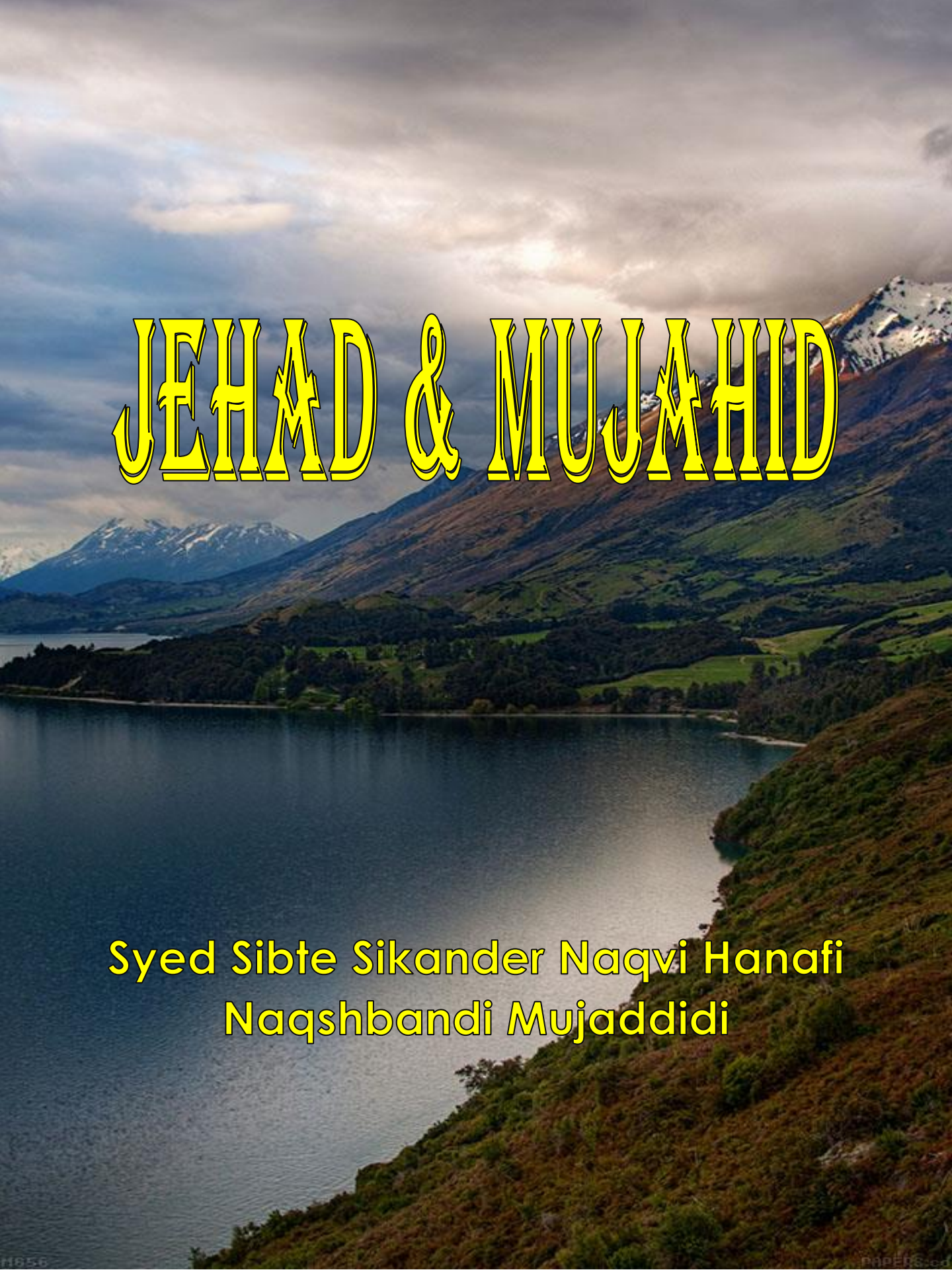
JEHAD & MUJAHID
Sikander Naqshbandi


JEHAD & MUJAHID
Syed Sibte Sikander Naqvi Hanafi
Naqshbandi Mujaddidi

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I dedicate this work firstly to

ALLAH (SWT) and then to my

beloved Father

Syed Sibte Hadi Naqvi (R)

May ALLAH forgive all his sins and admit him to the most dignified place in Jannat ul Firdous. Ameen!

Dedicated by his son

Sikander Naqshbandi

In the name of Allah, the Most Gracious, the Most Merciful

Jihad and Mujahid

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Duaa

Duaa has three results:
Either it is accepted,
or it is stored for the Hereafter,
Or it averts a calamity but is accepted

In the Name of Allah, the Most Gracious, the Most Merciful

فَقُلۡ حَسۡبِیَ اللّٰہُ ۫ لَاۤ اِلٰہَ اِلَّا ہُوَ ؕ عَلَیۡہِ تَوَکَّلۡتُ ؕ

وَہُوَ رَبُّ الۡعَرۡشِ الۡعَظِیۡمِ ﴿۱۲۹﴾

(Surah At-Tawbah - 129)

Say (O Muhammad ﷺ): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him, I put my trust, and He is the Lord of the Mighty Throne." (129)

Author's Presentation

اَلْحَمْدُ لِلّٰهِ نَحْمَدُ ہٗ وَ نَسْتَعِیْنُہٗ وَ نَسْتَغْفِرُہٗ وَ نؤمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیْہِ وَ نَعُوْذُ بِاللّٰهِ

مِنْ شُرُوْرِ اَنْفُسَنَاوَمِنْ سَیِّاٰتِ اَعْمَالِنَا مِنْ یَّھْدِ ہِ اللّٰهُ فَلَا مُضِلَّ لَہٗ وَ مِنْ یُّضْلِلْہُ

فَلَا ھَادِ یَ لَہٗ وَ نَشْھَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَ ہٗ لَا شَرِیْکَ لَہٗ وَنَشْھَدُ اَنَّ سَیِّد نَا

وَسَنَدَ نَا وَ نَبِیِّنَا وَ مَوْلَانَا مُحَمَّدً ا عَبْدُ ہٗ وَ رَسُوْلُہٗ صَلَّی اللّٰهُ تَعَالٰی عَلَیْہِ

وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَ بَارَکَ وَسَلَّمَ تَسْلِیْمًا کَثِیْرًا کَثِیْرًاO

اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِکُمْ وَاَنْفُسِکُمْ فِیْ سَبِیْلِ اللّٰهِ ؕ

ذٰلِکُمْ خَیْرٌ لَّکُمْ اِنْ کُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

(Surah At Taubah – 41)

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you knew. (41)

وَقَاتِلُوْا فِیْ سَبِیْلِ اللّٰهِ الَّذِیْنَ یُقَاتِلُوْنَکُمْ وَلَا تَعْتَدُوْا ؕ

اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ ﴿۱۹۰﴾

(Surah Al Baqarah – 190)

And fight those who fight you in the Way of Allah, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but another supplemented it].

اللّٰھُمَّ صَلِّ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَ عَلٰی اٰلِ سَیِّدِ نَا مُحَمَّدٍ کَمَا صَلَیْتَ
عَلٰی اِبْرَاھِیْمَ وَعَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ۔
اللّٰھُمَّ بَارِکْ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِ نَامُحَمَّدٍ کَمَا بَارَکْتَ
عَلٰی اِبْرَاھِیْمَ وَ عَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ

The word "Jihad" is used in English with the same meaning as in Arabic. When the same word is spoken in different languages, its meaning and connotation change. Jihad is a pillar of faith. There are two levels of faith: one is legal faith, based on how one is considered a Muslim in the world; for this reason, it is called Islam. This faith is confirmed by the confession of faith, achieved by reciting the Kalima. The word of Allah is the first pillar of Islam, along with four other pillars: prayer, fasting, Hajj (pilgrimage), and zakat, on which the structure of Islam is built. The second part of faith is "confirmation in the heart," which is related to the true faith, and it includes jihad in the way of Allah.

Jihad is the highest act of Islam, which is why it is a challenging and severe duty. Fulfilling this duty is difficult from beginning to end.

Allah Almighty has said in Surah At-Tawbah!

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا
بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ
وَلَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ
اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۱۲۰﴾

(Surah At-Tawbah - 120)

It was not becoming of the people of Al-Madinah and the Bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad ﷺ when fighting for Allah's Cause, and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allah, nor take any step to raise the anger of disbelievers, nor inflict any injury upon an enemy. Still, it is written to their credit as a deed of righteousness. Indeed, Allah wastes not the reward of the Muhsineen. (120)

In the Hadith Sharif, it is narrated from Hazrat Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: "Going out in the way of Allah (for Jihad) in the morning or the evening is better than the world and what is in it. A place in Paradise equal to the bow or staff of one of you is better than the world and what is in it. If a woman of Paradise were to look into the earth, it would be illuminated between the earth and the sky and filled with fragrance, and the headscarf on her head would be better than the world and what is in it.
(Sahih Bukhari, Kitab al-Jihad)

An attempt has been made in this book to present the actual reality of Jihad in the light of the Quran, the Hadiths and Sunnah of the Messenger of Allah (ﷺ), and the sayings of the Companions. We pray to Allah Almighty to guide our efforts and grant us the ability to hold beliefs in accordance with correct Islamic teachings and to speak the truth. We pray to Allah Almighty to grant us the ability to reflect on reforming ourselves, to understand the importance of Jihad without waiting for the emergence of the Dajjal, to correct the corruption in our hearts, and to protect us from external and internal temptations. (Amen)

I request that readers refrain from reading this book briefly if they want to benefit from it in the true sense. In some places, readers may feel the subject is repeated; this is not by mistake but intentional, to ensure the matter is well remembered.

Whatever qualities there are in this book are the result of the gift of Allah Almighty, the love of His beloved Prophet ﷺ, and the compassion of my Sheikh Tariqat, Professor Dr. Hafiz Munir Ahmed Khan (db), and the shortcomings are due to my shortcomings. I pray to Allah Almighty to grant me His mercy and blessings and to give me an understanding of the religion in the true sense, to grant me the ability to follow the Messenger of Allah ﷺ and his companions and to make it a treasure for me in the Hereafter. Amen

Allah Almighty has said in Surah Hud!

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

(Surah Hud: 88)
I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust, and unto Him, I repent. (88)

Prayer Seeker

Sikander Naqshbandi *(may Allah forgive him)*

26th Jumadi ul Awwal 1446AH Thursday
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Chapter One

Jihad

Even if the whole world turns
against you in the path of
truth,
have faith that
Allah
is with you.

The literal meaning of Jihad

Jihad means excellent effort and hardship. Dictionaries explain the literal meaning of Jihad using these words.

بذل اقصى ما يسطيعه الانسان من طاقته لنيل محبوب او لدفع مكروه

A person's utmost effort to achieve something he desires or to avoid something he dislikes

The Islamic meaning of Jihad

All jurists agree that Jihad in Shariah means fighting in the way of Allah and supporting Him.

1. In Hanafi jurisprudence, jihad is the use of one's life, wealth, tongue, and other things to the fullest extent in fighting in the way of Allah, the Almighty. (Al-Badaya wa al-Sanaia)
   The meaning of jihad is to invite the disbelievers to the true religion and fight them if they do not accept it.
   (Fath al-Qadeer)
2. In Maliki jurisprudence, jihad means the Muslims fighting the disbelievers for the sake of the religion of Allah.
   (Hashiah al-Adawi. Sharh al-Sagheer)
3. In Shafi'i jurisprudence, the religious meaning of jihad is to devote one's total effort to fighting the disbelievers.
   (Fath al-Bari)
4. In Hanbali jurisprudence, jihad means fighting the disbelievers.
   (Matalib al-Awla al-Nabi)

Permission to fight with Infidels

Despite the treaties with the polytheists of Medina and the Jews, the Muslims and the Messenger of Allah (ﷺ) were in great danger in Medina. He (ﷺ) was living a very cautious life. The companions (RA) used to keep watch at night to protect him. The Quraysh of Makkah were always threatening. Allah Almighty permitted the Muslims to fight the infidels, and the Almighty said:

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۗوَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿٣٩﴾

(Surah Al-Hajj – 39)

Permission to fight (against disbelievers) is given to those (believers) who are fought against because they (believers) have been wronged, and indeed, Allah can provide them with victory. (39)

When the permission to fight was revealed in 1AH, 623AD, the Muslims wisely planned to confront the Quraysh of Makkah. It had two primary missions.

1. Treaties of friendship, cooperation, and non-war were concluded with the tribes living around the trade routes of Quraysh or in the area between these routes and Medina.
2. Sending patrols on these trade routes.

As part of the first plan, agreements were concluded with the surrounding Jews, including a friendship, cooperation, and non-war pact with the tribe of Jahaniyah. The route to Medina, in general, and the route to Makkah, in particular, were kept under close watch, and the movement of the Quraysh was kept under close watch. The polytheists and Jews of Medina and the surrounding Bedouin tribes were made to realize that the Muslims were powerful and that they had now been relieved of their old weakness. They were to be persuaded to make peace by endangering the economic and financial interests of the Quraysh. Who were still determined to eradicate the Muslims, and the Muslims should be free to spread the message of Allah throughout the Arabian Peninsula.

The commandment of the obligation of Jihad

After the martyrdom of Hazrat Abdullah (RA) bin Jahesh (RA), the commandment of the obligation of Jihad came in Shaban 2AH / 426AD, and Allah Almighty said:

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ
الْمُعْتَدِيْنَ ﴿١٩٠﴾ وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ
مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ۭ
كَذٰلِكَ جَزَاۗءُ الْكٰفِرِيْنَ ﴿١٩١﴾ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٢﴾ وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ
فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ۭ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَي الظّٰلِمِيْنَ ﴿١٩٣﴾

(Surah Al-Baqarah, 190-193)

And fight those who fight you in the Way of Allah, but transgress not the limits. Indeed, Allah likes not the transgressors. [This Verse is the first one revealed in connection with Jihad, but another supplemented it. (190) And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-Al-Haram (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. (191) But Allah is Oft-Forgiving, Most Merciful if they cease. (192) And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah), and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimeen (the polytheists and wrong-doers). (193)

A few days later, other verses were revealed that explain the method of war, encourage it, and present some rulings.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ۭ حَتّٰٓى اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۤ فَاِمَّا مَنًّۢا بَعْدُ
وَاِمَّا فِدَاۗءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ۭ وَلَوْ يَشَاۗءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا
بَعْضَكُمْ بِبَعْضٍ ۭ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيْهِمْ وَيُصْلِحُ
بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ

يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿٧﴾

(Surah Muhammad: 4 - 7)

So, when you meet (in the fight — Jihad in Allah's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). After that (is the time) either for generosity (i.e., free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus, [Allah orders you to continue carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hellfire or at least come under your protection]. Still, if it had been Allah's Will, He Himself could have punished them (without you). But He lets you fight, to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. (4) He will guide them and set their state right. (5) And admit them to Paradise, which He has made known to them (i.e., they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir) (6) O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm. (7)

After that, He condemned those who avoided the war as follows:

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْلَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَآ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۭ فَاَوْلٰى لَهُمْ ﴿٢٠﴾

(Surah Muhammad: 20)

Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad — holy fighting in Allah's Cause) is mentioned (i.e., ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites) to listen to Allah and to obey Him. (20)

Musnad Ahmad, it is narrated by Hazrat Ibn Abbas, Hazrat Abu Hurairah, Hazrat Aisha Siddiqah, Hazrat Abu Bakr Siddiq, Zuhri, Saeed bin Jubayr, Mujahid, Urwah bin Zubayr, Zaid bin Aslam, Qatadah, Muqatil bin Hayyan and other Salaf that the first verse to be revealed in permitting jihad was this:

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۭ وَاِنَّ اللّٰهَ عَلٰي نَصْرِهِمْ لَقَدِيْرُۨ ﴿٣٩﴾ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۭ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۭ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ۭ

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

(Surah Al-Hajj: 39 - 41)

Permission to fight (against disbelievers) is given to those (believers) who are fought against because they (believers) have been wronged, and indeed, Allah can give them victory. (39) Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people through another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much, would indeed have been pulled down. Verily, Allah will help those who help His (Cause). Indeed, Allah is All-Strong, All-Mighty. (40) Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat. [i.e., to perform the five compulsory congregational Salat (prayers) (the males in Masajid)], to pay the Zakat, and they enjoin Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkir (i.e., disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures). (41)

The way the verses related to war were being revealed, it was felt that a major war was about to take place and that this victory would be for the Muslims. By considering these verses, it seems that Allah was somehow considering it as a sign to the Muslims that just as these polytheists had driven you out of there, you should also drive them out; then, in some way, they were being ordered to imprison and bind them and crush the opponents. This indicates that the final victory, In-Sha-Allah, would be for the Muslims.

Imam Sarkhsi (ra) says that jihad is an obligation and a decision made by Allah Almighty. The one who denies Jihad will be an infidel, and the one who is stubborn towards Jihad will be misguided. (Fath al-Qadeer)

The effects of jihad on human life

Jihad develops the believer's feelings of bravery and a willingness to sacrifice life and property. Through jihad, Islam trains Muslims to be steadfast. It protects self-respect and self-reliance. Jihad teaches man responsibility. This feeling is created in man; if he sees any wrongdoing or injustice being done to someone, he immediately gets ready to stop it. Jihad elevates man's status.

Imam Zuhri (ra) says that Hazrat Saeed bin Musayyab (ra) went to war even though one of his eyes had already been lost in a battle. He was told that he was disabled, that you should rest, and that many people were ready to go out. He said, no, Allah Almighty has told everyone, light and heavy, to go out. If I cannot fight, then what will happen? I will increase the number of Muslims and protect their belongings. These were the people who understood the importance and virtue of jihad, and they were utterly convinced that Allah and His Messenger (ﷺ) had indeed spoken the truth.

History is witness to the fact that it has happened time and again that despite the small number of Muslims, few weapons, and means, they have defeated great powers due to their strength of faith and spirit of jihad and courage. If that spirit had still been there today, then even today, Muslims would have been destined for success, as we have seen in Afghanistan.

Jihad

Jihad is an Arabic word derived from the root word "جهد." Jihad means to strive, but in the literal sense, jihad means to fight when the religion of Allah Almighty, Islam, is threatened by enemies who are bent on eradicating it. At that time, fighting with the infidels to keep the candle of the religion of truth burning was the only way to ensure that the religion preferred by Allah Almighty in this world remained in its original state.

Human law, the foundation of civilization, is based on the respect and protection of human life and blood. In all the Sharia, religions, and laws that have come into the world to this day, this fundamental right of man has been given a primary status. A law that does not respect the sanctity of human life can never be called the law of a civilized society. Human killing has been considered cruelty and callousness in every culture. Every battle that is fought against the oppressors and corrupters to help the weak and helpless people and to support the oppressed has been considered fighting in the way of Allah. This war is not actually for those who are surrounded but for Allah alone, and it is commanded to continue this war until the cycle of oppression and oppression against the innocent servants of Allah for selfish purposes is stopped. Allah Almighty intends that retreating from any battle based on truth can have terrible consequences.

Jihad means devoting one's full effort and energy to a cause. In the terminology of Sharia, spending one's life, wealth, tongue, and pen to raise the word of Allah Almighty and eliminate the power of the enemy so that the world returns to the oneness of Allah once again is called *Jihad*.

Thus, every effort that is made to uphold the religion of Islam, suppress the enemies of Allah, and oppose oppression is Jihad. Jihad can only be done by exalting the name of Allah Almighty and His commands. Wars fought for the sake of nationalism, power, and wealth are not jihad in any way. They are openly against humanity, but rather, they are a declaration of war against Allah Almighty.

There are two forms of jihad: defensive jihad and proactive jihad:

Defensive jihad:

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۱۹۰﴾

(Surah Al Baqarah – 190)

And fight those who fight you in the Way of Allah, but transgress not the limits. Indeed, Allah likes not the transgressors.

[This Verse is the first one revealed in connection with Jihad, but another supplemented it].

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ﴿۳۹﴾ اَلَّذِيْنَ اُخْرِجُوْا مِنْ
دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّاۤ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ
صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿۴۰﴾

(Surah Al-Hajj: 39 - 40)

Permission to fight (against disbelievers) is given to those (believers) who are fought against because they (believers) have been wronged, and indeed, Allah can provide them with victory. (39) Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people through another, monasteries, churches, synagogues, and Masajid, wherein the Name of Allah is mentioned much, would indeed have been pulled down. Verily, Allah will help those who help His (Cause). Indeed, Allah is All-Strong, All-Mighty. (40)

Fighting a defensive war against the infidels who attack one's country is the most essential duty, and this duty becomes an obligatory duty in the light of the commands of the Holy Quran at that time:

Circumstances in which jihad becomes an obligatory duty:

1) When the infidels attack or occupy a city, village, or settlement of the Muslims.
2) When the infidels capture and take away some of the Muslims' men.
3) If a Muslim woman is captured, the entire Muslim world must rescue her from the infidels.
4) When the Imam orders the entire nation or some individuals to go out for jihad.
5) When the armies of the Muslims and the infidels come face to face, the battle begins.

Imam Ibn Taymiyyah (ra) says that defensive jihad means fighting to defend one's religion and sanctity. This is the most essential duty collectively. If the enemy attacks to destroy the religion and world of Muslims, then there is no more significant duty after faith than fighting them. There is no condition for this defensive jihad, i.e., not even a shield or a horse. Each person should fight the enemy as much as possible.

Jihad al-Iqdami (Offensive Jihad):

This jihad means that when the power and glory of disbelief threaten the freedom of Islam, then in such a situation, Islam commands Muslims to attack the enemies of Islam aggressively. When there is a threat from the enemy, it is better to act preemptively. In this way, Muslims can be protected from the conspiracies and secret operations of the disbelievers.

The aim of Muslims should only be that no one oppresses the creation of Allah Almighty. No power and force should divert them from their true religion, and no force should hinder the implementation of Allah's law. Common sense requires that a threat be averted before it occurs. Waiting to respond when the enemy attacks is hazardous and will likely cause more damage. Just as a wild animal attacks before it attacks, it requires wisdom. The teachings of Islam are that you should fight the infidels to the extent that Islam prevails and infidels become subject to Islam.

There are three ways to do this:

1. The infidels surrender to the Muslims. Pay the jizya to the Muslims and remain under the shadow of the Islamic government.

2. They made a peace treaty with the Muslims and abided by the treaty.
3. They come under the protection of the Muslims. Islam does not allow fighting such people.

Jihad is not permitted in Islam merely for worldly wealth or material goals. A villager came to the Messenger of Allah (ﷺ) and said:

O Messenger of Allah (ﷺ)! One person fights for booty, another for fame and glory, and another for the exaltation of Islam. Who among them is the most authentic jihad in the way of Allah? He (ﷺ) said: Whoever fights to uphold the word of truth, his fight is in the way of Allah.
(Sahih Bukhari)

A man came to the Messenger of Allah (ﷺ) and asked:
What is the ruling if a person intends to fight and wants to gain worldly wealth and comfort through it? He (ﷺ) said: (لا اجر له) "There is no reward for him with Allah Almighty."

Once, Rasool Allah (ﷺ) saw the body of an enemy woman lying on the battlefield, so he (ﷺ) became angry and said, "She was not among those who fought." And he ordered that no one should kill women, children, or the elderly in the future. (Sahih Muslim).

The Messenger of Allah (ﷺ) forbade burning the enemy in fire. Massacres and arson, killing civilians, and setting fire to the property of civilians or brutally killing them are prohibited in Islam.
The Messenger of Allah (ﷺ) once said before an army set out, "If you find so-and-so, set them on fire." Then, when the army set out, he (ﷺ) said: I ordered you to burn so-and-so, but fire is something that only Allah Almighty can punish. Therefore, if you find him, kill him, but do not burn him in fire.
(Sahih Bukhari)

In the era of ignorance, the people of the victorious nation used to desecrate the bodies of the defeated nation in the heat of revenge. They would run horses over the bodies, mutilate them, cut off their limbs, make necklaces from them and put them around their necks, and jump and jump, drink wine from their skulls,

and thus cool the fire of their revenge. Islam banned all these immoral acts and forbade desecrating the bodies of the enemy.

Hazrat Abdullah bin Yazid Ansari (RA) narrated that the Messenger of Allah (ﷺ) forbade looting and mutilating the bodies of the enemy.

The Messenger of Allah (ﷺ) said! Fight in the way of Allah and fight the disbelievers, but do not betray, do not cheat, do not mutilate the dead, and do not kill the children. (Sahih Muslim)

The Messenger of Allah (ﷺ) said! Go out in the name of Allah and fight the disbelievers in the way of Allah; do not betray, do not mutilate, do not kill the children and the ascetics. (Musnad Ahmad)

The Messenger of Allah (ﷺ) said! Go out in the name of Allah and fight the disbelievers, but do not mutilate. (Sunan Ibn Majah)

During the Pre-Islamic Era, the conquerors considered it their right to rape the women of the conquered nation in their zeal for revenge. Still, Islam has also given rigorous orders in this regard and has made laws on booty to prevent looting. Raping the women of the enemy nation is considered a significant crime in Islam, the punishment for which is death or flogging. Secondly, if an enemy nation accepts Islam, they must observe all the rights and duties that are obligatory for ordinary Muslims.

One of the principles that the Messenger of Allah (ﷺ) had taught was that women should not be killed. Once, during a battle, a companion's sword was raised against a young infidel. He was about to strike her on the head when she screamed, which was the scream of a woman. It was the voice of a woman in men's clothing. The companion immediately stopped his sword, even though it was a battle, and she was fighting against the Muslims. But the companion, mindful of the command of the Messenger of Allah (ﷺ), let her go and told her that the Messenger of Allah (ﷺ) had forbidden the killing of women.

During the era of ignorance, places of worship were desecrated. This is seen even in modern times when the conquered people turn places of worship into horse stables, wine bars, and gambling dens. Islam does not allow the violation of places of worship of other religions.

Islam does not allow the destruction of the crops and gardens of the conquered people. However, if trees have to be cut down for war, this is permissible.

The Messenger of Allah (ﷺ) forbade the enemy's prisoners from being starved and thirsty. In the Battle of Badr, Rasool Allah (ﷺ) fed all the prisoners along with his soldiers. Most of them were released on the promise that they would not fight. Similarly, in the Battle of Hunain, he (ﷺ) not only released six thousand prisoners but also gave them six thousand suits of clothes. He made it a rule for prisoners of war that no prisoner of war should enslave anyone or torture anyone before the end of the war. The prisoners were allowed to be released by paying a ransom.

Islam does not allow taking human life without reason. In many places, the Messenger of Allah (ﷺ) emphasized the protection and respect of human life.

Allah Almighty says!

مِنْ اَجْلِ ذٰلِكَ ۛ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ
فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ۭ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ۭ وَلَقَدْ جَاۗءَتْهُمْ
رُسُلُنَا بِالْبَيِّنٰتِ ۡ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِى الْاَرْضِ لَمُسْرِفُوْنَ ﴿۳۲﴾

(Surah Al-Maida: 23)

Because of that, we ordained for the Children of Israel that if anyone killed a person not in retaliation for murder or to spread mischief in the land, it would be as if he killed all mankind. If anyone saved a life, it would be as if he saved the life of all mankind. Indeed, there came to them Our Messengers with clear proofs, evidence, and signs; even then, after that, many of them continued to exceed the limits (e.g., by doing oppression unjustly and exceeding the limits set by Allah by committing the major sins) in the land! (32)

Islam is a complete code of life. All its principles and rules are also inviolable. All its principles dominate the lives of all human beings. Islam is a religion that corrects the words and actions of humans. One does not become a complete Muslim by merely reciting the Kalima with the tongue but by following the commands of Islam and having complete faith in its ideologies and principles. Islam works for the welfare of all mankind. Despite the universality and enlightenment of Islam, if a person does not protect their ideologies, the Quran commands them:

O believers! If you follow the disbelievers, they will turn you on your heels. That is, they will turn you into disbelievers again.

If a Muslim becomes an infidel, it is a considerable loss, and he is liable to be killed in this world. Some things in a person's life are significant and should be kept secret from people, which we call secrets. Muslims have been ordered not to tell their secrets to the infidels. As long as these secrets remain secret, the enemy will not get to take action against you. When secrets become public, chaos erupts among nations, destroying them.

Muslims, non-Muslims, and new Muslims all live in the Islamic state. Not all of them need to be well-wishers of the state and support the Muslim government. Therefore, every Muslim must protect valuable secrets. Allah Almighty said in the Holy Quran that some listen to them among you, and Allah knows the wrongdoers very well. Therefore, all Muslims should protect their secrets.
Islam has forbidden fighting non-combatants and killing them. Non-combatants are those who neither come to the battlefield nor help other fighters.

There are two types of Jihads: Fard Kifayah and Fard Ayn. Their differences should be understood. Our history witnesses that our ancestors never abandoned jihad.

Two orders of jihad:

- 1. Jihad Fard Kifayah (جهاد فرض کفایہ)
- Jihad Fard Ayn (جهاد فرض عین)

Jihad Fard Kifayah:

Fard Kifayah means that if enough people go out for jihad as is necessary at that time, the obligation of jihad is waived for the rest of the people. They will not be guilty of failing to go out for jihad. But if all Muslims leave jihad and sit down, then everyone will be guilty except for the disabled.

Imam al-Haramain (RA) (died 478AH) states that jihad is a powerful call, backed by a force. Therefore, one should perform as much as possible so that one can either remain a Muslim or a Dhimmi in this world.

Jihad is not obligatory on children, women, or insane people. Jihad is not obligatory on a sick person who cannot go on Jihad. Jihad is not obligatory on a young person without his parents' permission.

Jihad Fard Ayn (Jihad is an absolute obligation)

If the infidel Muslims enter a region or a city to occupy it or set up camp outside the town to attack, then at that time,
Jihad becomes obligatory on men. Jihad becomes obligatory for women to protect themselves.

Imam Raghib Isfahani (RA) has described three types of Jihads!

1. Fighting the enemy openly. This hostility includes those who want to destroy the existence of the Muslim nation and deny the name of Allah.
2. Fighting Satan and the thoughts he has created.
3. Fighting the illicit desires of one's soul. That is, fighting against the stubborn soul, which is the most challenging war.

The Islamic ideology of jihad aims to bring mankind out of the darkness of polytheism and idolatry, to save them from the clutches of the Pharaoh, Hamani, and Qarooni powers of the time, and to build a beautiful and ideal society for them. They can live with honour and respect, peace and security, freedom and brotherhood. Islam is against every power and glory that is a threat to the people of Islam.

The Holy Quran says about jihad:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ
مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ۭ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ اِلَيْكُمْ
وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٦٠﴾

(Surah Anfal: 60)

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly. (60)

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿١٩٠﴾

(Surah Al Baqarah – 190)

And fight those who fight you in the Way of Allah, but transgress not the limits. Indeed, Allah likes not the transgressors.

[This Verse is the first one revealed in connection with Jihad, but another supplemented it].

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

(Surat al-Taubah: 41)

March forth, whether light (healthy, young, and wealthy) or heavy (ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you knew. (41)

The Holy Quran contains clear instructions regarding the obligation of Jihad. Occasionally, instructions regarding its rules, regulations, and principles have also been revealed. There is no age limit for this great pillar of Islam (Jihad), but one must be an adult. Jihad becomes obligatory as and when the need arises. It is obligatory for every Muslim to be capable of speech and pen, thought and sight, consciousness and emotions, wealth and wealth, invitation and preaching. Islam does not force or oppress anyone.

The period between wars is called the period of peace. The order for this time is that one's army, horses, and weapons can be prepared best during this period. The Holy Quran advises Muslims to be ready to confront falsehood at all times and commands them to be prepared with their military strength as much as possible and to fear the enemy with the trust of Allah. Some of you have enemies you do not know, but Allah knows. No work can be done well without preparation. Complete faith in Allah Almighty on the battlefield, the determination to fight for the sake of Islam, preparation for war, and prudence are among the weapons of a believer.

In Islam, the basis of every action depends on the intention of the one who does it. Prayer, fasting, Hajj, and Zakat are all obligatory with the right intention. The Messenger of Allah (ﷺ) said! Actions depend on intentions, and every person gets back what they intended. The reward of worship is also obtained only when his purpose is pure and clean.

If a person intends to please Allah and follow the Messenger of Allah (ﷺ), and there are no worldly goals and objectives in it, then that action is acceptable to Allah Almighty. Doing something with hypocrisy earns him punishment instead of reward. Scholars and jurists consider intention to be the fourth part of Islam because most Islamic teachings depend on it.

A scholar who performs scholarly services for fame and glory in the world. Or a mujahid who fights for fame and glory in jihad and is killed is called a martyr, and a person who spends his wealth on good deeds for fame and glory. For these three, it is said in the blessed hadith that they will be thrown into hell, and it will be said to them that the purposes for which you acquired knowledge, showed bravery in war, or spent your wealth, we gave them to you in the world. You were called a scholar, a skilled expert, and a wise man among the people. The mujahid will be told that a plaque honouring a warrior and a martyr was placed on their grave, that the stories of their courage and bravery became famous, and that their family was called the family of a martyr. Similarly, the generous person will be told that there was much talk about their generosity because this was the desire we had fulfilled in the world. Now, you have no share in the hereafter.

Jihad is an excellent work in terms of the world and the hereafter. Similarly, if the pillars of Islam are performed with the right intention, they will be significantly rewarded. Allah will not reward them if they intend to gain fame and show off.

Allah Almighty has given many pieces of advice and instructions in the Holy Quran for the Mujahid:

1. O you who believe! Seek help from Allah through patience and prayer.
2. The righteous are patient in times of hardship and illness and jihad against the enemy. That is, those who remain steadfast. These are the truthful and the pious. (Al-Baqarah)
3. Those who went out for jihad said, "Our Lord! Grant us patience, make us steadfast, and help us against the disbelievers." (Al-Baqarah)
4. And if you are patient and righteous, no stratagem of theirs will harm you. (Aale-Imran)
5. Indeed, if you are patient and righteous, and the enemy suddenly attacks you, our Lord will help you with five thousand angels (Aal-e-Imran)
6. If you are patient and fear Allah, that is the measure of courage. (Aal-e-Imran)

7. O you who believe! Be patient and keep steadfast in worship so that you may be successful. (Aal-e-Imran)
8. (Hazrat) Musa (AS) said to his people: Seek help from Allah and be steadfast. Indeed, the earth is Allah's, and He makes it the inheritance of whom He wills of His servants, and success is only for the righteous. (Al-Araf)
9. And the promise of our Lord was fulfilled to the Children of Israel because of their patience. And We destroyed the works of Pharaoh and his people, and all they were building. (Al-Araf)
10. So, whoever is patient and fears Allah, then Allah does not waste the reward of the doers of good. (Surah Yusuf)

With these verses, Allah Almighty encourages His Mujahids. Allah Almighty has explained the recipe for obtaining His unseen support, help, and assistance in all man's crucial goals, especially in Jihad. Patience, piety, and prayer are everyday things in this. Those who fulfill all the conditions of faith, along with the faith of a Muslim in Allah and faith in the Messenger ﷺ, receive Allah Almighty's help and support.

Rewards for a Mujahid

Allah Almighty says!

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿٤﴾

(Surah As-Saff - 4)

Verily, Allah loves those who fight for His Cause in rows (ranks) as if they were a solid structure. (4)

It was narrated from Hazrat Miqdam (RA) that the Messenger of Allah (ﷺ) said:

The martyr receives seven rewards from Allah.

1. He is forgiven with the first drop of his blood.
2. He will see his place in Paradise before he dies and taste the taste of faith.
3. (72) Hoorain will be given to him in marriage.
4. He will be safe from the punishment of the grave.
5. He will be safe, secure, and content on the terrible Day of Resurrection.
6. A crown of dignity will be placed on his head, each ruby of which will be better than the world and its treasures.
7. He can intercede for seventy people in his family.

In this world, both good and evil forces are growing together. While the forces of good are progressing, the forces of evil also show their strength. The fire of lust is engulfing the whole world. Both have their opportunities to develop and move forward. Because of this freedom, the two forces come into conflict. These two forces exert their strength to humiliate each other. The forces of evil have wealth, external means, and equipment. At the same time, the forces of good have the spiritual powers of faith in Allah and faith in the Messenger ﷺ. Materialistic nations are united in blocking the path of Islam and use all their strength to cause suffering to Muslims, create obstacles in their work, and spoil their successes. To combat them, Muslims are instructed to remove any obstacle, whether visible or hidden, immediately. The name of removing these obstacles is Jihad in the way of Allah. Jihad means doing everything within one's power, ability, and jurisdiction to follow the religion of Allah and fulfill its right to exaltation.

If Jihad stops, all leadership and rule will fall into the hands of disbelief, and various kinds of temptations will spread. Today, we do not understand the spirit of Jihad, and we are so immersed in worldly affairs that we need more time to think about Jihad.

Allah Almighty says!

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

(Surah At-Tawbah - 39)

If you do not march forth, He will punish you with a painful torment and will replace you with other people, and you cannot harm Him at all, and Allah can do all things.

Such people who run away from Jihad are those about whom Allah says: "And when the angels take their souls while they have wronged themselves, they will ask them, "Where were you?" They will say, "We were oppressed on earth." The angel will say, "The earth of Allah was not spacious enough for you to migrate to it. Those are the ones whose abode will be the worst pit of Hell."
(Surah An-Nisa)

Some people think that the meaning of jihad is only to join the battlefield during the days of battle. However, this seems wrong. If jihad were a temporary necessity, it would not have been mentioned so frequently and repeatedly in the Holy Quran. There would be no warnings for not doing it, and no good news for those who join it. The entire Madinah life of the Messenger of Allah (ﷺ) was spent in jihad. He (ﷺ) participated in (29) twenty-nine campaigns in 10 years and sent his companions to fight (in battle) in (75) seventy-five camps and gave an endowment!

"Whoever dies in such a state that he never fought jihad or thought about it during his life, it is as if he died with a characteristic of hypocrisy. "

This is the essence and spirit of jihad. The purpose of Allah Almighty's command is to establish peace and security, for which the sword has to be used. The oppressive and false powers must be met with force.

Allah Almighty says!

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

(Surah Anfal: 74)

And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizq-un-Karim (a generous provision, i.e., Paradise).

The main reason for the state of Muslims today, in which they are suffering from humiliation and degradation, is the abandonment of jihad and the fear of death. Today's Muslim himself does not follow the commands of religion, nor does he try to understand them, and then says that the infidels are oppressing us. He considers himself weak and helpless, although Allah Almighty has provided him with all the financial and necessary resources and manpower. Still, he is ready to bear humiliation due to a lack of faith, certainty, and love of the world.

Allah Almighty has placed wisdom and welfare in every command of Islam. Similarly, jihad is a method of suppressing enemies and a cure for many other evils.

Allah Almighty says in the Holy Quran that

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿۲۵۱﴾

(Surat al-Baqarah - 251)

So, they routed them by Allah's Leave, and Dawud (AS) (David) killed Jaluit (Goliath), and Allah gave him [Dawud (AS) (David)] the kingdom [after the death of Talut (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people through another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Aalamin (mankind, jinn, and all that exists). (251)

The word of Allah is!

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ الَّذِيْنَ
يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ وَّاجْعَلْ
لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿۷۵﴾

(Surat al-Nisa: 75)

And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (75)

Islam changed the very idea of war. The wars that took place before Islam were either to kill opponents to strengthen their power or to elevate their tribe due to nepotism. In which all kinds of cruelty and barbarity were allowed. Some such horrible incidents are also heard. The religion of Islam is a religion of complete peace, and it clashes with the ideas of false religions. Islam has also prescribed the manners, principles, and rules of war and has even forbidden oppressing even the innocent infidel. It was commanded to fight for the sake of Allah and to put your trust in Allah alone.

The Holy Quran says!

هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰی وَدِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ عَلَی الدِّیۡنِ کُلِّهٖ ۙ وَلَوۡ کَرِهَ الۡمُشۡرِکُوۡنَ ﴿۹﴾

(Surah As-Saff, 9)

He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions, even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and His Messenger Muhammad ﷺ) hate (it). (9)

Islam does not command the killing of the disbelievers out of the blue, but first gives them a full opportunity to accept Islam and gives them time to reform themselves. If those false forces still deny the truth of Islam and try to eradicate Islam, then He commands them to fight against it steadfastly until they submit or their strength is exhausted.

Allah Almighty says:

اَلشَّهۡرُ الۡحَرَامُ بِالشَّهۡرِ الۡحَرَامِ وَالۡحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعۡتَدٰی عَلَیۡکُمۡ فَاعۡتَدُوۡا عَلَیۡهِ بِمِثۡلِ مَا اعۡتَدٰی عَلَیۡکُمۡ ۪ وَاتَّقُوا اللّٰهَ وَاعۡلَمُوۡۤا اَنَّ اللّٰهَ مَعَ الۡمُتَّقِیۡنَ ﴿۱۹۴﴾

(Surah Al-Baqarah: 194)

The sacred month is for the holy month, and there is the Law of Equality (Qisaas) for the prohibited things. Then, whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Mutaqeen. (194)

اِنَّ عِدَّةَ الشُّهُوۡرِ عِنۡدَ اللّٰهِ اثۡنَا عَشَرَ شَهۡرًا فِیۡ کِتٰبِ اللّٰهِ یَوۡمَ خَلَقَ السَّمٰوٰتِ وَالۡاَرۡضَ مِنۡهَاۤ اَرۡبَعَةٌ حُرُمٌ ؕ ذٰلِکَ الدِّیۡنُ الۡقَیِّمُ ۙ فَلَا تَظۡلِمُوۡا فِیۡهِنَّ اَنۡفُسَکُمۡ ؕ وَقَاتِلُوا الۡمُشۡرِکِیۡنَ کَآفَّةً کَمَا یُقَاتِلُوۡنَکُمۡ کَآفَّةً ؕ وَاعۡلَمُوۡۤا اَنَّ اللّٰهَ مَعَ الۡمُتَّقِیۡنَ ﴿۳۶﴾

(Surat al-Tawbah: 36)

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them, four are Sacred (i.e., the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the correct religion, so wrong not yourselves therein, and fight against the Mushrekeen (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Mutaqeen. (36)

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾

(Surah Muhammad. 4)

So, when you meet (in the fight — Jihad in Allah's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). After that (is the time) either for generosity (i.e., free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus, you are ordered by Allah to continue carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hellfire or at least come under your protection. Still, if it had been Allah's Will, He Himself could certainly have punished them (without you). But He lets you fight in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. (4)

فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

(Surah Anfal: 75)

So, if you gain mastery over them in war, punish them severely to disperse those behind them so they may learn a lesson. (57)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

(Surah At-Tahrim. 9)

O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

Two well-known methods of Jihad:

- Jihad with the enemy
- Jihad with oneself

Jihad with oneself:

Jihad with oneself is to follow the commands that Allah Almighty has commanded us to follow in Islam fully and strictly. One should live one's life according to the sayings and Sunnah of the Messenger of Allah (ﷺ), do what one has been told to do, and avoid what one has been forbidden to do. Along with cleaning one's appearance, one should also clean one's heart. Preventing oneself from being attracted to dirty thoughts and dirty actions is called jihad against the self.

Jihad against the enemy:

Jihad against the enemy is done through four means.

- Jihad with the pen
- Jihad with wealth
- Jihad with the tongue
- Jihad with the soul

Jihad with wealth:

Jihad with wealth means sacrificing one's property and using one's wealth to succeed in Allah's way. And to spend in the way of Allah and have a firm intention to use your wealth in the way of religion.

Allah Almighty has given a great reward for spending money in Jihad. The Messenger of Allah (ﷺ) said! Whoever spends some money in the way of Allah Almighty, that is, it will be written seven hundred times in Jihad.

(Jami' al-Tirmidhi)

Jihad with oneself:

One should fight for one's life. One should bear all physical hardships to support the truth, even risking one's life to help the facts. Be ready to be burned in fire, crucified, and cut with the sword. All this falls under the category of jihad with oneself. This is the most significant matter of Islam.

Jihad with tongue and pen:

The Messenger of Allah (ﷺ) said! Fight against the polytheists with your wealth, your lives, your tongues, and your pen. Jihad with money is to spend money on the cause of Jihad and to support the Mujahideen.

Jihad of the tongue is to call people to jihad through the tongue, to prepare them for jihad, and to inform them of the commands of jihad. To intimidate the enemies with one's speech and speeches, and to raise the status of one's fighters. (Abu Dawud, Sunan an-Nasa'i)

Jihad of the pen:

Jihad of the pen is to write such writings in which the commands of the Quran and the sayings of the Messenger of Allah (ﷺ) regarding jihad reach the people. In which encouragement and promises are mentioned, and the urge for jihad is strengthened.

The bane of not doing jihad in the way of Allah

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever dies in this state and he did jihad and did not have the desire for jihad in his heart dies under suspicion of hypocrisy.
(Sahih Muslim, Kitab al-Amara)

Rasool Allah (ﷺ) said! Whoever has never fought jihad, nor provided any jihad equipment to any mujahid, nor has ever provided any mujahid with this facility and service in the way of Allah, that is, he has taken care of his family and relatives completely without any worldly purpose, Allah will punish him before the Day of Judgment. (Sunan Abu Dawud)

The punishment before the Day of Judgment means that Allah will impose on disbelieving nations, and in the Hereafter, they will be thrown into Hell. Nations that abandon jihad become victims of humiliation and poverty. Instead of fearing Allah, fear of enemies settles in their hearts, and they become dependent on them. Thus, they are deprived of Allah's help and support.

Jihad is obligatory upon a Muslim, and it is also clear that one should participate in jihad in one way or another according to one's ability. If this is not possible,

then the families of the Mujahideen should be served purely for the sake of Allah, free from worldly desires. Those who do not participate in any work of Jihad, Allah will punish them with torment and hardship.

The Messenger of Allah (ﷺ) said: Whoever appears before Allah on the Day of Judgment with no sign of Jihad on his body will meet Allah with one defect. (Sunan Ibn Majah, Jami' Tirmidhi)

Allah says in the Holy Quran:

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨ اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٢٤﴾

(Surat al-Tawbah: 424

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqeen (the rebellious, disobedient to Allah)

It was narrated from Thawban (RA) that the Messenger of Allah (ﷺ) said:
How will you be when other nations attack you as they attack a dish?
Thawban (RA) said: May my parents be sacrificed for you, O Messenger of Allah (ﷺ)! Will this be our condition because of our lack of numbers?
He (ﷺ) said: No! Instead, you will be numerous, but weakness will set in among you. The other companions asked: O Messenger of Allah (ﷺ)! What is meant by weakness? He (ﷺ) said: The love of the world will settle in your heart, and you will turn away from Jihad. (Sunan Abu Dawud, Musnad Ahmad)

Imam Nawawi (ra) says! Whoever does this, in this characteristic, resembles the hypocrites who lag behind Jihad. Leaving Jihad without a reason is one of the areas of hypocrisy.
One of the signs of a hypocrite is that he spreads news to make cowards he propagates.

Allah Almighty says!

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۚ ﴿٦٠﴾

(Surah Al-Ahzab - 60)

If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al Madinah, stop not, We shall certainly let you overpower them. They will not be able to stay in it as your neighbours for long. (60)

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۗ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٧٤﴾

(Surah At-Tawbah: 74)

They swear by Allah that they said nothing (bad), but really, they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad ﷺ), which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper. (74)

During the war, the hypocrites keep spreading rumours to create fear and panic and to demoralize the Muslims. They will exaggerate small news and say things that make it appear that the enemy has great power and that the Muslims cannot fight it. They should listen to the words of the infidels. These hypocrites used to join the army of the Muslims and spy for the infidels. It should be remembered that Allah Almighty said: Help is in My hand. I will help whoever I can. No one can defeat Me.

Allah Almighty says in the Holy Quran.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ۗ وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤١﴾ اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤٢﴾

(Surah Al-Ankabut - 41)

The likeness of those who take (false deities as) Auliya' (protectors' helpers) other than Allah is the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew. (41)

Hypocrites are very cowardly. They see every calamity as against them and think it will befall them. The hypocrite desires calamity for Muslims and wants them to be caught in some calamity all the time. Allah Almighty exemplifies their ignorance and misguidance as if they were a spider's house. The spider sits in it after weaving a web and considers itself safe. This is the condition of those who think of others besides Allah as their helpers.

The Holy Quran says!

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ
وَيَقْبِضُوْنَ اَيْدِيَهُمْ ۭ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۭ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿٦٧﴾

(Surah At-Tawbah: 67)

The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkir (i.e., disbelief and polytheism of all kinds and all that Islam has forbidden) and forbid (people) from Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah's Cause) alms]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah). (67)

Allah Almighty says that male and female hypocrites are the same. They enjoin evil and forbid good, and they say among themselves, "Do not spend on them," to harm the Muslims, and they are stingy.

Allah Almighty says!

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ مَّا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ
وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾ اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۭ اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾

(Surah Al-Mujadelah: 14 - 15)

Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allah (i.e. Jews)? Neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. (14) Allah has prepared for them a severe torment. Evil indeed is that which they used to do. (15)

These verses were revealed about the hypocrites who pretended to be accepted into Islam. Still, he continued to befriend Jews, Christians, and

polytheists from within, and they would convey to the disbelievers the secrets that they had come to know due to their association with Muslims.
There was a hypocrite (Jew) named Abdullah bin Nabtal who used to come and sit with the Messenger of Allah (ﷺ) and then convey secrets to the Jews. One day, the Messenger of Allah (ﷺ) was sitting in his room. He said that a man whose heart is Jabbar will soon come, and he sees it with the eyes of Satan. The man's eyes were blue. When he arrived, the Messenger of Allah (ﷺ) said, "You and your companions (hypocrites) remember me in bad words." He swore that it was not so, and he brought his companions, who also swore falsely. Allah revealed the above verses on this.

Allah has prepared a severe punishment for them. These people used to do evil deeds; they used to use false oaths as a shield, and thus, they used to prevent people from the path of Allah. For them, the punishment is severe and humiliating. These people think that the hypocritical behaviour we have adopted is to protect our wealth and children. Their understanding is wrong; when Allah commands on the Day of Judgment to take them to Hell, no wealth or children will be of any use to save them from the punishment there, for whom they are using deceit to protect them and ruining their Hereafter. They cannot do anything to save themselves from the punishment of Allah, and they will have to go to Hell and remain there forever.
(Tafsir Anwar Al-Bayan: Vol. 9, p. 156)

Allah says!

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ۙ﴿۱۳۸﴾ ۨالَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ
الْمُؤْمِنِيْنَ ؕ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿۱۳۹﴾

(Surah Al-Nisa: 138 - 139)

Give the hypocrites the tidings that there is a painful torment for them. (138) Do those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers seek honour, power, and glory with them? Verily, then, all honour, power, and glory belong to Allah. (139)

The hypocrites used to say to the Muslims that we have believed and to the disbelievers that we are with you. They thought they were very successful and had confused both sides of their relationship. Their cunningness overwhelmed them, and they lost their faith. They did not become true Muslims because if the Muslims could not prevail, then we would lose the honour that comes from befriending the disbelievers by accepting Islam.

Allah Almighty says that all honour is in the hands of Allah. He honours whom He wills and humiliates whom He wills. The little wealth, property, rule, and honour that the disbelievers seem to have been of no value. The honour that Allah Almighty will give to the believers. This is nothing in comparison to that. So, Allah Almighty honoured the believers, and all the disbelievers who did not accept Islam were humiliated, and the hypocrites also suffered humiliation with them. The infidels continued to be defeated, and Islam continued to prevail. This happened in this world, and in the Hereafter, it is a humiliating punishment for the infidels and hypocrites. The plight of Muslims in this world is because Muslims have abandoned the requirements and actions of faith and seek honour in pleasing the infidels.

Today's ordinary Muslim who claims to be a Muslim and adopts the ways of Christians and Jews. In shaving his beard, in dressing, in the economy, in government and political laws, he considers himself honourable by imitating the enemies of Islam. He feels shame and humiliation in following the Book of Allah, the Sunnah of the Prophet ﷺ, in wearing Islamic clothes, in marrying in Islamic ways, and in adopting Islamic laws. In those days, the hypocrites considered it their honour to befriend the infidels, while today's Muslims consider such behaviour an honour for themselves.
The hypocrites hate Muslims. Just as they hated you and the Companions during the time of the Messenger of Allah ﷺ.

Allah Almighty says in the Holy Quran!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ
الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۖۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ
تَعْقِلُوْنَ ﴿۱۱۸﴾ هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ
قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

(Surah Al-Imran: 118 - 119)

O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made the Ayat plain for you (proofs, evidence, verses) if you

understand. (118) Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e., you believe in the Tourat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Indeed, Allah knows what is in the breasts (all the secrets)." (119)

Allah Almighty said, "Do not make the disbelievers your confidants." History has witnessed that whenever Muslims have acted against this advice, they have been violated. The enemy controls Muslims in the same way that he makes some of the Muslims his consorts by giving them some wealth or positions. In their greed for wealth and position, they become the tools of their enemies, working as spies for them. Despite reciting the words of Islam, these people harm Islam and Muslims.
There is no room for friendship with the enemy in any way. Some Muslim governments are established on the backs of their enemies. Fearing they will be given to someone else, they believe everything the enemies say. The enemies are happy with the suffering of the Muslims.

Allah Almighty says that all the disbelievers are one nation; no matter what religion they belong to, they are all one inwardly and do not let any opportunity pass in their hostility towards the Muslims. The hatred in their hearts is much greater than what these people say against the Muslims with their mouths.

Hazrat Abdullah bin Umar (RA) says that the Messenger of Allah (ﷺ) said: When you engage in buying and selling (i.e., trade), and take the tail of the cow, and set your heart on farming, and abandon Jihad, Allah will impose humiliation on you. And He will not remove that humiliation from you until you return to the religion. (Sunan Abu Dawud)
Hazrat Anas bin Malik (RA) says that the Messenger of Allah (ﷺ) said: Whoever performs Jihad once has fulfilled the right of Allah.

Imam Shabi (RA) says that when the people pledged allegiance to Hazrat Abu Bakr Siddique (RA) for the Caliphate, he (RA) stood on the pulpit and narrated the hadith of the Messenger of Allah (ﷺ) that Allah imposes poverty and need on those who abandon Jihad in the way of Allah.

Hazrat Ali (RA) has narrated that the Messenger of Allah (ﷺ) said: Jihad in the way of Allah is one of the gates of Paradise. Whoever abandons Jihad in the way

of Allah, Allah will humiliate him, and calamities will befall him. He will be afflicted with humiliation, and he will be made to suffer hardship, and he will be deprived of his right. (Shifa' al-Sudur)

Hazrat Aslam (RA) narrated that the Messenger of Allah (ﷺ) said: Jihad will always be sweet and refreshing. As long as rain continues to fall from the sky, a time will come upon the people when some of them who recite the Quran will say: This is not the time for Jihad. So, whoever reaches that time, let them remember that it will be the best time for Jihad. The companions (RA)asked! Can anyone say that the time for Jihad is no longer? The Messenger of Allah (ﷺ) said: Yes. Those who will say this will be those on whom Allah has cursed, and the angels and all mankind.
(Shifa al-Sudur)

Virtues of Jihad

Jihad is the most essential act in Islam. The Holy Quran mentions this process many times.

Allah is the Almighty!

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢١٦﴾

(Surat al-Baqarah - 216)

Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims), though you dislike it, and it may be that you dislike a thing that is good for you and that you like a thing that is bad for you. Allah knows, but you do not know. (216)

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۗ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾

(Surat al-Nisa - 74)

Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward. (74)

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ۗ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٥﴾

(Surah At-Tawbah: 14 - 15)

Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, (14) And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (15)

اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ۗ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ﴿٢١﴾ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۗ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿٢٢﴾

(Surah At-Tawbah: 20-22)

Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought for Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are successful. (20) Their Lord gives them glad tidings of Mercy from Him, and that His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. (21) They will dwell therein forever. Verily, with Allah is a great reward. (22)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿١٠﴾ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١١﴾

(Surah As-Saff: 10 -11)

O You who believe! Shall I guide you to a trade that will save you from a painful torment? (10) You believe in Allah and His Messenger (Muhammad ﷺ), and you strive hard and fight for the Cause of Allah with your wealth and your lives. That would be better for you if you knew it! (11)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ﴿١٥﴾

(Surah Hujuraat - 15)

Only those are the believers who have believed in Allah and His Messenger (ﷺ) and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are truthful. (15)

In another place, the difference between those who do jihad and those who do not is explained!

لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۭ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ۭ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۭ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿٩٥﴾

(Surah An-Nisa - 95)

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight for the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and live above those who sit (at home). Unto each,

Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward (95)

Allah is the Purchaser of the lives and wealth of the Muslims!

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

(Surah At-Tawbah - 111)

Verily, Allah has purchased their lives and properties of the believers for (the price) that theirs shall be the Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth binding on Him in the Tourat (Torah), the Injeel (Gospel), and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

(Surah Al-Anfal - 65)

O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve because they (the disbelievers) are people who do not understand. (65)

The virtues of jihad are mentioned in the sayings of the Messenger of Allah (ﷺ) as follows:

1. Believing in Allah and His Messenger (ﷺ) and Jihad in the way of Allah are the best of deeds. (Sahih Bukhari)
2. Two supplications are accepted. One is the supplication at the time of the call to prayer, and the other is the supplication of the Mujahid on the battlefield when the armies are fighting each other. (Sunan Abu Dawud)
3. Whoever inquires about the family of the Mujahid has also striven for jihad. (Sahih Bukhari)
4. The Messenger of Allah (ﷺ) said: The example of a person who strives for the sake of Allah (Jihad) is like a person who fasts continuously and is engaged in Tahajjud prayer and reciting the Quran at night. He does not

slack off in fasting on any day or in worship on any night. The Mujahid will continue to enjoy this virtue until he returns to his home.

5. Once the Messenger of Allah (ﷺ) said! A companion reached a spring in a mountain pass. Seeing the spring sweet and clear, he liked it and said, "This place is perfect for worship. I will stay here, away from the people." That companion came to the Messenger of Allah (ﷺ) and expressed his intention to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said! Do not do that, for a person's standing in the way of Allah (for jihad) is better than seventy years of prayers in his house. Do you not want Allah to forgive you and admit you to Paradise? Go and fight in the way of Allah. For whoever fights in the way of Allah, even for a short time, Paradise is obligatory. (Jami' Tirmidhi)
6. The Messenger of Allah (ﷺ) said: The reward for returning from jihad is the same as the reward for going out for jihad. (Sunan Abu Dawud)
7. Hazrat Abu Musa Al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) said: The gates of Paradise are in the shadow of swords. A decrepit man stood up and said: O Abu Musa (RA)! Did you hear this statement of the Holy Prophet (ﷺ) yourself? He said: Yes. So that man immediately went to his companions, gave them his last greeting, and threw away his sword case. Taking his sword (during Jihad), he attacked the enemies and continued fighting until he was martyred. (Sahih Muslim)
8. The Messenger of Allah (ﷺ) said: Three people were presented to me who would be the first to enter Paradise. The first is a martyr, the second is a pious person, and the third is a slave who served his master well and worshipped Allah Almighty with all his heart. (Jami' Tirmidhi)
9. The Messenger of Allah (ﷺ) was asked: Which act of worship is the best? He said: Long-standing. Then it was asked: Which charity is the best? He (ﷺ) said: A poor man who spends from his earnings.

   Then, I was asked which migration is better. He (ﷺ) said: In which he gives up everything that Allah has forbidden.

   Then, it was asked: Which jihad is better? He (ﷺ) said that he gave up his life and property against the polytheists.

   It was asked: Which killing is the best? He (ﷺ) said: In which the Mujahid sheds his blood and the blood of his horse sheds, and he is dead.
   (Sunan Abu Dawud)

10. The Messenger of Allah (ﷺ) said: Whoever shoots even one arrow at an enemy, Allah will raise his rank.
11. The Messenger of Allah (ﷺ) said: Going out in the way of Allah (Jihad) in the morning and going out in the way of Allah (Jihad) in the evening is better than all wealth and blessings.
12. Hazrat Ali (ﷺ) said: Jihad is one of the gates of Paradise. Whoever abandons it, Allah will clothe him with humiliation and impose disgrace on him.
13. Hazrat Abu Bakr Siddiq (RA) said: Allah will humiliate a people who abandon Jihad in the path of truth.
14. A companion asked the Messenger of Allah (ﷺ) about the best deed, and he (ﷺ) said: Praying on time, being good to parents, and then Jihad in the path of Allah. (Sahih Bukhari)
15. The Messenger of Allah (ﷺ) said: Should I not tell you who is the best of people? The companion said: O Messenger of Allah (ﷺ), tell us! He (ﷺ) said: The best of people is the one who holds the reins of his horse in the path of Allah until he dies or is martyred.
    (Jami' Tirmidhi, Sunan An-Nasa'i, Ibn Habban)
16. The Messenger of Allah (ﷺ) said: Beware of harming the Mujahideen, for Allah is angry with the one who harms the Mujahideen, just as He is angry with the one who harms the Messengers and Prophets, and Allah accepts the supplications of the Mujahideen, just as He agrees with the supplications of the Messengers and Prophets. And the sun has not risen or set on anyone more honourable to Allah than the Mujahideen.
    (Shifa' al-Sudur, Ibn Asakar)
17. The Messenger of Allah (ﷺ) said: Allah has prepared for those who strive in His way a hundred degrees in Paradise. The distance between each degree is like the distance between the heavens and the earth. And when you ask Allah, ask for Paradise, for it is the middle and highest part of Paradise, from which the rivers of Paradise flow, and above it is the Throne of Allah. (Sahih Bukhari)
18. It was narrated from Abu Umamah (RA) that the Messenger of Allah (ﷺ) said: The highest peak of Islam is Jihad in the way of Allah, and the best of them will attain it. (Tabarani)
19. Hazrat Abu Malik Al-Ashari (RA) said: I heard the Messenger of Allah (ﷺ) say: Whoever goes out for Jihad seeking the pleasure of Allah, knowing

> His promises to be accurate, and believing in His Messengers, Allah has guaranteed him that in whatever way he dies, He will admit him to Paradise or will continue to keep him safe and sound, no matter how long it takes until He returns him to his home with booty or reward. (Ibn Asakar)

It was narrated from Hazrat Abu Hurairah (RA) that a companion came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! Tell me about an act that is equal to jihad. The Messenger of Allah (ﷺ) said: All you can do is that when the Mujahid leaves his home for Jihad, you should come to your Masjid and start praying and keep praying and do not show laziness in between and start fasting with him and do not break the fast. The Companions asked how such an act could be done. He (ﷺ) spoke! When the Mujahid's horse walks tied to its rope while grazing, good deeds are also written on it for him. (Sahih Bukhari)

Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said on the occasion of Tabuk! Should I not tell you who is a good person and who is a bad person? He spoke! Without a doubt, the best of people is the one who continues to fight in Jihad on horseback, camel or foot until their death, and the worst and most wicked of people are the one who recites the Holy Quran but do not refrain from any of the sins. (Sunan An-Nasa'i, Bayhaqi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Allah Almighty has taken upon Himself the help of three people. The first is the person who has gone out for Jihad in the way of Allah, the second is the slave who has paid for his wealth, the third is the one who wants to be freed, and the fourth is the one who wants to marry and become chaste.
(Musanaf by Abdur Razzaq, Tirmidhi, Ibn Habban)

Hazrat Abu Bakr bin Abu Musa (RA) said that I heard my father, Hazrat Abu Musa Al-Ashari (RA), when he was facing the enemy. He (RA) said that the Messenger of Allah (ﷺ) said that Paradise is under the shadow of swords. Hearing this, a dishevelled man stood up and asked! O Abu Musa (RA)! Did you (RA) hear this Hadith from the Messenger of Allah (ﷺ) himself? He spoke! Yes! So, the man went to his companions and said, "I bid you farewell." Then he threw away his sword sheath, attacked the enemy with a naked sword, and fought until he was martyred. (Sahih Muslim)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said! Allah will call Paradise on the Day of Resurrection. It will appear in all its splendour and adornment. Then Allah will say! Where are My servants who fought in My way, endured hardships, and fought in My way? Then, they will be told to enter Paradise. (Musnad Ahmad)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Tribulations will overtake you like a black night, and the most secure from these trials will be the one who is on the top or bottom of a mountain, eating his livelihood from his flock or the one who is engaged in Jihad while holding the reins of a horse and eating his livelihood from his sword. (Al-Mustadrak Al-Hakim)

Hazrat Umar (RA) said! If I am not blessed with three things in this world, I would prefer to die.

1) Walking in Jihad.
2) Prostrating on the ground before Allah.
3) Sitting with people who snatch good things as one snatches good dates. (Musanaf Ibn Shaybah)

Hazrat Abu Abbus (RA), whose name is Abdur Rahman bin Jabr (RA), says that the Messenger of Allah (ﷺ) said! Whoever has both his feet covered with dust in the way of Allah (in Jihad), Allah Almighty will forbid the Fire of Hell from him. (Sahih Bukhari)

Hazrat Abdullah bin Masood (RA) narrates that a camel came to ride among three men on the day of the Battle of Badr. Hazrat Abu Lubaba (RA), Hazrat Ali (RA), and the Holy Prophet (ﷺ) were the sharers. When it was the turn of the Holy Prophet (ﷺ) to ride, both of them said: O Messenger of Allah (ﷺ)! We will walk your share. You (ﷺ) should ride. The Holy Prophet (ﷺ) said: No! Neither of you is more powerful than I, nor are you more self-sufficient in earning rewards than I am. (Al-Mustadrak Al-Hakim)

Hazrat Anas bin Malik (RA) narrates that the Holy Prophet (ﷺ) said: No one would like to come back to this world, except for a martyr, who, when he sees the virtue of martyrdom, will want to come back to this world and then be killed in the way of Allah.

The Messenger of Allah (ﷺ) said: Spending a morning or an evening in the way of Allah (jihad) is better than this world and what is in it, and for someone, even a hand's breadth in Paradise is better than this world and what is in it. If a woman in Paradise were to look towards the earth, the earth and the sky would be illuminated with all their vastness and perfumed with fragrance, and even the turban on her head would be better than this world and what is in it.
(Sahih Bukhari) (Women Martyrs of Islam)

The Degrees of Martyrs

The Messenger of Allah (ﷺ) said: There are three types of people who are killed.

1. A man who is a believer and righteous, with whom he fought with his life and wealth in the way of Allah. And when he faced the enemy, he fought bravely until killed.

   The Messenger of Allah (ﷺ) said about this man! This real martyr has passed the test and will be under the shade of the Arsh of the Most Gracious on the Day of Judgment. His position will be lower than the prophets only by the degree of prophethood.
2. The second man will be the one who believes in Islam, but he has done some good deeds and some evil deeds. He fought in the way of Allah with his life and property and fought against the enemy until he was killed.

   The Messenger of Allah (ﷺ) said about this man! His jihad is like a leech sucking out rotten matter. Who has erased all his sins, and the sword erases all mistakes. This man will be able to enter Paradise through whichever gate he wishes.
3. The third is the hypocrite who fought with his life and property and was killed fighting the enemy, but his intention was not pure for Allah. He will go to Hell because the sword cannot erase disbelief and hypocrisy.
   (Mishkat Sharif)

The Messenger of Allah (ﷺ) said! Whoever sincerely prays to be martyred in the way of Allah, Allah will raise him to the status of a martyr, even if he dies in his bed.
(Sahih Muslim)

Creating cowardice and spreading malicious rumours

One of the signs of a hypocrite is that he spreads news and propaganda to create cowardice.

Allah Almighty says!

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۚ ﴿٦٠﴾

(Surah Al-Ahzab - 60)

If the hypocrites, and those in whose hearts is a disease (evil desire), and those who spread false news among the people in Al Madinah, stop not, We shall certainly let you overpower them; then they will not be able to stay in it as your neighbours but a little while. (60)

When Muslims fight against someone, the movements and running around of the hypocrites are as follows:

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاَاَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَفِيْكُمْ
سَمّٰعُوْنَ لَهُمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٤٧﴾

(Surah At Taubah – 47)

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and some among you would have listened to them. And Allah is the All-Knower of the Zalimeen (polytheists and wrong-doers). (47)

During the war, the hypocrite keeps spreading rumours to create fear and panic and to demoralize the Muslims. They will exaggerate small news. They will say things that will make it appear that the enemy has a lot of power and that the Muslims cannot fight it. They should listen to the words of the infidels. These hypocrites used to join the army of the Muslims and spy for the infidels. It should be remembered that Allah said: Help is in My hand to help whomever I wish. No one can overcome Me.

Allah Almighty says in the Holy Quran.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَاۗءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ۭ وَاِنَّ اَوْهَنَ
الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤١﴾

(Surah Al Ankabut – 41)

The likeness of those who take (false deities as) Auliya' (protectors' helpers) other than Allah is the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew. (41)

The hypocrite is a coward. He is easily frightened by circumstances, afraid of himself, and frightens people. Every calamity seems to be against him, and he thinks this calamity is coming upon him. The hypocrite desires trouble for the Muslims and wants them to be in some trouble or another all the time. Allah Almighty exemplifies their ignorance and misguidance as if they were a spider's house. The spider sits in it after weaving a web and considers itself safe. This is the condition of those who think of others besides Allah as their helpers.

The Holy Quran says!

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ
وَيَقْبِضُوْنَ اَيْدِيَهُمْ ۭ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۭ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿٦٧﴾

(Surah At-Tawbah - 67)

The hypocrites, men, and women, are one from another, they enjoin (on the people) Al-Munkir (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah's Cause) alms]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah). (67)

Allah Almighty says that male and female hypocrites are the same. They enjoin evil and forbid good, and they say among themselves, "Do not spend on them," to harm the Muslims, and they are stingy.

Allah Almighty says!

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ مَّا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ
وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾ اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۭ اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾

(Surah Al-Mujadelah: 14 - 15)

Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allah (i.e. Jews)? Neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. (14) Allah has prepared for them a severe torment. Evil indeed is that which they used to do. (15)

These verses were revealed about the hypocrites who had accepted Islam outwardly but were secretly friendly with the Jews. They used to tell the Jews about the secrets they had learned because of their association with the Muslims.

There was a hypocrite (Jew) named Abdullah bin Nabtal who used to sit with the Messenger of Allah (ﷺ) and then tell the Jews about his secrets. One day, the Messenger of Allah (ﷺ) was sitting in his room. He said that a man will soon come whose heart is hard, and he sees with the eyes of Satan. The man's eyes were blue. When he arrived, the Messenger of Allah (ﷺ) said,

"You and your companions (hypocrites) remember me in bad words."

He swore that it was not so, and he brought his companions, and they also took false oaths in the same way. Upon this, Allah revealed the above verses.

Allah has prepared a severe punishment for them. They used to do evil deeds and used to take false oaths as a shield, and thus prevent them from the path of Allah. For them, the punishment is severe and humiliating. These people think that the hypocritical behaviour we have adopted is the protection of our wealth and children. Their understanding is wrong, when on the Day of Resurrection Allah will command that they be taken to Hell, and neither wealth nor children will be of any use in saving them from the punishment there, for the protection of which they are plotting and deceiving and ruining their Hereafter. They will not be able to do anything to save themselves from the punishment of Allah. They will have to go to Hell and abide therein forever.

(Tafsir Anwar Al-Bayan: Vol. 9, p. 156)

Allah says!

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ۙ﴿۱۳۸﴾ ۨالَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ
الْمُؤْمِنِيْنَ ؕ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿۱۳۹﴾

(Surah Al-Nisa: 138 - 139)

Give to the hypocrites the tidings that there is for them a painful torment. (138) Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory. (139)

The hypocrites used to say to the Muslims that they believed and to the disbelievers that they were with them. They thought they were very successful and had confused both sides of their relationship. Their cunning tricks led them to lose their faith. They did not become true Muslims because if the Muslims could

not prevail, they would lose the honour that comes from being friends with the disbelievers by accepting Islam.

Allah Almighty says that all honour is in the hands of Allah; He honours whom He wills and humiliates whom He wills. The little wealth, property, rule, and honour that the disbelievers seem to have been of no value. The honour that Allah Almighty will give to the believers. There is nothing in front of that. So, Allah Almighty honoured the believers, and all the disbelievers who did not accept Islam were humiliated, and the hypocrites also suffered humiliation with them. The disbelievers continued to be defeated, and Islam continued to prevail. This happened in this world, and in the Hereafter, it is a humiliating punishment for the disbelievers and hypocrites. The plight of Muslims in the world today is because Muslims have abandoned the requirements and actions of faith and seek honour in pleasing the disbelievers.

Today's ordinary Muslim who claims to be a Muslim and adopts the ways of Christians and Jews. In shaving his beard, in dressing, in economy, in government and political laws, he considers himself honourable by imitating the enemies of Islam. He feels shame and humiliation in following the Book of Allah, the Sunnah of the Messenger of Allah (ﷺ), in wearing Islamic clothes, in getting married in Islamic ways, and in adopting Islamic laws. At that time, the hypocrites considered their honour in befriending the disbelievers, and today's Muslims also consider such behaviour to be a source of honour for themselves.

The hypocrites hate Muslims just as they hated you and your companions during the time of the Messenger of Allah (ﷺ).

Allah Almighty says in the Holy Quran!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ
الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ
تَعْقِلُوْنَ ﴿۱۱۸﴾ هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ
قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

(Surah Al-Imran: 118 - 119)

O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayat (proofs, evidence, verses) if you understand. (118) Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. you believe in the Tourat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)." (119)

Allah said, "Do not take the disbelievers as your confidants." History has witnessed that whenever Muslims have gone against this advice, they have suffered losses. The enemy controls Muslims in the same way that they make some of the Muslims their allies by giving them wealth or positions. They become the enemies' tools, working as spies for wealth and position. Despite reciting the words of Islam, these people harm Islam and Muslims.

There is no room for friendship with the enemy in any way. Some Muslim governments are established on the backs of their enemies. Fearing that they will give the government to someone else, they believe everything the enemies say, while the enemies are happy with the suffering of the Muslims.

Allah Almighty says that all the infidels are one nation, no matter what religion they belong to. They are all one inwardly and do not let any opportunity pass in their hostility towards the Muslims. The words these people speak against the Muslims with their mouths are filled with much more hatred in their hearts.

Virtue of the Call to Jihad

فَقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ۚ لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِيْنَ ۚ عَسَى اللّٰهُ اَنْ يَّكُفَّ بَاْسَ الَّذِيْنَ كَفَرُوْا ۗ وَاللّٰهُ اَشَدُّ بَاْسًا وَّاَشَدُّ تَنْكِيْلًا ﴿٨٤﴾

(Surat al-Nisa: 84)

Then fight (O Muhammad ﷺ) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing. (84)

يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ۗ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿٦٥﴾

(Surah Al-Anfal: 65)

O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve because they (the disbelievers) are people who do not understand. (65)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿١٠﴾ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١١﴾

(Surah Al-Saf: 10 - 11)

O You who believe! Shall I guide you to a trade that will save you from a painful torment? (10) That you believe in Allah and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (11)

Hazrat Usamah bin Zaid (RA) narrated that the Messenger of Allah (ﷺ) said: "Does any of you desire Paradise? Indeed, there is nothing like Paradise. By Allah! Paradise is a shining light and a shimmering vase; in it are strong palaces, flowing rivers, ripe fruits, beautiful and graceful wives, and countless ornaments. It is the home of eternity and peace, a green place with fruit, and a lofty, extremely beautiful place of luxury and pleasure.

The companions (RA) said: O Messenger of Allah (ﷺ)! We are the people of Paradise. They are intending. He (ﷺ) said! Say, "In-sha Allah." We said, "In-sha-Allah." After that, the Prophet (ﷺ) mentioned jihad and encouraged it greatly. (Sunan Ibn Majah, Bazzaz, Ibn Habban)

The Holy Prophet (ﷺ) said! The person who has encouraged (invited) jihad in this world will enter Paradise secretly, while people will be caught in the severity of the reckoning. (Shifa' al-Sudor)

It was narrated from Abdullah bin Abbas (RA) that the Messenger of Allah (ﷺ) sent Hazrat Abdullah bin Rawaha (RA) in an army of jihad. This departure was on a Friday, so the army set out. Hazrat Abdullah bin Rawaha (RA) thought that he should pray the Friday prayer behind the Prophet (ﷺ). (Perhaps this will be my last prayer that I will pray behind the Prophet (ﷺ)) So he stopped. When the Messenger of Allah (ﷺ) finished his prayer and saw him, he said: "Even if you spend all the treasures of the earth, you will not be able to find anything. One cannot attain the virtue of one morning of companionship.
(Jami' Tirmidhi)

The virtue of naval jihad

Hazrat Anas bin Malik (RA) narrates that the Holy Prophet (ﷺ) used to visit the house of Hazrat Umme Haram bint Muljan (RA). She used to feed and drink from the Prophet (ﷺ) because she was his mahram, being his paternal aunt. Hazrat Umme Haram (RA) was the wife of Hazrat Ubadah bin Samit (RA). Once, the Prophet (ﷺ) visited her house and had food there. They ate and lay down to rest. When he opened his eyes from sleep, he woke up smiling. Hazrat Umme Haram (RA) asked! O Messenger of Allah (ﷺ)! What is the reason for your (ﷺ) smiling? The Messenger of Allah (ﷺ) said! I am with my Ummah. Some people were shown riding on the sea and fighting, just as kings sit on their thrones. Hazrat Umme Haram (RA) said: I said: O Messenger of Allah (ﷺ)! Pray that Allah will grant me to be included among them. He (ﷺ) prayed for her. Then he (ﷺ) lay his head on the blessed bed and slept again. He (ﷺ) woke up laughing again. Hazrat Umme Haram (RA) asked what did the joy of the Prophet (ﷺ) make you laugh? Rasool Allah (ﷺ) said the same thing before that the people of my Ummah were seen fighting in the sea. Hazrat Umme Haram (RA) said, "Pray that Allah Almighty includes me among those people." The Messenger of Allah (ﷺ) said, "You join the first army."

During the time of Hazrat Amir Muawiyah (RA), Hazrat Umme Haram (RA) went on a naval jihad, but on her return, after leaving the sea, she fell while sitting on her horse and was martyred.
(Sahih Bukhari, Sahih Muslim)

Hazrat Umme Haram (RA) says that the Holy Prophet (ﷺ) said: "Whoever is in the sea, whoever gets dizzy and vomits, he receives the reward of one martyr, and whoever drowns in it, he gets the reward of two martyrs (remember that this should be during a journey of jihad). (Sunan Abu Dawud)

Umm al-Mominin Hazrat Aisha Siddiqa (RA) says: If I were a man, I would only fight in the sea because the Prophet Muhammad (ﷺ) said, "Whoever vomits in the sea will receive a reward like being covered in his blood on land."
(Kitab al-Sunan)

Hazrat Ka'b al-Ahbar (RA) says that the one who fights jihad at sea has several advantages over the one who fights jihad on land.

1. When he places his foot on a vehicle in the sea in the hope of reward from Allah, then for him, the gates of Paradise are opened, and if he is killed or drowned, he will receive the reward of two martyrs.

2. From the time he embarks on the sea until he returns, he continues to receive the reward of a martyr who is covered in blood and whose head is cut off.

3. A day at sea is better in reward than a month on land, and a month of it is better in reward than a year on land.
(Kitab al-Sunan)

Hazrat Wathla bin Asqa' (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever is deprived of fighting with me, let him fight at sea.
(Tabarani, Majma' Al-Zawaid)

The virtues of spending in Jihad

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦١﴾ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّلَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ؕ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿٢٦٣﴾

(Surah Al-Baqarah: 261 - 262)

The likeness of those who spend their wealth in the Way of Allah is like a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower (261). Those who spend their wealth in the Cause of Allah and do not follow up on their gifts with reminders of their generosity or injury are rewarded by their Lord. On them shall be no fear, nor shall they grieve (262)

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ﴿٥٢﴾ وَاِذَا يُتْلٰى عَلَيْهِمْ قَالُوْٓا اٰمَنَّا بِهٖٓ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَآ اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ﴿٥٣﴾ اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٥٤﴾

(Surah Al-Qasas: 52 - 54)

Those to whom We gave the Scripture [i.e., the Tourat (Torah) and the Injeel (Gospel)] before it - believe in it (the Qur'an). (52) And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it, we have been among those who submit themselves to Allah in Islam as Muslims (like 'Abdullah bin Salam (RA) and Salman Al-Farsi (RA)). (53) These will be rewarded twice because they are patient, repel evil with sound, and spend (in charity) out of what We have provided them. (54)

Spending means the wealth with which they help the Muslims. (Ibn Asakar)

Hazrat Uthman Ghani (RA) helped the army of Islam with 1,000 dinars during the Battle of Tabuk. He put these dinars in the lap of the Messenger of Allah (ﷺ). He kept turning them over in his hands and said, "No deed can harm Uthman (RA)

after this day." He (ﷺ) kept repeating these words over and over again. (Musnad Ahmad, Jami' Tirmidhi)

The Holy Prophet (ﷺ) said: O my Lord, be pleased with Uthman (RA). Indeed, I am delighted with him. (Sirat Ibn Hisham)

On the occasion of the Battle of Tabuk, Hazrat Uthman (RA) first gave three hundred camels with camels. Then he gave one thousand dinars, then increased the number of camels to one thousand, dinars to ten thousand, and horses to fifty. (Riyadh Al-Nusra)

It is narrated from Hazrat Urwah bin Zubair (RA) that Hazrat Abdur Rahman bin Auf (RA) gave fifty thousand dinars for jihad, and each mujahid was given one thousand dinars. (Ibn Asakar)

Warning against not spending in the way of Allah (in Jihad):

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛۚ وَاَحْسِنُوْا ۚ
اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٩٥﴾

(Surah Al-Baqarah - 195)

And spend in the Cause of Allah (i.e., Jihad of all kinds) and do not destroy yourselves (by not paying your wealth in the Cause of Allah), and do good. Indeed, Allah loves Al-Muhsineen (the good-doers). (195)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ ۭ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ
اَلِيْمٍ ﴿٣٤﴾ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ۭ هٰذَا مَا
كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿٣٥﴾

(Surah At-Tawbah: 34 - 35)

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood and hinder (them) from the Way of Allah (i.e. Allah's religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend them not in the Way of Allah, -announce unto them a painful torment. (34) On the Day when that (Al-Kanz: money, gold, and silver, the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their

backs, (and it will be said unto them): -"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (35)

هٰٓاَنْتُمْ هٰٓؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَمَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ۗ وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ ۚ وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْٓا اَمْثَالَكُمْ ﴿٣٨﴾

(Surah Muhammad - 38)

Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allah is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islam and the obedience to Allah), He will exchange you for some other people, and they will not be your likes. (38)

وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۗ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقَاتَلُوْا ۗ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٠﴾

(Surah Al-Hadid - 10)

And what is the matter with you that you do not spend in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Those who spent and fought before the conquest (of Makkah and those among you who did so later) are not equal among you. Such are higher in degree than those who spent and fought afterward. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do. (10)

It is narrated from Abu Umamah (RA) that the Messenger of Allah (ﷺ) said: "Whoever does not himself fight in Jihad, nor does he provide any Mujahid with Jihad equipment, nor does he look after the family of any Mujahid with kindness." Then Allah will afflict him with a severe calamity before the Day of Judgment. (Sunan Abu Dawud, Jami' Tirmidhi, Sunan Ibn Majah)

It is narrated from Hazrat Zaid bin Khalid Juhani (RA) that the Messenger of Allah (ﷺ) said! Whoever provides the Mujahid with provisions for Jihad in the way of Allah has also fought Jihad, and whoever takes good care of the Mujahid's family has also fought Jihad. (Sahih Bukhari, Sahih Muslim)

If a person has prepared the equipment for jihad but is unable to go for jihad due to illness or any other reason, he should give that equipment to another mujahid so that he, too, can receive the reward of jihad.

Hazrat Anas bin Malik (RA) said: It is narrated that a young man from the tribe of Banu Aslam came to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah (ﷺ)! I want to go on jihad, but I do not have the equipment with me." He (ﷺ) said, Go to the man 'So-and-so." He had prepared the equipment for jihad, but he has fallen ill and will not be able to go on jihad. The young man came to the Companions and said to him, "The Messenger of Allah (ﷺ) has greeted you and said, 'Give me the equipment you have prepared for Jihad."' He told his wife, "Give all the goods to this young man and do not withhold anything from these two supplications. By Allah! If you withhold anything from them, Allah will not bless you. (Sahih Muslim)

Protection of Islamic Borders

It is narrated from Hazrat Salman (RA) that the Messenger of Allah (ﷺ) said: "Watching for one night and one day is better than fasting for a month, and if one dies during this watch and this act continues until the Day of Judgment, He will be rewarded (i.e., he will continue to receive the reward of guarding until the Day of Judgment) and he will also be safe from the trials of the grave.
(Sahih Muslim)

Hazrat Ubadah bin As-Samit (RA) said: Every person sees his place (in the Hereafter) before he dies, except for the one who guards the path of Allah, for his reward or sustenance continues. (Kitab al-Jihad by Ibn Mubarak)

It is narrated from Anas bin Malik (RA) that the Holy Prophet (ﷺ) said: "Whoever guards the Muslims for a night will receive the reward of those who pray and fast after him." (Majma' al-Zawaid)

Hazrat Abdullah bin Abbas (RA) narrates that the Holy Prophet (ﷺ) said: "The fire of Hell will not touch two eyes: One is the eye that wept out of fear of Allah Almighty and the other is the eye that shed tears in the path of Allah Almighty." I have spent the night guarding. (Jami' Tirmidhi)

Ibn Abi Shaybah (RA) narrated with a sahih chain of transmission from Hazrat Makhul (ra) that whoever spends the night guarding until morning will be forgiven his sins. (Musanaf Ibn Abi Shaybah)

Hazrat Abdullah bin Muhairiz (RA) says that whoever guards the path of Allah Almighty will get a reward of one Qeraat every night for the number of those left behind. (Sunan Saeed bin Mansoor)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: "Shall I not tell you of a night better than Layla-tul Qadr, a night when a person is guarding a dangerous place and it is likely that he will not be able to return to his home?" (Sunan An-Nasa'i, Bayhaqi)

Hazrat Uthman Ghani (RA) said: The Messenger of Allah (ﷺ) said: "One night guarding in the way of Allah is better than a thousand nights spent in prayer and fasting during the day." (Al-Mustadrak al-Hakim)

Virtues of Archery in Jihad

Learning and teaching archery for Jihad in the way of Allah and competing in archery are acts that the Messenger of Allah (ﷺ) has declared as beloved and encouraged. Hazrat Uqbah bin Amir (RA) said: "I heard the Messenger of Allah (ﷺ) say on the pulpit:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ
وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ۭ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ
اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٦٠﴾

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly. (60) (Surah Al-Anfal - 60) (Sahih Muslim)

In Arabic, ٌرمی ٌmeans throwing. The real strength is in those weapons that are thrown from a distance. So, in the past, Muslims, acting on this command, had acquired great skill in archery. In addition, they had developed other weapons that could be thrown from a distance and had made significant progress on them. During the time of the Messenger of Allah (ﷺ), Muslims had developed catapults. Muslims had also acquired skill in throwing fiery arrows, large stones, and gunpowder at the enemy from a distance. But then the Muslims abandoned jihad, and the enemies learned this ability of theirs and made significant progress in it and even made missiles, and the Muslims were far behind them in this race.

Hazrat Muadh bin Jabal (RA) says that the Messenger of Allah (ﷺ) said! Whoever grows old while fighting in the way of Allah, his old age will be a source of light for him on the Day of Resurrection, and whoever shoots an arrow in the way of Allah will get a rank in return. (Muajam al-Kabir by al-Tabarani)

Hazrat Utbah bin Abdul Aslami (RA) says that the Messenger of Allah (ﷺ) said during the battle of Banu Qurayza and Banu Nudair! Whoever shoots an arrow inside this Jewish fort, Paradise is obligatory for him. Hazrat Utbah (RA) says I shot three arrows into this fort that day. (Muajam al-Kabir by Al-Tabarani)

The sin of escaping from the battlefield

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿١٥﴾ وَمَنْ يُّوَلِّهِمْ
يَوْمَىِٕذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ
جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ﴿١٦﴾

(Surah Anfal: 15 - 16)

O you who believe! When you meet those who disbelieve in a battlefield, never turn your back on them. (15) And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own) - he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination! 16

قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٨﴾

(Surah Jumu'ah - 8)

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do." (8)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said,

"**Avoid seven destructive actions**.

1. Associating partners with Allah.
2. Killing a soul unjustly, which Allah has forbidden.
3. Eating the property of an orphan.
4. Eating interest.
5. Turning your back on the battlefield and fleeing.
6. Slandering innocent and chaste women.
7. Practicing magic.

(Sahih Bukhari, Sahih Muslim)

Orders for the release of Muslim prisoners from the enemy

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿٧٥﴾

(Surah An-Nisa - 75)

And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (75)

Hazrat Imam Malik (RA) says that Muslims must free the prisoners, even if it means giving them all their wealth. The Holy Prophet (ﷺ) has ordered the freeing of the prisoners.

Weapons of the Messenger of Allah (ﷺ)

Swords of the Messenger of Allah (ﷺ)

1. Al-Mathur: (الماثور)

This sword was inherited by the Prophet (ﷺ) from his father. He (ﷺ) brought it with him to Medina. Another name for it is Mathur al-Fajr. This sword later came into the possession of Hazrat Ali (RA). The hilt of this sword is made of gold and is curved on both sides. It is ninety-nine centimetres long. This sword is preserved in the Topkapi Palace Museum in Turkey.

2. Al-Azb: (العضب)

This sword was presented to the Prophet (ﷺ) by Hazrat Saad bin Ubadah (RA) while he was going to the Battle of Badr. This sword was given to Hazrat Abu Dajana (RA) by the Prophet (ﷺ) on the day of the Battle of Uhud. Today, this

sword is preserved in the famous Grand Masjid of Al-Hussein bin Ali (RA) in Cairo, Egypt.

3. Zulfiqar: (ذوالفقار)

It was obtained as part of the spoils of the Battle of Badr and then, with the Prophet (ﷺ), in all the wars. Its middle part resembled a spinal cord. Silver was used in the hilt, edge, strap, and lower part of the hilt.

4. Al-Samsam: (الصمصام)

Cutting, strong, and never bent. This was the sword of Omro bin Madi Karb. This sword was given as a gift by the Holy Prophet (ﷺ) to Hazrat Khalid bin Saeed bin Al-Aas (RA).

5. Al-Qalai: (القلعی)

It was found in Qala. This one-hundred-centimetre-long sword was obtained from the booty of Banu Qainuqah and is preserved in the Topkapi Palace Museum in Turkey.

6. Al-Baatar: (البتار)

Very sharp. Some narrations say that Al-Baatar was the name of a locality in this place. It is also called Saif Al-Anbiya. The names of Hazrat Dawud (AS), Hazrat Sulayman (AS), Hazrat Harun (AS), Hazrat Yasaa (AS), Hazrat Zakariyya (AS), Hazrat Yahya (AS), Hazrat Isa (AS) and Muhammad (ﷺ) are engraved on it. Hazrat Dawud (AS) obtained this sword from Goliath's booty. This sword was received by the Holy Prophet (ﷺ) from the booty of Banu Qainuqah. This sword is preserved in the Topkapi Palace Museum in Turkey. It is said that this is the sword with which Prophet Jesus (AS) will wage jihad after his second appearance in the world and will eliminate the Dajjal. The length of this sword is one hundred and one centimetres. Its handle is made of silver.

7. Al-Hataf: (الحتف)

It is called the Hataf of Death. This sword was obtained from the Jewish tribe of Banu Qainuqah. This sword is said to have been made by the hands of Prophet Daud (AS), David. The Jewish tribe of Levi inherited this sword from their ancestors, the Israelites. Finally, it came into the blessed hands of the Holy Prophet (ﷺ). The

sword's length is one hundred and twelve centimetres, and the width is eight centimetres. This sword is preserved in the Topkapi Palace Museum in Turkey.

8. Al-Resub: (الرسوب)

One that penetrates the body and sinks. This sword is Rasool Allah's (ﷺ) family sword. Its length is one hundred and forty centimetres. This sword is preserved in the Topkapi Museum in Turkey.

9. Al-Makhzam: (المخذم)

A cutting sword. This sword was given to Hazrat Ali (RA) by the Prophet (ﷺ). This sword is ninety-seven centimetres long. This sword is preserved in the Topkapi Museum in Turkey.

10. Al-Qudhib: (القضيب)

Very sharp. This sword was carried by the Prophet Muhammad (ﷺ) for his protection. It was very narrow. It is a double-edged sword with a pointed tip. Its hilt is fourteen centimetres, and its width is 2.8 centimetres. It was not used in any war. The length of this sword is one hundred centimetres. This sword is preserved in the Topkapi Museum in Turkey.

The spears and javelins of the Messenger of Allah (ﷺ)

The Prophet Muhammad (ﷺ) had five spears. Three of which he had taken from Banu Qainuqah. One spear was called Al-Muthawa (المثوىٰ). This name was given because whoever was struck by this spear could not move from their place and died there. Another spear was called Al-Munthanna (المنثنىٰ).

The Prophet Muhammad (ﷺ) had a spear called Al-Bat'ah (البتعه). Allama Suhaili (ra) has mentioned this, and there was a spear called (البيضاء) Al-Bayda. There was a small spear called (العنزه) Al-Anza. He (ﷺ) used to carry it in his hand while walking. On the day of Eid, the spear-bearer used to take this spear in front of him (ﷺ), and then this spear was placed in the Eid area as a sutra (سترہ).

The Messenger of Allah (ﷺ) had seven coats of armour:

1. Zat al-Faddoul: (ذات الفضول) This was a long coat of armour, and he once took it as a mortgage from Abu al-Tahm the Jew, for his family.
2. Al-Saadiyah: (السعديه) This is attributed to a place called Saad, where some people say that it was the armour of Hazrat Dawud (AS), which he was wearing when he killed Goliath.
3. Zat al-Washa: (ذات الوشاح)
4. Zat al-Hawashi: (ذات الحواشى)
5. Fidha: (فضه)
6. Batra: (البترا)
7. Al-Khuriq: (الخريق)

The Messenger of Allah's (ﷺ) war helmets.

The Messenger of Allah (ﷺ) had two iron helmets (war helmets).

1. Al-Mushaj: (الموشج)
2. Al-Sabugh or Zawal-e-Sabugh: (السبوغ یا زوالسبوغ) This was on the blessed head of the Prophet (ﷺ) at the time of the conquest of Makkah.

Shields of the Prophet (ﷺ)

The Prophet (ﷺ) had a shield called Al-Zalooq (الزلوق). Zalooq means slipping. Swords would slip off it. Another shield was called Al-Fanq (الفنق). Similarly, another shield was presented to the Prophet (ﷺ) as a gift, bearing an image of an eagle or a ram. When he (ﷺ) placed his blessed hand on it, that image disappeared.

The rides of the Messenger of Allah (ﷺ)

Imam Ibn Al-Qayyim (ra) has written about the animals of the Prophet (ﷺ):
The Messenger of Allah (ﷺ) had two camels.

1. Askar (عسكر) Thalab (ثالب)

The Messenger of Allah (ﷺ) had four she-camels.

1. Qaswa: (قصوىٰ) He rode it at the time of the migration. This she-camel he (ﷺ) took from Hazrat Abu Bakr Siddique (RA).
2. Asbah: (عصباء) It did not lose even in a race.
3. Shahbaa: (شاہباء) When the Messenger of Allah (ﷺ) passed away, this camel sat down and started crying. It stopped eating and drinking and died in that state.
4. Jada (جداء)

Horses of the Messenger of Allah (ﷺ):

1. Al-Khail (الخيل)
2. Al-Saqab. (السقب) He rode it and fought in the Battle of Uhud.
3. Al-Murtajiz. (المرتجز) This name is derived from Rajz and has a pronunciation similar to Rajz. (Neigh of a horse)
4. Al-Azaz. (الازاز) It was a gift from Muqawqis, the king of Alexandria.
5. Al-Zarb. (الضرب) It was a gift from Rabi bin Abrar.
6. Al-Wardh. (الورذ) It was a gift from Tamim Dari.
7. Yashub. (يعصوب) It was a warhorse.
8. Al-Jeeb. (الجيب) It was also a war horse.

Mules of the Messenger of Allah (ﷺ):

1. Duldul (دلدل)
2. Fidha (فضه)

Donkeys of the Messenger of Allah (ﷺ):

1. Afir (عفير)
2. Yafur (عفور)

Chapter Two
Ghazwat and Wars

Tell those who
find situations
impossible
that
Allah has power
over everything

Invasions and Campaigns

During the Madani period of his blessed life, the Messenger of Allah (ﷺ) fought various wars, which are called Ghazwat, and sent out Saraya (campaigns) to propagate, advance, and spread the religion of Islam and to free the servants of Allah from oppression and oppression on Allah's earth.

Ghazwat refers to those war campaigns in which the Holy Prophet (ﷺ) personally participated.

Saraya: This is the plural of سَرِيَّةٌ. It refers to those war campaigns in which the Messenger of Allah (ﷺ) sent his companions (RA) against the enemy.

These Ghazwat and Saraya are mentioned in various books of Seerah and Islamic history. However, some are written under different names in different books, making it difficult for the reader to treat them as two distinct events when they are the same. After researching all these campaigns and expeditions, their various names have been grouped together, making it easy for readers to understand that these two events are the same.

Prophetic Campaigns ﷺ

Ghazwa al-Abwa or Ghazwa al-Wadan

This took place in Safar 1AH, the first Muslim campaign. The Messenger of Allah ﷺ appointed Hazrat Saad bin Ubadah (RA) as his deputy in Medina and marched towards the Banu Dhumra tribe. But there was no battle in it.

The Holy Prophet ﷺ had received information that the tribe of Banu Dhumra bin Bakr had conspired with the Quraysh, so the Holy Prophet ﷺ set out on this campaign with seventy companions to suppress them. He ﷺ first reached Abwa and stayed there. There was information that a trade caravan of the Quraysh from Makkah was passing through. He (ﷺ) waited for them there for a few days, and when the caravan did not arrive there, he (ﷺ) left and went to Wadan. The area between Abwa and Wadan was an important trade route. This was the area of the Fara district, and the distance between Abwa and Wadan was about eight miles on either side. Abwa is the place where the mother of the Messenger of Allah (ﷺ) died and was buried there.

When the Banu Dhumra saw the Muslim army, they became afraid. Their chief, Majdi bin Amr Dhumra, came to the Messenger of Allah (ﷺ) and said: "Someone has given you false information about us. By Allah! We have no desire to be involved in the dispute between the Muslims and the Quraysh." The Messenger of Allah (ﷺ) said: "If you are telling the truth, then make a treaty with us." They agreed to it. In this treaty, the Muslims made peace with the Banu Dhumra on their terms. It was agreed in the treaty that the Messenger of Allah (ﷺ) would grant security to Banu Dhumra. Now their lives and property are safe, and the Muslims will support them against their enemies. But this was on the condition that they would not come against the religion of Allah. And that is when the Messenger of Allah (ﷺ) calls them to his support; they must come. The responsibility of this covenant is on Allah and His Messenger (ﷺ).

After the agreement with Banu Dhumra, the Messenger of Allah (ﷺ) came to Medina, and the Messenger of Allah (ﷺ) spent fifteen days in this campaign. The banner of the Muslims was white in this campaign, and the standard-bearer was Hazrat Hamza (RA).

Battle of Buwat

When the Messenger of Allah (ﷺ) gained some stability in Medina, he (ﷺ) decided to cut off the trade route of the people of Makkah so that they would not be able to attack Medina. Thus, this campaign was an attempt to fulfill the Messenger of Allah's (ﷺ) order. In most of these campaigns, the Messenger of Allah (ﷺ) himself led the campaign.

Not long after the Prophet (ﷺ) returned from the Battle of Abwa, he received news that another trade caravan from the Quraysh of Makkah was heading towards Makkah from Syria. It was a considerable caravan, with over two and a half thousand camels, guarded by Umayya ibn Khalaf and accompanied by a hundred warriors from the Quraysh. This caravan was the most significant commercial caravan in terms of the season.

The Prophet (ﷺ) appointed Hazrat Sa'd ibn Mu'adh (RA) as his deputy in Medina and set out with two hundred horsemen. This event took place in Rabi' al-Awwal 2 AH / October 623 AD. The Prophet (ﷺ) and his army reached a place called Buwat. Buwat is the name of a mountain in Yanbu, so the campaign is called the Battle of Buwat.
This mountain was also called the Mount of Jahaniyah. When the Prophet (ﷺ) reached Buwat, the caravan he had set out with to harass had already passed by, so there was no bloodshed in this battle.

The Prophet (ﷺ) 's purpose was to frighten the Quraysh of Makkah so that the Muslims would not allow them to pass through this trade route. The Muslims also received news that the polytheists of Makkah were conspiring with the Jews and planning to take joint action against the Muslims. The Prophet (ﷺ) did not want to give them this opportunity. The Prophet (ﷺ) stayed in Buwat for a few days and then returned to Medina.

Battle of Safwan or Battle of Badr

The polytheists of Makkah were worried that passing through their ancient trade route had become extremely dangerous for them, and that route seemed to be slipping away from their hands. Their entire economic system depended on the safety of the route, which was now in danger. Because they had no arable land for agriculture and did not know how to do agriculture. For centuries, their livelihood had been based on trade. This handful of Muslims, who had been enduring every injustice and oppression, had now become more powerful than they. Thinking this, the fire of anger and revenge was burning within them, and they wanted to destroy these Muslims.

They tried to respond to this audacity of the Muslims. A chief of the Quraysh, Kurz bin Jabir al-Fihri, took some horsemen with him and attacked the pasture of the Muslims in the darkness of the night. This pasture was located near the place of Jamaa' (الجماء) outside Medina. Kurz bin Jabir killed the shepherds there, drove away all the animals, and took them with him. The following day, when the Muslims got the news of this, they informed the Messenger of Allah (ﷺ) about this cowardly act of the enemy. The Messenger of Allah (ﷺ) immediately prepared an army, made Hazrat Zaid bin Haritha (RA) his deputy in Medina, and quickly set out in pursuit of the polytheists of Makkah. The standard bearer of this army was Hazrat Ali al-Murtada (RA). The Messenger of Allah (ﷺ) pursued the Quraysh along with his seventy (70) companions, but due to the passage of time, they had gone far away from the army. He (ﷺ) camped in the Safwan Valley, which is why this battle was called the Battle of Safwan.

Some historians have called it the First Battle of Badr (غزوۃ بدر اولیٰ) because the Safwan Valley was adjacent to the Battle of Badr. The Safwan Valley was more famous than the Battle of Badr. Ever since the battle between the Muslims and the polytheists of Makkah, which the Holy Quran called (یوم فرقان), the Day of the Criterion, took place, people have come to remember the Battle of Badr more. This was where truth prevailed for the first time, and falsehood suffered its worst defeat. It was generally decided throughout Arabia, especially throughout the world, that the days of idolatry and polytheism were numbered, and Islam had prevailed.

The Day of Badr was (یوم فرقان) the Day of the Criterion. After this battle, the Arabian region's geographical, military, and religious situation changed so drastically that Islam's dominance gradually spread throughout Arabia and then to the world. The main reason for this was that on the Day of Badr, all the big opponents and evil people who were hostile to Islam with all their hearts and souls were killed.

Ghazwa al-Ushirah

The Messenger of Allah (ﷺ) had appointed some people to spy on the infidels of Makkah and keep an eye on their trade and military transportation. Through them, he (ﷺ) used to receive news. He (ﷺ) had created such a coordinated system that he (ﷺ) was aware of all the news of all the trade caravans and their other political activities. He even knew where each caravan was going, its leader, responsible for protecting it, and how many people were in it.

The Prophet (ﷺ) was informed that a caravan was going from Makkah to Syria, and its leader was Abu Sufyan. The caravan was loaded with goods on one thousand camels. Historians have written that no man or woman in Makkah had invested in this caravan except for Huwaytab bin Abdul Uzza. The camels were loaded with goods worth about fifty thousand dinars. It was this caravan that, upon its return, the infidels of Makkah had set out to fight the Muslims to save it, and they were confronted on the battlefield of Badr.

This incident occurred in Jumada al-Awwal 2AH. The Messenger of Allah (ﷺ) set out from Medina with one hundred and fifty Muhajireen riders. He made Hazrat Abu Salamah bin Abdul Asad (RA) his deputy in Medina, and entrusted the standard of this expedition to Hazrat Hamza (RA). Ibn Ishaq (ra) narrates that the Messenger of Allah (ﷺ) left Medina and reached a place called Fefa al-Khamar, passing through Naqab ibn Dinar. After that, he (ﷺ) took his army and stopped at a place called Batha ibn Azhar and camped under a tree, which is said to be called ʺDhatt-al-Shabak ʺ, where he (ﷺ) offered the regular prayer. Later, the Muslims built a masjid, which stood for a long time. The Messenger of Allah (ﷺ) ate there and ordered his companions to eat as well, after which he rested for a while.

The stones on which the companions (RA) had cooked their food remained in that state for some time, that is, until the death of the Messenger of Allah (ﷺ). The stones remained in that state. People did not touch them and considered them a sign of the Prophet (ﷺ) for seven hundred years. The Messenger of Allah (ﷺ) stayed there at night as well. The following day, he (ﷺ) set out and, leaving the wells of Yasar aside, proceeded along the path of Shubah. This place is also called Shubah Abdullah. Then he (ﷺ) descended into the Yasar Valley and set out again after noon until he reached the place of Yael and stayed there for the night. The following day, the army set out and then remained at Zabuah's place. There were several wells in Zabuah from which the Muslims drew and used water. After that, he (ﷺ) passed through Fars-e-Mal and reached the place of Yamam, which is one of the harshest types of deserts, then he (ﷺ) reached the place of Ashira in the Yanbu Valley.

The town of Ashira is in the Yanbu region, also called Dhul-Ashirah. It is a fortress located between Yanbu and Dhul-Marrah. It had gardens of delicate date palms and yielded abundant fruit. Apart from the Sahani of Khaybar and the Barni and Ajwa dates of Medina, these dates are considered superior to all the dates of the Hijaz. This area was the home of the Banu Mudlej.

Abu Sufyan had received information that the Messenger of Allah (ﷺ) and the Muslims had left Medina to stop his caravan. However, Abu Sufyan had only forty men to guard the caravan. He consulted with the leading men of the infidels and decided that they would travel at night and stay for a short time. This strategy was successful, and the caravan passed this place two days before the Islamic army reached Dhul-Ashirah.

The Messenger of Allah (ﷺ) stayed there for several days and sought to ascertain the political situation in the area. As a result, it was found that the people of Banu Mudlej were conspiring with the disbelievers of Makkah. He (ﷺ) called the chiefs of Banu Mudlej and talked to them. They reassured the Messenger of Allah (ﷺ) in every way. After listening to them, the Messenger of Allah (ﷺ) said, "If your intentions are clear, then you should make a treaty with us." The people of Banu Mudlej consulted among themselves and agreed to make a treaty with the Messenger of Allah (ﷺ). (Ayam ul-Harb)

The terms of the treaty were as follows:

This is a treaty from the Messenger of Allah (ﷺ) to the Banu Mudlej, whom the Prophet (ﷺ) had given protection to. So, now their lives and property are safe, and they will be helped against their enemies. As long as there is water left in the Sufa River, both parties will remain bound by this treaty, but with the condition that these people will not come against the religion of Allah and that when the Prophet (ﷺ) calls them for his support, they will have to come. The responsibility for this treaty lies with Allah and His Messenger (ﷺ).

The treaty made with Banu Dhumra was of great importance, so the Messenger of Allah (ﷺ) knew that if the infidels of Makkah ever set out to fight him, they would first try to get help from these tribes of Medina. Therefore, the Messenger of Allah (ﷺ) used his political insight to prevent these tribes from opposing the Muslims and to make them bound by the treaty.

According to the narration of Ibn Ishaq (ra), the Battle of Badr took place a few nights after the Battle of Al-Ashira. He (ﷺ) went out in pursuit of Kurz bin Jabir Al-Fihri. He had committed a robbery against the Muslims.

Ghazwah-e-Badr

Ramadan 2 AH, 624 AD Ghazwah Badr.

The caravan of the Quraysh of Makkah that had escaped from the Muslims and had set out towards Syria was now about to return from Syria to Makkah. Hence, the Messenger of Allah (ﷺ) sent Hazrat Talha bin Ubaidullah (RA) and Hazrat Saeed bin Zaid (RA) to the north to find out about its situation. These two companions (who are among the Ten Glad Tidings) went to Maqam Khuda and stayed there. When Abu Sufyan passed by with the caravan, he returned to Medina at a swift pace and informed the Messenger of Allah (ﷺ). This caravan contained the great wealth of the people of Makkah, namely, one thousand camels, loaded with at least fifty thousand dinars (two hundred and sixty-two kilograms of gold) worth of equipment and weapons, and only forty men were there to guard it.

For the people of Medina, this was a great opportunity, while for the people of Makkah, being deprived of this great wealth was a great military, political, and economic defeat. Therefore, the Messenger of Allah (ﷺ) announced to the Muslims that this caravan of Quraysh is coming for wealth, so set out, perhaps Allah Almighty will hand it over to you as booty. One of the purposes of his narration was to strike fear into the Makkahians and to give them a response to the actions of Karz bin Jabir so that they would know how detrimental it was for their trade to be corrupted by the Medinans. Another important reason was that the profit from the trade of this caravan would be used against the Muslims. The Messenger of Allah (ﷺ) had not sent this caravan with the intention of war, so no war preparations were made. When Abu Sufyan, the commander of the Makkahian caravan, was informed of the Muslims' intentions, he changed the caravan's route and led it away from the other side. A man, Zamzam bin Umar Ghaffari, after paying, ran towards Makkah on the same path, saying,

"We are in danger from the Muslims. Reach help and save your property."

He reached Makkah and, according to the Arab custom, pierced the camel's nose, turned its saddle upside down, tore his shirt collar, and stood on the camel in the valley of Makkah and shouted.

O people of Quraysh! The caravan... The caravan……

Muhammad (ﷺ) and his companions are going to attack your property with Abu Sufyan. I am not sure that you will find it... Help..... Al-Madad….

As soon as this news reached Abu Jahl, an army of about a thousand, including seven hundred camels and three hundred horses, set out from Makkah with the bravest men. This entire army was equipped with weapons and equipment from all sides. All the soldiers were wearing armour. Singers and dancers accompanied them. Abbas bin Abd al-Muttalib, Utbah bin Rabiya, Umayyah bin Khalaf, Nazr bin Harith, Abu Jahl, Umar bin Hisham, and others prepared food. Abu Sufyan's caravan was protected and reached Makkah safely. The Muslims who had gone to scare the caravan returned to Medina. Abu Sufyan told Abu Jahl that the caravan had reached Makkah safely and that you should now return. But Abu Jahl was very proud of his army and did not allow it to return without fighting. Hakim bin Hizam and Utbah bin Rabi'ah agreed to return. Abu Jahl had not set out with this army to protect the caravan, but he also wanted to avenge the death of one of his men, Amr bin Hadhrami, at the hands of the Muslims in the Wadi al-Nakhla. Then Abu Jahl was very angry because Zamzam bin Amr had described the caravan's situation, so he did not let the caravan return. The situation of the Quraysh army came to the attention of the Messenger of Allah (ﷺ), and also that Abu Jahl, Utbah, Shaybah, Walid, Hanzalah, Ubaidah, Asi, Harth, Taaema, Zama, Aqeel, Abu al-Jantri, Masood, Baniyah, Naba, Nawfal, Saib, Rifa'ah, etc., were among the prominent leaders of the Quraysh.

The Messenger of Allah (ﷺ) consulted with his companions. When he (ﷺ) heard the news of the arrival of Abu Jahl's army, he held a consultation meeting and said to his companions, "Makkah has sent its best and chosen people to you. What is your opinion regarding confronting them?"

First, Hazrat Abu Bakr Siddique (RA), then Hazrat Umar Farooq (RA), and then Hazrat Muqaddas (RA) spoke words of utmost courage and bravery and said, "We are not like the Children of Israel who spoke to Hazrat Musa (AS)." The Holy Quran says, "They said!

قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قَاعِدُوْنَ ﴿٢٤﴾

(Surah Al-Maidah - 24)

They said: "O Musa (AS) (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two. We are sitting right here." (24)

Then he (the Prophet ﷺ) said, "O people! What is your advice regarding fighting these infidels? By saying this twice, the intention of the Prophet (ﷺ) was to inform the Ansar of their opinion because these three were from the Muhajireen. The pledge of allegiance taken from the Ansar was that they would fight against any foreign attack on Madinah. It was not a pledge that they would leave Madinah and fight anyone. The Ansar of Madinah immediately understood this, and among them stood Hazrat Saad bin Mu'adh (RA).

He said, "Perhaps your indication is for us." Rasool Allah (ﷺ) said, "Yes!" Hazrat Saad (RA) said, "We have believed in you (ﷺ) and believe that you (ﷺ) are the Messenger of Allah. How is it possible that the Messenger of Allah (ﷺ) should go out to fight the disbelievers while we remain at home? These disbelievers are just like us. What should we fear from them? If you (ﷺ) order us to jump into the sea, we will obey your (ﷺ) command without hesitation."

The condition of the Islamic army:

When the Messenger of Allah (ﷺ) was fully satisfied that all the companions were ready for the battle, he (ﷺ) gathered the people of the army. The total number was three hundred and thirteen (313). Eighty-two (82) individuals were from the Muhajireen, sixty-one (61) individuals were from the Aws tribe, and one hundred and seventy (170) individuals were from the Khazraj. No one had taken care of the expedition in this army, and it was not fully prepared.

The entire army had only two horses. One belonged to Hazrat Zubair bin Awam (RA), and the other to Hazrat Muqaddas bin Aswad Kundi (RA). There were seventy (70) camels on which two or three men rode in turns on each camel. One camel was given to the Messenger of Allah (ﷺ), Hazrat Ali (RA), and Hazrat Mursad bin Abi Mursad Ghanwiya (RA). All three of them rode on it in turns.

The administration of Medina and the leadership of the prayers were initially entrusted to Hazrat Ibn Maktoum (RA). Still, when he (ﷺ) reached the place of Ruha, he (ﷺ) sent Hazrat Abu Lubabah bin Abdul Mundhir (RA) back as the administrator of Medina. The army was divided, with one contingent for the Muhajireen and another for the Ansar. The flag of the Muhajireen was given to

Hazrat Ali bin Abi Talib (RA), and the flag of the Ansar was given to Hazrat Saad bin Mu'adh (RA). The white flag of the general commanding the entire army was given to Hazrat Mus'ab bin Umair Abdari (RA). The officer of Maimana was Hazrat Zubair bin Awam (RA), and the army commander of Messara was Hazrat Miqdad bin Aswad (RA). These were the two companions in the entire army who had horses. The command of the Saqa was given to Hazrat Qays bin Abi Sasa (RA), and the commander of the military was the Messenger of Allah (ﷺ).

Names of the participants of the Battle of Badr:

The Imams of Hadith and the scholars of Seerah have made special arrangements to mention the names of the Badarin in their works. Under his conditions of authenticity and chain of transmission, Imam Bukhari (ra) has mentioned only forty-four names in his comprehensive Sahih. Allama Diwani (ra) says:

The names of the noble Muhajireen (RA)

1) Syed al-Muhajireen, Imam al-Badarin, and Ashraf al-Khalaeq, the last of the prophets and messengers, our master and guardian Muhammad Mustafa Ahmad Mujtaba, the Messenger of Allah (ﷺ)
2) Abu Bakr as-Siddiq (RA)
3) Abu al-Hafs Umar ibn al-Khattab (RA)
4) Abu Abdullah Uthman ibn Affan (RA)
5) Hamza ibn Abdul Muttalib (RA)
6) Zaid ibn Haritha (RA)
7) Anas al-Habashi, the guardian of the Messenger of Allah (RA)
8) Abu Kabashta al-Farisi, the guardian of the Messenger of Allah (RA)
9) Abu Marsad Kannaz ibn Hisan (RA)
10) Marsad ibn Abi Marsad (RA) (son of Kannaz)
11) Ubaidah ibn Harith (RA)
12) Tufail ibn Harith (RA)
13) Husayn bin Harith (RA)
14) Mistah Awf bin Asasa (RA)
15) Abu Hudhayfah bin Utbah bin Rabi'ah (RA)
16) Salim, the slave of Abu Hudhayfah (RA)
17) Sabih, the slave of Abu Al-As Umayyah (RA)
18) Abdullah bin Jahsh (RA)

19) Okasha bin Mohsen (RA)
20) Shuja bin Wahb (RA)
21) Uqbah bin Wahb (RA)
22) Yazid bin Raqeesh (RA)
23) Abu Sinan bin Mohsen (RA)
24) Sinan bin Abi Sinan (RA)
25) Mahrez bin Fazlah (RA)
26) Rabi'ah bin Aktam (RA)
27) Thaqif bin Amr (RA)
28) Malik bin Amr (RA)
29) Mudlej bin Amr (RA)
30 Suwayd bin Makhosi (RA)
31) Utbah bin Ghazwan (RA)
32) Maula of Utbah bin Ghazwan (RA)
33) Zubair bin Awam (RA)
34) Hatib bin Abi Balta (RA)
35) Saad Kalbi, Maula of Hatib bin Abi Balta (RA)
36) Mus'ab bin Umayr (RA)
37) Suwaybat bin Saad (RA)
38) Abdur Rahman bin Awf (RA)
39) Saad bin Abi Waqqas (RA)
40) Umayr bin Abi Waqqas (RA) (Saad's brother)
41) Miqdar bin Amr (RA)
42) Abdullah bin Masoud (RA)
43) Masoud bin Rabi'ah (RA)
44) Dhul-Shyamalan bin Abd Amr (RA)
45) Khabbab bin Al-Arat (RA)
46) Bilal bin Rabah, Maula of Abu Bakr Siddiq (RA)
47) Amir bin Fahirah (RA)
48) Suhaib bin Sinan (RA)
49) Talha bin Ubaidullah (RA)
50) Abu Salamah bin Abdul Asad (may Allah be pleased with him)
51) Shamash bin Uthman (may Allah be pleased with him)
(52) Arqam bin Abi Arqam (may Allah be pleased with him)
53) Ammar bin Yasir (may Allah be pleased with him)
54) Mutab bin Awf (may Allah be pleased with him)
55) Zaid bin Al-Khattab (may Allah be pleased with him)
56) Mahja', the master of Umar bin Al-Khattab (may Allah be pleased with him)
57) Amr bin Suraqah (may Allah be pleased with him)
58) Abdullah bin Suraqah (may Allah be pleased with him).
59) Waqid bin Abdullah (may Allah be pleased with him).

60) Khouli bin Abi Khouli (may Allah be pleased with him).
61) Malik bin Abi Khouli (may Allah be pleased with him).
62) Amir bin Rabi'ah (may Allah be pleased with him).
63) Aamir bin Baqeer (may Allah be pleased with him).
64) Aqil bin Baqeer (may Allah be pleased with him).
65) Khalid bin Baqeer (may Allah be pleased with him).
66) Iyas (may Allah be pleased with him).
67) Saeed bin Zayd bin Amr bin Nawfal (may Allah be pleased with him).
68) Uthman bin Mazuon Jammi (may Allah be pleased with him).
69) Saib bin Uthman bin Mazuon (may Allah be pleased with him).
70) Qudamah bin Mazuon (may Allah be pleased with him).
71) Abd Allah bin Mazuon (may Allah be pleased with him).
72) Muammar bin Harith (may Allah be pleased with him).
73) Khuns bin Khudafa (may Allah be pleased with him).
74) Abu Sabrah bin Abi Rahm (may Allah be pleased with him)
75) Abdullah bin Mukaramah (may Allah be pleased with him)
76) Abdul Badb bin Suhail bin Amr (may Allah be pleased with him)
77) Umayr bin Awf, Maula of Suhail bin Amr (may Allah be pleased with him)
78) Saad bin Khawla (may Allah be pleased with him)
79) Abu Ubaidah Amir bin Jarrah (may Allah be pleased with him)
80) Amr bin Harith (may Allah be pleased with him)
81) Suhail bin Wahb (may Allah be pleased with him)
82) Safwan bin Wahb (may Allah be pleased with him)
83) Amr bin Abi Sarh (may Allah be pleased with him)
84) Wahb bin Saad (may Allah be pleased with him)
85) Hatib bin Amr (may Allah be pleased with him)
86) Ayyad bin Abi Zuhair (may Allah be pleased with him)

The names of the noble Ansar (RA)

1) Saad bin Mu'adh (may Allah be pleased with him)
2) Amr bin Mu'adh (brother of Sa'd) (RA)
3) Harith bin Aws bin Mu'adh (RA)
(4) Harith bin Anas (RA)
(5) Sa'd bin Zaid (RA)
(6) Salamah bin Salamah bin Daksh (RA)
(7) Ibad bin Bashir bin Daksh (RA)
(8) Salamah bin Thabit bin Daksh (RA)
(9) Rafi' bin Yazid (RA)
(10) Harith bin Kuzma (RA)
(11) Muhammad bin Maslamah (RA)

(12) Salamah bin Aslam (RA)
(13) Abu al-Haytham bin al-Tihan (RA)
(14) Ubaid bin al-Thiam (RA)
(15) Abdullah bin Sahl (RA)
(16) Qatadah bin Nu'man (RA)
(17) Ubaid bin Aws (RA)
(18) Nasr bin Harith (RA)
19) Mutab bin Ubaid (may Allah be pleased with him)
20) Abdullah bin Tariq (may Allah be pleased with him)
21) Mas'ud bin Sa'd (may Allah be pleased with him)
22) Abu 'Abbas bin Jubair (may Allah be pleased with him)
23) Abu Burda Hani bin Niya (may Allah be pleased with him)
24) Asim bin Thabit (may Allah be pleased with him)
25) Mutab bin Qushir (may Allah be pleased with him)
26) Amr bin Mabad (may Allah be pleased with him)
27) Sahl bin Hunaif (may Allah be pleased with him)
28) Mubashir bin Abdul Mundhir (may Allah be pleased with him)
29) Rifa'ah bin Abdul Mundhir (may Allah be pleased with him)
30) Sa'd bin Ubaid bin Nu'man (may Allah be pleased with him)
31) Uwaim bin Sa'ida (may Allah be pleased with him)
32) Rafi' bin Abdul Harith (may Allah be pleased with him)
33) Ubaid bin Abu Ubaid (may Allah be pleased with him)
34) Tha'labah bin Hatib (may Allah be pleased with him)
35) Abu Lubaba bin Abdul Mundhir (may Allah be pleased with him)
36) Harith bin Hatib (may Allah be pleased with him)
37) Hatib bin Amr (may Allah be pleased with him)
38) Asim bin Adi (may Allah be pleased with him)
39) Anis bin Qatadah (may Allah be pleased with him)
40) Ma'an bin Adi (may Allah be pleased with him)
41) Thabit bin Iqram (may Allah be pleased with him)
42) Abdullah bin Salamah (may Allah be pleased with him)
43) Zaid Ibn Aslam (may Allah be pleased with him)
44) Rabi' bin Rafi' (may Allah be pleased with him)
45) Abdullah bin Jubair (may Allah be pleased with him)
46) Asim bin Qais (may Allah be pleased with him)
47) Abu Deyaa bin Thabit (may Allah be pleased with him)
48) Abu Hanita bin Thabit (may Allah be pleased with him)
49) Salim bin Umayr (may Allah be pleased with him)
50) Harith bin Nu'man (may Allah be pleased with him)
51) Khawat bin Jubair bin Nu'man (may Allah be pleased with him)
52) Mundhir Muhammad (may Allah be pleased with him)

53) Abu Aqeel bin Abdullah (may Allah be pleased with him)
54) Sa'd bin Khaithama (may Allah be pleased with him)
55) Mundhir bin Qudamah (may Allah be pleased with him)
56) Malik bin Qudamah (may Allah be pleased with him)
57) Harith bin Arfah (may Allah be pleased with him)
58) Tamim, the slave of Sa'd bin Khaithama (may Allah be pleased with him)
59) Jabar bin Atik (may Allah be pleased with him) Almighty God
60) Malik bin Namila (may Allah be pleased with him).
61) Numan bin Asr (may Allah be pleased with him).
62) Al-Khahir bin Zayd (may Allah be pleased with him).
63) Saad bin Rabi' (may Allah be pleased with him).
64) Abdullah bin Rawaha (may Allah be pleased with him).
65) Bashir bin Saad (may Allah be pleased with him).
66) Semak bin Saad (may Allah be pleased with him).
67) Khalaad bin Suwayd (may Allah be pleased with him).
68) Sabi bin Qays (may Allah be pleased with him).
69) Ubad bin Qays (may Allah be pleased with him).
70) Abdullah bin Abbas (may Allah be pleased with him).
71) Yazid bin Harith (may Allah be pleased with him).
72) Khabib bin Asaf (may Allah be pleased with him).
73) Abdullah bin Zayd bin Thalabah (may Allah be pleased with him).
74) Harith bin Zayd bin Thalabah (may Allah be pleased with him).
75) Sufyan bin Bashir (may Allah be pleased with him).
76) Tamim bin Yayar (may Allah be pleased with him). Allah's Messenger (ﷺ)
77) Abdullah bin Umayr (may Allah be pleased with him)
78) Zaid bin Al-Mozan (may Allah be pleased with him)
79) Abdullah bin Ar-Nata (may Allah be pleased with him)
80) Abdullah bin Rabi' (may Allah be pleased with him)
81) Abdullah bin Abdullah bin Ubayy (may Allah be pleased with him)
82) Aws bin Khawli (may Allah be pleased with him)
83) Zaid bin Wadi'ah (may Allah be pleased with him)
84) Uqbah bin Wahb (may Allah be pleased with him)
85) Rifa'ah bin Amr (may Allah be pleased with him)
86) Amir bin Salamah (may Allah be pleased with him)
87) Mabad bin Ibad (may Allah be pleased with him)
88) Amir bin Al-Baqir (may Allah be pleased with him)
89) Nawfal bin Abdullah (may Allah be pleased with him)
90) Ubadah bin As-Samit (may Allah be pleased with him)
91) Aws bin As-Samit (may Allah be pleased with him)
92) Nu'man bin Malik (may Allah be pleased with him)
93) Thabit bin Hazal (may Allah be pleased with him)

94) Malik bin Dahsham (may Allah be pleased with him)
95) Rabi' bin Ayas (may Allah be pleased with him)
96) Amr bin Ayas (may Allah be pleased with him)
97) Waraqa bin Ayas (may Allah be pleased with him)
98) Mujdir bin Ziyad (may Allah be pleased with him)
99) Ibad bin Khash-khash (may Allah be pleased with him)
100) Nahab bin Tha'labah (may Allah be pleased with him)
101) Abdullah bin Tha'labah (may Allah be pleased with him)
102) Utbah bin Rabi'ah (may Allah be pleased with him)
103) Abu Dujanah Samak bin Kharsha (may Allah be pleased with him)
104) Mundhir bin Umar (may Allah be pleased with him)
105) Abu Usaid Malik bin Rabi'ah (may Allah be pleased with him)
106) Malik bin Mas'ud (may Allah be pleased with him)
107) Abdul Rab bin Haqq (may Allah be pleased with him)
108) Ka'b bin Jemez (may Allah be pleased with him)
109) Demrah bin Umar (may Allah be pleased with him)
110) Ziyad bin Umar (may Allah be pleased with him)
111) Basbis bin Umar (may Allah be pleased with him)
112) Abdullah bin Amir (may Allah be pleased with him)
113) Qurash bin Samah (may Allah be pleased with him)
114) Hubab bin Mundhir (may Allah be pleased with him)
115) Umair bin Hammam (may Allah be pleased with him)
116) Tamim Mawla Kharash (may Allah be pleased with him)
117) Abdullah bin Amr bin Haram (may Allah be pleased with him)
118) Mu'adh bin Amr bin Jammuh (may Allah be pleased with him)
119) Mu'adh bin Amr bin Jammuh (may Allah be pleased with him)
120) Khallad bin Amr bin Jammuh (may Allah be pleased with him)
121) Uqbah bin Amir (may Allah be pleased with him)
122) Habib bin Aswad (may Allah be pleased with him)
123) Thabit bin Tha'labah (may Allah be pleased with him)
124) Umair bin Harith (may Allah be pleased with him)
125) Bishr bin Bara (may Allah be pleased with him) Allah's Messenger (ﷺ)
126) Tufail bin Malik (may Allah be pleased with him)
127) Tufail bin Nu'man (may Allah be pleased with him)
128) Sinan bin Saifi (may Allah be pleased with him)
129) Abdullah bin Jodh bin Qais (may Allah be pleased with him)
130) Utbah bin Abdullah (may Allah be pleased with him)
131) Jabbar bin Sakhr (may Allah be pleased with him)
132) Kharijah bin Humair (may Allah be pleased with him)
133) Abdullah bin Humair (may Allah be pleased with him)
134) Yazid al-Mundhir (may Allah be pleased with him)

135) Muaqal bin Mundir (may Allah be pleased with him)
136) Abdullah bin Nu'man (may Allah be pleased with him)
137) Dahhak bin Haritha (may Allah be pleased with him)
138) Su'ad bin Zuraiq (may Allah be pleased with him)
139) Mabad bin Qais (may Allah be pleased with him)
140) Abdullah bin Qais (may Allah be pleased with him)
141) Abdullah bin Munaf (may Allah be pleased with him)
142) Jabir bin Abdullah bin Rabab (may Allah be pleased with him)
143) Khalid bin Qais (may Allah be pleased with him)
144) Nu'man bin Sinan (may Allah be pleased with him)
145) Abu al-Mundhir Yazid bin Amir (may Allah be pleased with him)
146) Sulaym bin Amr (may Allah be pleased with him)
147) Qutbah bin Amir (may Allah be pleased with him)
148) Antara, the slave of Sulaym bin Amr (may Allah be pleased with him)
149) 'Isa bin Amir (may Allah be pleased with him)
150 Tha'labah bin Ghanmah (may Allah be pleased with him)
151) Abu al-Yasir Ka'b bin Amr (may Allah be pleased with him)
152) Sahl bin Qais (may Allah be pleased with him)
153) 'Amr bin Talq (may Allah be pleased with him)
154) Mu'adh bin Jabal (may Allah be pleased with him)
155) Qais bin Muhsin (may Allah be pleased with him)
156) Harith bin Qais (may Allah be pleased with him)
157) Jubayr bin Iyas (may Allah be pleased with him)
158) Saad bin Uthman (may Allah be pleased with him)
159) Uqbah bin Uthman (may Allah be pleased with him)
160) Dhakwan bin Abd Qais (may Allah be pleased with him)
161) Masoud bin Khaldah (may Allah be pleased with him)
162) Ibad bin Qais (may Allah be pleased with him)
163) Asad bin Yazid (may Allah be pleased with him)
164) Khaqa bin Bashir (may Allah be pleased with him)
165) Mu'adh bin Maas (may Allah be pleased with him)
166) A'idh bin Maas (may Allah be pleased with him)
167) Mas'ud bin Sa'd (may Allah be pleased with him)
168) Rifa'ah bin Rafi' (may Allah be pleased with him)
169) Khallad bin Rafi' (may Allah be pleased with him)
170) Ubaid bin Zaid (may Allah be pleased with him)
171) Ziyad bin Labeed (may Allah be pleased with him)
172) Farda bin Amr (may Allah be pleased with him)
173) Khalid bin Qais (may Allah be pleased with him)
174) Jabalah bin Tha'labah (may Allah be pleased with him)
175) Atiya bin Nuwaira (may Allah be pleased with him)

176) Khaliqah bin Adi (may Allah be pleased with him)
177) Umarah Khurram (may Allah be pleased with him)
178) Suraqah bin Ka'b (may Allah be pleased with him)
179) Haritha bin Nu'man (may Allah be pleased with him)
180) Salim bin Qais (may Allah be pleased with him)
181) Suhail bin Qais (may Allah be pleased with him)
182) Adi bin Zughbar (may Allah be pleased with him)
183) Mas'ud bin Aws (may Allah be pleased with him)
184) Abu Khuzaymah bin Aws (may Allah be pleased with him)
185) Rafi' bin Harith (may Allah be pleased with him)
186) Awf bin Harith (may Allah be pleased with him)
187) Muaadh bin Harith (may Allah be pleased with him)
188) Mu'adh bin Harith (may Allah be pleased with him)
189) Nu'man bin Umar (may Allah be pleased with him)
190) Amir bin Mukhallid (may Allah be pleased with him)
191) Abdullah bin Qais (may Allah be pleased with him)
192) Usama Ashjai (may Allah be pleased with him)
193) Wadiqa bin Amr (may Allah be pleased with him)
194) Abu Al-Hamra, the slave of Harith bin Afra (may Allah be pleased with him)
195) Tha'labah bin Amr (may Allah be pleased with him)
196) Suhail bin Atik (may Allah be pleased with him)
197) Harith bin Sammah (may Allah be pleased with him)
198) Ubayy bin Ka'b (may Allah be pleased with him)
199) Anas bin Mu'adh (may Allah be pleased with him)
200) Aws bin Thabit (may Allah be pleased with him)
201) Abu Shaykh Ubayy bin Thabit (may Allah be pleased with him)
202) Abu Talha Zaid bin Sara Sahl (may Allah be pleased with him)
203) Haritha bin Suraqah (may Allah be pleased with him)
204) Amr bin Tha'labah (may Allah be pleased with him)
205) Sulayt bin Qais (may Allah be pleased with him)
206) Abu Sulayt bin Amr (may Allah be pleased with him)
207) Thabit bin Khansa (may Allah be pleased with him)
208) Amir bin Umayyah (may Allah be pleased with him)
209) Mahrez bin Amir (may Allah be pleased with him)
210) Sawad bin Ghaziyyah (may Allah be pleased with him)
211) Abu Zaid Qais bin Sukan (may Allah be pleased with him)
212) Abu Al-Awar bin Al-Harith (may Allah be pleased with him)
213) Salim bin Mulhan (may Allah be pleased with him)
214) Haram bin Mulhan (may Allah be pleased with him)
215) Qais bin Abi Sasa'ah (may Allah be pleased with him)
216) Abdullah bin Ka'b (may Allah be pleased with him)

217) Usama Asadi (may Allah be pleased with him)
218) Abu Dawud Umayr bin Amir (may Allah be pleased with him)
219) Suraqah bin Amr (may Allah be pleased with him).
220) Qays bin Makhlah (may Allah be pleased with him).
221) Nu'man bin Abd Amr
222) Hamak ibn Abd Amr (may Allah be pleased with him).
223) Salim bin Harith (may Allah be pleased with him).
224) Jabir bin Khalid (may Allah be pleased with him).
225) Saad bin Suhail (may Allah be pleased with him).
226) Ka'b bin Zayd (may Allah be pleased with him).
227) Bajer bin Abi Bajer (may Allah be pleased with him).
228) Utban bin Mark (may Allah be pleased with him).
229) Melil bin Dabra (may Allah be pleased with him).
230) Asma bin Hussain (may Allah be pleased with him).
231) Bilal bin Muala (may Allah be pleased with him).
(Biography of Al-Mustafa ﷺ)

Names of Angels of Badr (as)

Quranic verses and Hadiths prove the angels' descent from heaven and their participation in the Battle of Badr. However, the names of the angels whose names can be known from Hadith narrations are as follows.

1) The Most Excellent of Angels, Syedna Jibreel (peace be upon him)
2) Syedna Mikael (peace be upon him)
3) Syedna Israfil (peace be upon him)

The Departure of the Islamic Army from Madina to Badr:

The Messenger of Allah (ﷺ) left Medina with this army, which lacked sufficient war equipment for worldly reasons, but they continued along the main road to Makkah and made a visit to Bir Ruha. From there, they left the Makkahian road to the left and went to the right to reach Nazih, passing Nazih on one side and crossing Haqqan. There is a valley between Nazih and Darhai Safra. After this valley, he passed Darhai Safra, then passed Darhai and reached Wadi Safra. From there, two men from the tribe of Jahaniyah, Hazrat Labis bin Umar (RA) and Hazrat Adi (RA) bin Abi Al-Zughba, were sent to Badr to find out the caravan's condition. Then the Messenger of Allah (ﷺ) went ahead of them and passed

through some mountain passes called Asafir, descended to the village of Dit, left the mountain called Hanan on the right, and camped near Badr.

Choosing a place for the battle:

The Messenger of Allah (ﷺ) set out with his army so that he could reach the spring of Badr before the polytheists and not be overpowered by them. So, at the time of Isha, he descended close to the spring, which is near Badr. At this point, Hazrat Khabbab bin Mandar (RA), a skilled soldier, said: O Messenger of Allah (ﷺ)! Have you disembarked at this place by the command of Allah, so there is no room for us to move forward or backward, or have you (ﷺ) chosen this place as a war strategy? He (ﷺ) said: This is just a war strategy. Then he said: This place is not suitable. You (ﷺ) should go ahead and camp at the spring that is closest to Quraysh. Then, we will cover the remaining springs, build a pond on our spring, and fill it with water. After that, we will fight Quraysh, so we will continue to drink water, but they will not get water. The Messenger of Allah (ﷺ) said: You have given the right advice. Afterward, he (ﷺ) got up and camped at the nearest spring to the enemy until night.

Then, the companions (RA) built a pond and blocked all the other springs. When the companions (RA) had camped at the spring, Hazrat Saad bin Mu'adh (RA) suggested that why don't we Muslims prepare a central leadership position for him (ﷺ) so that if Allah forbid, instead of victory, we face defeat or if we encounter any emergency, we are ready in advance. Let us build a tent for Rasool Allah (ﷺ) in which he (ﷺ) will stay. We will also provide cavalry for him, and then we will engage the enemy.

If Allah has honoured us and given us victory over the enemy, then what we like has happened, and the other way around has happened, then you (ﷺ) will ride and go to those of our people who have remained behind. In fact, behind you, O Prophet of Allah (ﷺ), there are people who love you more than they do. If they think you (ﷺ) are afraid of fighting, they will not remain behind. Allah Almighty has protected you (ﷺ) through them. They will be your well-wishers. The Messenger of Allah (ﷺ) praised him for this and prayed for their well-being. The Muslims built a shelter on a high hill in the northeast of the battlefield, where the entire battlefield was visible. Then, a detachment of young Ansar youth was

assigned under the command of Hazrat Saad bin Mu'adh (RA) to oversee this central command of the Prophet (ﷺ).

The rain of mercy descends:

The word of Allah is!

اِذْ يُغَشِّيْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَلِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهِ الْاَقْدَامَ ﴿۱۱﴾

(Surah Al-Anfal: 11)

(Remember) When He covered you with slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby (11)

Allah Almighty sent down torrential rain that night, which became an obstacle to the progress of the polytheists because they were in a low-lying area. It rained on the Muslims in torrents, and Allah purified them. That is, the filth of Satan (cowardice) was removed, and the land became level. Due to the water, the sand became hard and solidified, making it easy to walk on.

Imam Halabi (ra) writes concerning Hazrat Ali (RA) that we all slept soundly while the Messenger of Allah (ﷺ) remained engaged in worship under a tree all night. He would perform long bowings and prostrations. The Companions (RA) were not afraid to fight the infidels of Makkah in the morning. No one had come to fight the infidels of Makkah for a long time. People did not fight them because of their devotion to the Kaaba and its sanctity. They were the guardians of the House of Allah and the hosts of those who visited the House of Allah. The infidels of Makkah had no sympathy for them because of what they had done to the Muslims and the way they opposed and showed hostility towards the religion of Islam, as they were oppressors.

The signs of the killing of the chiefs of Quraysh:

The Messenger of Allah (ﷺ) ordered the battle and went to the battlefield. He (ﷺ) was indicating with his hand that tomorrow, so-and-so will be killed here, In-Sha-Allah (God willing), and this is the place of killing so-and-so, In-Sha-Allah. (Sahih Muslim)

After that, the Messenger of Allah (ﷺ) spent the night there behind the root of a tree, and all the Muslims also spent a peaceful night there, trusting in their hearts and hoping that in the morning, they would see the good news of their Lord with their own eyes.

This night was Friday, the 17th of Ramadan, 2 AH/624 CE. The Prophet (ﷺ) had left Medina on the 8th or 12th of that month.

The infidels of Makkah spread out in the army:

The Quraysh of Makkah spent the night behind Badr and proceeded to Badr's valley in the morning. One group went to the Messenger of Allah (ﷺ) 's pool. He (ﷺ) allowed them to drink water. Whoever drank water was killed on the day of Badr, except for Hakim bin Hizam, who later became a Muslim. The Quraysh of Makkah sent Umayr bin Wahb al-Jahmi to assess the Muslim army. He went with an assessment of the Muslim army, but he returned and said:

O people of Quraysh! I have seen calamities that have carried death. The camels of Yathrib have brought death on themselves, whose swords are their protection. I swear that none of their men will remain without killing your men. After that, there was talk of returning to the army, which Abu Jahl vehemently opposed. Utbah bin Rabi'ah stood up, addressed the people, and said:

O people of Quraysh! You will not accomplish any feat by fighting Muhammad (ﷺ) and his companions. By God! If you kill them, you will show faces that you will not like to see because you will have killed your cousin, your paternal uncle, or a man from your own family and tribe. Therefore, it is better to return and stay away from Muhammad (ﷺ). If the Arabs kill them, that will be what you want, and if the other thing happens, Muhammad (ﷺ) will find you in a state where you did not do what you wanted to do to them.

Hakim bin Hizam tried to explain Utbah to Abu Jahl. Still, he arrogantly rejected his words and called Amir bin Hadhrami, the brother of Amr bin Hadhrami, who had been killed in the battle of Abdullah bin Jahesh, and these people had come to take revenge for him. He told him Utbah wanted to return without taking revenge for your brother. Amir got angry and prepared to die, and Utbah's efforts to avert the battle were in vain.

The Battle Begins:

On the 17th of Ramadan, 2AH, the battlefield became heated. The Holy Prophet (ﷺ) went to his tent and supplicated to Allah Almighty:

O Allah! If You destroy this small group, no one will be left to worship You.

Then he (ﷺ) performed two rak'ahs, after which he (ﷺ) suddenly fell asleep for a while. Then he (ﷺ) came out smiling and said that the army of the disbelievers would be defeated, and they would turn their backs and flee. The Holy Prophet (ﷺ) ordered that you should not be the first to fight. The two sides formed rows for battle. The Holy Prophet (ﷺ) had an arrow in his hand, with which he was directing the rows. He (ﷺ) pressed the arrow on the stomach of Hazrat Sawad bin Ghazi (RA), who was a little ahead of the row, and said: Sawad: Get in line, Sawad said! O Messenger of Allah (ﷺ)! You (ﷺ) have hurt me, so take revenge. He (ﷺ) opened his stomach and said, "Take revenge." Sawad (RA) clung to him and started kissing his stomach. He (ﷺ) said, "What prompted you to do this?" He said, "O Messenger of Allah! You are seeing what is about to happen. I wanted to have the last conversation with you (ﷺ) at this time so that my skin would touch your skin." The Messenger of Allah (ﷺ) prayed for him.

The war began, and according to Arab custom, three men, Utbah bin Rabi'ah, Shaybah bin Rabi'ah, and Walid bin Utbah, went forward and invited the Muslims to fight. In response to these three, three companions of the Ansar, Hazrat Awf bin Afra (RA), Muaadh bin Afra (RA), and Abdullah bin Rawaha (RA), came out. Utbah said, "Who are you?" They replied, "We are from the Ansar, i.e., the people of Medina." Utbah told us in a highly arrogant and harsh tone that we did not need to fight you. Then he shouted, "O Muhammad (ﷺ), send our brothers, i.e., the Muhajir of Quraysh, to fight us." Hearing this, the Holy Prophet (ﷺ) ordered that Hazrat Hamza bin Abdul Muttalib (RA) should go to confront Utbah, Hazrat Ubaidah bin Harith (RA) to confront Shaybah, and Hazrat Ali bin Abi Talib (RA) to confront Walid. Upon hearing this order, the three immediately appeared in the field. Utbah asked the names of the three, although he knew them very well. On hearing their names, he said, "Yes, I will fight you," and the fight began. Hazrat Hamza (RA) and Hazrat Ali (RA) killed Utbah and Walid, both father and son, in a single blow. Hazrat Ubaidah (RA) was seriously wounded in the encounter with Shaybah and was martyred. Seeing this, Hazrat Ali (RA) rushed forward and killed Shaybah and took Hazrat Ubaidah (RA) to the Messenger of Allah (ﷺ). After

this, the infidel ranks attacked, and a general battle began, with fierce fighting on both sides.
Meanwhile, Abu Jahl prayed to Allah for a decision before the battle began. He said: O Allah! Destroy today the group among us that is most slanderous and most perverse, O Allah! Help today the group among us that is most beloved and pleasing to You.

Referring to this matter, Allah revealed:

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدْ ۚ وَلَنْ
تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿١٩﴾

(Surah Al-Anfal. 19)
(O disbelievers) If you ask for a judgment, the judgment has come unto you. If you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they are, and indeed, Allah is with the believers. (19)

On the other hand, the revelation of Allah came to the Messenger of Allah (ﷺ).

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ﴿٩﴾

(Surah Anfal: 9)
(Remember) When you sought the help of your Lord, and He answered you (saying): "I will help you with a thousand of the angels, each behind the other (following one another) in succession." (9)

After that, the Messenger of Allah (ﷺ) fell asleep, then he (ﷺ) raised his head and said, "Rejoice, Abu Bakr! Allah's help has come to you." This is Gabriel (as), holding the reins of his horse and walking ahead of it, and his two legs are covered in dust. The Holy Prophet (ﷺ) came to the door of the tent. He (ﷺ) was wearing a turban.

He (ﷺ) came ahead and said,

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾

Surah Al-Qamar - 54)
Their multitude will be put to flight, and they will show their backs. (45)

Then he (ﷺ) took a handful of clay and turned towards the Quraysh and said:

شَاهَتِ الْوُجُوْه

May their faces be disfigured.

And at the same time, he threw clay toward their faces. Then, there was not one of the polytheists whose eyes, nostrils, and mouth had not been covered with some of this handful of clay.

The guidance is from the Almighty.

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۷﴾

(Surah Al-Anfal - 17)

You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. (17)

The Messenger of Allah (ﷺ) ordered the attack and kept urging them to fight and kept saying in a loud voice: Run, by Him in Whose Hand is the soul of Muhammad (ﷺ), whoever fights with them steadfastly, knowing the reward, and moving forward and not turning back, Allah will undoubtedly admit him to Paradise. He (ﷺ) continued to urge them to fight and also said: Rise towards Paradise whose extent is as vast as the heavens and the earth. Hearing the words of the Prophet (ﷺ), Hazrat Umair bin Hammam (RA) said, "Very good." The Prophet (ﷺ) said, "You are also from the people of Paradise." He was eating dates, but he threw them away, entered the ranks of the infidels, and was martyred while fighting.

Awf bin Harith (RA), the son of the famous lady Hazrat Afra (RA), entered the ranks of the enemy without wearing any protective gear and was martyred. Due to the fierce response of the Muslims, the enemy's enthusiasm and ferocity had cooled down, and their ranks had broken. The Muslims were cutting the necks of the infidels with great speed.

Ibn Sa'd (ra) narrated that Hazrat Ikrimah (RA) said that on that day, a man's head would fall, and it would not be known who had struck him, and a man's hand would fall, and it would not be known who had struck him. Hazrat Abbas

(RA) said that a Muslim was chasing a polytheist when suddenly he heard the sound of a whip being whipped at the polytheist and the voice of a horseman saying, "Go ahead!" A Muslim saw the polytheist in front of him, and he looked up and saw that his nose was bruised and his face was torn as if he had been whipped and had turned completely green. An Ansari Muslim came and narrated this incident to the Messenger of Allah (ﷺ), so he (ﷺ) said, "You are telling the truth; this is the help of the third heaven."

Abu Dawud al-Madini (RA) says, "I was running after a polytheist to kill him when suddenly his head fell off before my sword reached him. I thought that someone else had killed him instead of me. An Ansari brought Hazrat Abbas bin Abdul Muttalib captive, so Hazrat Abbas said, "By Allah! He did not capture me. I was captured by a very handsome bald man who rode a bright horse. Now, I do not see him among the people." An Ansari said, "O Messenger of Allah (ﷺ)! I captured him." Rasool Allah (ﷺ) said, "Be silent." Allah has helped you with a great angel.

Iblis's flight from the battlefield:

Iblis was among the polytheists of Makkah in the form of Suraqah bin Malik bin Jatham, but when he saw the angels' actions against the polytheists, he fled. Al-Harith bin Hisham caught him, thinking that he was Suraqah, and he punched him and ran away, saying, "You do not see what I see. I fear Allah, and Allah is the Greatest Punisher." After that, he fled towards the sea. After that, the polytheist army could not withstand the attacks of the Muslims, and the disbelievers started fleeing here and there. A stampede broke out among them, and in this state, the Muslims continued to chase them until they were utterly defeated.

The Killing of Abu Jahl:

Abu Jahl constantly boosted his army's morale. After Iblis fled, he told the army they should not lose courage because he had conspired with Muhammad (ﷺ). But the Muslims were closing in on Abu Jahl. He was riding his horse in the opposite direction when two Ansari ambushed him and told him to finish his work as soon as they could. Hazrat Abdur Rahman bin Auf (RA) narrated that he was busy fighting in the Battle of Badr when he turned around and suddenly saw two young men on his right and left. I was surprised to see them. Meanwhile, he hid them from his companions and asked me, "Uncle, show me Abu Jahl." I said, "Nephew, what will you do with him?" He said, "I have been told that he abuses

the Messenger of Allah (ﷺ). By the One in Whose Hand is my soul, if I see him, my existence will not be separated from his existence until the one among us whose death is written first dies." Hazrat Abdur Rahman Awf (ﷺ) said, "I was surprised by his words. Meanwhile, another person pointed to me and said the same thing. After a few moments, I saw Abu Jahl walking among the people. I said, "Don't you see that he is the one you two were asking me about?" He narrated that upon hearing this, the two of them pounced on him with their swords and killed him instantly. Then they returned and came to the Messenger of Allah (ﷺ). He (ﷺ) said, "Which one of you killed him?" They both said, "What have I done?" He (ﷺ) said, "Have you cleaned your swords? They said, No." He (ﷺ) looked at the swords of the two of them and said, "You both have killed him." However, Abu Jahl's belongings were given to Mu'adh ibn Jammuh (RA). Mu'adh ibn Amr ibn Jammuh (RA) and Mu'adh ibn Afra (RA). (Bukhari)

In another narration, it is Mu'adh ibn Afra (RA). Later, he was martyred in the same battle, and Abu Jahl's sword was given to Hazrat Abdullah bin Mas'ud (RA), who severed Abu Jahl's head from his body. Hazrat Abdullah bin Mas'ud (RA) found him in such a state that he was breathing heavily. He placed his foot on his neck, grabbed his beard to cut off his head, and spoke! O enemy of Allah! Allah has humiliated you. He spoke! Why have you humiliated me? Is there anyone higher than the one you have killed? Then he said! I wish someone else had killed me instead of the farmers. Then he said, "Tell me. Whose victory was today?" Hazrat Abdullah bin Mas'ud (RA) said: Allah and His Messenger (ﷺ). After that, Hazrat Abdullah bin Mas'ud (RA) placed his feet on his neck, as Abu Jahl said. He is a goat herder who has climbed to a very high, challenging place. Hazrat Abdullah bin Mas'ud (RA) used to graze goats. After this conversation, Hazrat Abdullah bin Mas'ud (RA) cut off his head and brought it to the Messenger of Allah (ﷺ) and presented it to him. O Messenger of Allah (ﷺ)! Here is the head of Abu Jahl, the enemy of Allah. He (ﷺ) said three times! Indeed. By Allah, besides whom there is no god, he then said:

اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِیْ صَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

Allah is the Greatest. Praise Allah, who has fulfilled His promise, supported His servant, and defeated all the groups alone.

Then he said, "Come, show me his body." We took him (the Prophet ﷺ) and showed him his body. He (the Prophet ﷺ) said, "This was the Pharaoh of this nation."

Fourteen Muslims were martyred in that battle—six from the Muhajireen and eight from the Ansar. Among the Ansar, six from the Khazraj and two from the Aws were martyred. Seventy of the infidels were killed, and seventy were taken prisoner, including their chiefs and great horsemen.

Throwing the bodies of the chiefs of Quraysh into a well and addressing them:

It is narrated from Hazrat Abu Talha (ﷺ) that on the order of the Holy Prophet (ﷺ), on the day of Badr, the bodies of twenty-four (24) great chiefs of Quraysh were dragged and thrown into a dirty well. The Messenger of Allah (ﷺ) stood on the bank of the well in which the bodies of the chiefs had been thrown and then began to call them by the names of their fathers. O so-and-so son of so-and-so and O so-and-so son of so-and-so! Do you rejoice that you have obeyed Allah and His Messenger (ﷺ)? For what your Lord promised us, you have found to be true! Hazrat Umar (RA) asked. O Messenger of Allah (ﷺ), why are you talking to bodies that have no soul?

The Messenger of Allah (ﷺ) said! By the One in Whose Hand is the soul of Muhammad (ﷺ), you are not listening to what I am saying any more than the people. (Muttafiq Eleh, Mishkout)

There is so much more in the narration of Ibn Ishaq (ra) that O people of the pit! You were an evil tribe towards your Prophet; you denied me, and the people confirmed me; you expelled me, and the people sheltered me; you fought me, and the people helped me; you made the trustworthy a traitor and the truthful a liar. May Allah reward you badly. (Zarqani)

Names of the Martyrs of Badr

1. Ubaidah bin Harith bin Muttalib (RA) (Muhajir)
   His leg was amputated in the Battle of Badr. He died at Safra's place. The Messenger of Allah (ﷺ) buried him there.
2. Umayr bin Abi Waqqas (RA) (Muhajir)
   He was the younger brother of Saad bin Abi Waqqas (RA). He was sixteen years old at the time of his martyrdom. (Tabqat al-Kubra)
3. Dhul-Shyamalan bin Abd Amr (RA) (Muhajir)
4. Aqil bin al-Baqir (RA) (Muhajir)
   He was among the first to embrace Islam in Dar al-Arqam. His name was Ghafal, but the Prophet (ﷺ) changed it to Aqil. He was thirty-four (34) years old when he was martyred.
5. Mahja bin Salih (RA), the Maula of Hazrat Umar bin Al-Khattab (RA).
6. Safwan bin Bayda (RA) (Muhajir) was martyred in the Battle of Badr by Taaema bin Adi.
7. Saad bin Khaithama Ansari (RA): His father is also a martyr. He was martyred in the Battle of Uhud. Saad (RA) was a participant in the Pledge of Uqbah, and the Messenger of Allah (ﷺ) made him the Naqeeb of Banu Amr. (Asaba)
   Hazrat Saad bin Khaithama (RA) was martyred by Amr bin Abd.
8. Mubashir bin Mundhir Ansari (RA)
9. Yazid bin Harith Ansari (RA)
10. Umayr bin Hammam Ansari (RA)
11. Rafi' bin Maala Ansari (RA)
12. Haritha bin Suraqah Ansari (RA)
13. Awf bin Harith Ansari (RA)
14. Mauz bin Harith Ansari (RA)
    Awf and Mauz were full brothers; their mother's name was Afra.

(Biography of the Prophet Muhammad (ﷺ))

The good news of the victory of Badr and the shock of the death of Hazrat Ruqayyah (RA):

The Messenger of Allah (ﷺ) sent Hazrat Abdullah bin Rawaha (RA) and Hazrat Zaid bin Harith (RA) to convey the good news of the victory of Medina. Hazrat Usama bin Zaid (RA) came to Medina as his deputy. The news of the victory of

the Battle of Badr reached Medina on the 18th of Ramadan 2 AH. At that time, Hazrat Syeda Ruqayyah (RA), the daughter of the Messenger of Allah (ﷺ) and the wife of Hazrat Usman Ghani (RA), had been buried in the grave, and the soil was being spread evenly. The Messenger of Allah (ﷺ) left Hazrat Usman Ghani (RA) in Medina to look after him. At the time of his death, Hazrat Syeda Ruqayyah (RA) was twenty-one (21) years old, and she was buried in Jannatul Baqi.

Names of the Prisoners of Badr:

It is narrated in authentic narrations that seventy (70) infidels were killed, and seventy (70) prisoners were taken in the Battle of Badr.
Ibn Hisham (ra) narrated on the authority of Muhammad bin Ishaq (ra), and Hafiz bin Syed al-Naas (ra) mentioned the names of those killed and prisoners in Ayun al-Athar. Here are the names of those who later became Muslims.

1. Abbas bin Abdul Muttalib (may Allah be pleased with him) (He was the uncle of the Messenger of Allah (ﷺ) and was two years older than him. He publicly declared Islam shortly before the conquest of Makkah).
2. Aqeel bin Abi Talib (may Allah be pleased with him)
   The cousin of the Prophet (ﷺ) converted to Islam during the time of the Treaty of Hudaybiyah. Hazrat Aqeel (may Allah be pleased with him) was ten years older than Hazrat Ja'far (may Allah be pleased with him), and Hazrat Ja'far (may Allah be pleased with him) was ten years older than Hazrat Ali (may Allah be pleased with him). Abu Talib's eldest son, Talib, after whom he takes his surname, was ten years older than Aqeel (RA). He was deprived of the wealth of Islam.
3. Nawfal bin Harith (may Allah be pleased with him)
   Converted to Islam in the year 5 AH, during the Battle of the Trench.
4. As-Saib bin Ubaid (may Allah be pleased with him)
5. Nu'man bin Amr (may Allah be pleased with him)
6. Amr bin Sufyan bin Harb (may Allah be pleased with him)
7. Harith bin Abi Wehra (may Allah be pleased with him)
8. Abu Al-As bin Rabi' (may Allah be pleased with him)
9. Abu Al-As bin Naufal (may Allah be pleased with him)
10. Abu Risha bin Abi Umar (may Allah be pleased with him)
11. Amr bin Azraq (may Allah be pleased with him)
12. Uqbah bin Abdul Harith (may Allah be pleased with him)
13. Adi bin Al-Khayar (may Allah be pleased with him)
14. Uthman bin Abdul Shams (may Allah be pleased with him)
15. Abu Thawr (may Allah be pleased with him)

16. Aziz bin Umair Abdari (may Allah be pleased with him)
17. Aswad bin Amir (may Allah be pleased with him)
18. As-Saib bin Abi Hubaish (may Allah be pleased with him). He was the brother of Fatima bint Abi Hubaish Mustaha (may Allah be pleased with him), who converted to Islam at the time of the conquest of Makkah. (Rawdha Al-Anaf)
19. Howarth bin Abad (may Allah be pleased with him)
20. Salim bin Shadakh (may Allah be pleased with him)
21. Khalid bin Hisham (may Allah be pleased with him)
    He was the brother of Abu Jahl, converted to Islam upon the conquest of Makkah, and was martyred in the Battle of Jamal. (Ayun Al-Athar)
22. Umayyah bin Abi Hudaifah (may Allah be pleased with him)
23. Walid bin Walid bin Mughirah (may Allah be pleased with him)
24. Saifi bin Abi Riffa (may Allah be pleased with him)
25. Abu Al-Mundhir bin Abi Riffa (may Allah be pleased with him)
26. Abu Ata Abdullah bin Abi Saib (may Allah be pleased with him)
    The famous reciter of Makkah, Mujahid, learned the science of Qiraat from him. (Rawdha Al-Anaf)
27. Matbal bin Hantab (may Allah be pleased with him)
28. Khalid bin Alam (may Allah be pleased with him)
29. Abu Wadah Al-Sahmi (may Allah be pleased with him)
30. Serwa bin Qais (may Allah be pleased with him)
31. Hanzalah bin Qabaisa (may Allah be pleased with him)
32. Hajjaj bin Harith (may Allah be pleased with him)
33. Abdullah bin Ubay bin Khalaf (may Allah be pleased with him)
    He converted to Islam at the conquest of Makkah and was martyred in the Battle of Jamal.
34. Abu Uzza Amr bin Abdullah (may Allah be pleased with him)
35. Fakiha Maula Umayyah bin Khalaf (may Allah be pleased with him)
36. Wahb bin Umair (may Allah be pleased with him)
37. Rabi'ah bin Daraj (may Allah be pleased with him)
38. Suhail bin Amr (may Allah be pleased with him)
    These people came to seek peace on behalf of the Quraysh infidels at the time of the Hudaybiyah peace treaty. They were martyred in Syria.
39. Abdullah bin Zama (may Allah be pleased with him) (brother of the mother of the Believers, Hazrat Sawda bint Zama)
40. Abdur Rahman bin Mashnaur (may Allah be pleased with him)
41. Tufail bin Abi Qani (may Allah be pleased with him)
42. Uqbah bin Amr (may Allah be pleased with him)
43. Qays bin Saib Makhzoomi (may Allah be pleased with him)

44. Nastas, the slave of Umayyah bin Khalaf (RA), embraced Islam in the Battle of Uhud.

(Rawdah al-Anaf)

Returning from Badr to Medina:

The Messenger of Allah (ﷺ) left Badr and set out for Medina. Upon reaching the place of Safra, he (ﷺ) distributed the spoils among the Muslims according to the command of Allah and collected the fifth. In the valley of Safra, he (ﷺ) ordered that among the prisoners, Nadr bin Harith bin Kalah (he belonged to the tribe of Banu Abd al-Dar) be killed. This man was the standard-bearer of the polytheists at the Battle of Badr and one of the most notorious criminals of the Quraysh. Hazrat Ali (ﷺ) beheaded him.

From here, he departed and reached Arc al-Dahabeeyah, where he ordered the beheading of Uqbah bin Abi Moet and Umar bin Lainah. These people were equal to Abu Jahl in their hostility towards the Messenger of Allah (ﷺ). Uqbah bin Abi Moet was the man who had thrown a camel's bridle over the back of the Messenger of Allah (ﷺ) while he was praying, and he wanted to kill him by wrapping a blanket around his neck. If Abu Bakr (RA) had not saved him at that time, he would have killed him in his way. He was killed by Asim bin Thabit Al-Ansari (RA). After that, the Messenger of Allah (ﷺ) proceeded to Medina without hurrying. He handed over the prisoners to the guard, who reached Medina a day later.

The news of the defeat of the infidels of Makkah in the Battle of Badr:

According to Ibn Ishaq (ra), the first person to report the defeat in Makkah was Hyman bin Abdullah Al-Khazei. He named all the leaders and told them that Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu Al-Hakam bin Hisham, Umayyah bin Khalaf, etc., were all killed. At first, the people did not believe him. Safwan bin Umayyah, who was sitting in Hatim at that time, said: By God! He is not conscious. Ask him about me. The people asked what happened to Safwan bin Umayya. He said, "Look, he is sitting in Hatim. By God, I saw his father and his brother being killed."

Abu Lahab, who had not gone to the Battle of Badr, was humiliated when he heard the news. Meanwhile, he heard that Abu Sufyan bin Harith bin Abdul Muttalib had arrived, so Abu Lahab called him to him and asked, "Tell me, nephew, what happened?" He said, "These people have overwhelmed us, and we have surrendered our shoulders to them. They killed as they wanted,

imprisoned as they wished to, and by God! I cannot blame them for that. We encountered white-skinned people riding horses between the sky and the earth, and by God! They did not spare anything, nor could anything withstand them.

Death of Abu Lahab:

After hearing the tragic news of the Battle of Badr, Abu Lahab became sad, went home, and fell ill. A lump appeared on his body, which is called "Adsah" in Arabic. The disease of plague causes it. He died of this disease after suffering from extreme pain for seven days. His sons had left him like this, and he remained without a shroud for three days. No one went near him or tried to bury him. When his sons feared that people would blame them for abandoning this plan, they dug a pit, pushed his body into it with a stick, dropped it in, and closed the pit by throwing stones from a distance.

The Messenger of Allah's (ﷺ) grandness on the people of Medina and Abdullah bin Ubai's apparent acceptance of Islam:

The Messenger of Allah (ﷺ) had appointed Hazrat Usamah bin Zaid (RA) as the head of Medina in his absence. When the Messenger of Allah (ﷺ) returned from the Battle of Badr, Hazrat Usamah bin Zaid (RA) received him at Maqam Ruha. After the victory, the Prophet (ﷺ) entered Medina through a magnificent route. Hazrat Usaid bin Hudair (RA) said: O Messenger of Allah (ﷺ)! Praise Allah that He has accompanied you (ﷺ) with victory and has given coolness to your eyes. All the tribes around Medina were filled with fear of him. As a result of this victory, many people of Medina embraced Islam. At that time, Abdullah bin Ubai and his companions also embraced Islam out of compulsion for show.

The treatment of prisoners of war:

When the prisoners reached Medina, the Prophet (ﷺ) distributed them among the Companions and ordered that they be treated kindly. Among these prisoners was Abu Aziz bin Umair, the standard-bearer of the Quraysh army and the real brother of Hazrat Mus'ab bin Umair (RA). It is narrated that when the Ansar captured Medina and brought them to Medina after breaking their fast, they would give me bread and eat dates themselves. When I was ashamed to provide them with bread, they would take it back. Upon reaching Medina, Abu Aziz came under Hazrat Abu Yasir Al-Ansari's (RA) control. Hazrat Mus'ab bin Umair (RA) said to Hazrat Abi Yasir Ansari (RA), "Protect him well and be strict with

him; his mother has a lot of wealth, and you will get it." Abu Aziz saw that he was my real brother and was telling my custodian to be strict, so he said, "Brother! Are you doing me a favour?" Hazrat Mus'ab (RA) replied, "Now, you are not my brother; my brother is the person who has kept you in custody." Abu Aziz's mother sent 4,000 dirhams and had Abu Aziz released.

Upon reaching Madinah, the Messenger of Allah (ﷺ) consulted his companions about the prisoners. Hazrat Abu Bakr Siddiq (RA) said: O Messenger of Allah (ﷺ)! These people are our cousins, brothers, and relatives. In my opinion, you (ﷺ) should ransom them and release them. In this way, whatever we take from the disbelievers will be a source of strength for us, and it is also hoped that Allah will guide them and they will become our allies. Hazrat Umar Farooq (RA) had a different opinion. He said that the prisoner should be handed over to his relatives to kill them so that Allah and those people may know that there is no soft word in our hearts for the polytheists. Hazrat Umar (RA) said that the Messenger of Allah (ﷺ) liked the words of Hazrat Abu Bakr Siddiq (RA), so the prisoners were released after paying a ransom. The following day, when I came to the Prophet (ﷺ) in the morning, I saw that the Messenger of Allah (ﷺ) and Hazrat Abu Bakr Siddiq (RA) were crying. Hazrat Umar (RA) said, "For the sake of Allah, tell me the matter, or I will also start crying." He (ﷺ) said, "Our companions are crying because of what has been offered to them for taking ransom." He (ﷺ) pointed to a nearby tree and said, "The punishment of Allah has been offered to me closer than this tree."
(History of Umar ibn Khattab. Allamah ibn Jawzi)

Allah Almighty revealed the verse.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَاللّٰهُ
يُرِيْدُ الْاٰخِرَةَ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٦٧﴾ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ
عَذَابٌ عَظِيْمٌ ﴿٦٨﴾

(Surah Al-Anfal: 67 -68)

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah

desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. (67) Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took. (68)

The Messenger of Allah (ﷺ) showed kindness to several prisoners and set them free without ransom. Muttalib bin Hantab, Saifi bin Abi Rifa'ah, and Abu Uzza al-Jahmi were among them.

As a ransom for Abu Al-Aas, the son-in-law of the Messenger of Allah (ﷺ), his wife and the daughter of the Messenger of Allah (ﷺ), Syeda Zainab (RA), sent a necklace that belonged to her mother, Hazrat Khadija al-Kubra (RA). Seeing this, the Messenger of Allah (ﷺ) became very emotional. He (ﷺ) asked the Companions (RA) for permission to release Abu Al-Aas. The Companions (RA) gladly accepted. So, Abu Al-Aas was released on the condition that he would send Hazrat Zainab (RA) to Medina. Hazrat Abu Al-Aas kept his promise. The Messenger of Allah (ﷺ) sent Hazrat Zaid bin Haritha (RA) and an Ansar companion to Makkah to bring Hazrat Zainab (RA) to Medina.

After this battle, Allah Almighty informed the Muslims of all the basic rules, regulations, and principles regarding the spoils of war.

Allah Ta'ala has mentioned His blessing in this verse in this way.

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٢٦﴾

(Surat al-Anfal. 26)

And remember when you were few and were reckoned weak in the land and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. (26)

The Battle of Banu Salim at Qadr

On the 24th of Ramadan 2 AH, 21st March 624AD, a week after the Battle of Badr, news was received that the people of Banu Salim, the chief of Ghatfan, were gathering an army to attack Medina. The Messenger of Allah (ﷺ) dismounted and took two hundred horsemen, made a surprise attack on their territory, and reached their destination at Qarqara al-Qadr. This sudden attack caused a stampede among the Banu Salim, and they fled in a panic, leaving behind five hundred camels in the valley, which were captured by the Muslim army. From this, the Messenger of Allah (ﷺ) took a fifth and distributed the rest of the booty among the Mujahideen, each person getting two camels.

A slave named Yasir was also captured in this expedition. He (ﷺ) set him free. After that, he (ﷺ) stayed in the territory of the Banu Salim for three days and then returned to Medina. While going on this expedition, he (ﷺ) appointed Hazrat Sabah bin Arafath (RA) and, in some narrations, Hazrat Ibn Umme Maktoum (RA) as the administrator of Medina. The flag of the army of the Prophet Muhammad (ﷺ) was in the hands of Hazrat Ali Murtaza (RA).

Battle of Banu Qainuqah

As the Muslims were gaining victories, the hatred and jealousy of the Jews were increasing, and their enmity was becoming more open. The most hateful and evil person among these Jews was Ka'b bin Ashraf.

The most impoverished of the three tribes of the Jews was the Qainuqah tribe. These people lived within Medina, and this neighbourhood was famous for its name. These people were engaged in the business of gold, iron, and pottery by profession. They were wealthy people. Due to their professions, they also had war equipment and weapons. The number of fighting men among them was seven hundred, and they travelled a lot. They were the first to break their covenant, which is detailed below:
They used to make fun of the Muslims who passed by in their market, and they used to flirt with Muslim women. When their actions increased, the Messenger of Allah (ﷺ) gathered them and preached and advised them to be guided and

warned them of the consequences of oppression and rebellion. But this only increased their arrogance and mischief.

Imam Abu Dawud (ra) narrated from Hazrat Ibn Abbas (RA) that when the Messenger of Allah (ﷺ) defeated the Quraysh at Badr, and he (ﷺ) came to Medina, he gathered the Jews in the market of Banu Qainuqah and said:

O group of Jews! Accept Islam before you are afflicted with a plague like that which occurred in the Quraysh. Your success lies in accepting Islam, for you know very well that I am the true Messenger of Allah, and your books bear witness to me, in which Allah Almighty has repeatedly commanded you to obey me.

They spoke! O Muhammad (ﷺ), do not deceive yourself because you have encountered the clumsy and unwarlike people of Quraysh, and you have killed them. If you fight us, it will be known that we are men. You have not been afflicted with people like us.
Allah Almighty has revealed the verse about this.

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۗ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ اٰيَةٌ
فِيْ فِئَتَيْنِ الْتَقَتَا ۗ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ۗ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ۗ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿١٣﴾

(Surah Al-Imran: 12 - 13)
Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." (12) There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e., the battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He wills. Verily, this is a lesson for those who understand. (13)

The answer that Banu Qainuqah gave to the Messenger of Allah (ﷺ) was clearly a declaration of war. But the Messenger of Allah (ﷺ) controlled his anger and remained patient, and the Muslims also remained patient, waiting for the events to unfold.

Ibn Hisham (ra) narrated from Abu Awn (ra) that an Arab woman brought some goods to the market of Qainuqah and sold them, and sat down with a Jewish

goldsmith for some need. The Jew wanted to uncover her face, but she refused, so the goldsmith secretly tied her garment behind her back, and she was unaware. When she got up, he uncovered her. The Jews laughed, and the woman screamed, and a Muslim killed the Jew. In response, the Jews attacked the Muslim and killed him. After that, the families of the deceased Muslims raised an uproar, and a riot broke out between the Muslims and the Jews. The patience of the Messenger of Allah (ﷺ) was exhausted by this shameful incident. He (ﷺ) entrusted the administration of Medina to Hazrat Abu Lubabah bin Abdul Mundhir (RA) and himself, having entrusted the flag of the Muslims to Hazrat Hamza bin Abdul Muttalib (RA), took an army and marched towards Banu Qainuqah. When they saw the army of the Muslims, they closed themselves in their forts. He (ﷺ) besieged them severely.

It was a Friday, 15th of Shawwal 2 AH, corresponding to 624 AD. Their severe siege continued for fifteen days. Allah struck terror into their hearts. This is the way of Allah, who wants to defeat, to strike terror into their hearts. So, the Banu Qainuqah laid down their arms, and it was decided that whatever decision the Messenger of Allah (ﷺ) would make regarding their lives, property, family, children, and women would be acceptable to them. After that, by the order of the Prophet (ﷺ), everyone was arrested. Abdullah bin Ubai, the chief of the Munafiqeen, did his duty. He was sure that the Messenger of Allah (ﷺ) would kill their seven hundred young men. He kept pleading for their pardon, but finally, the Prophet (ﷺ) made a concession and spared all of them. However, they were ordered to leave Medina and to stay away from the Prophet (ﷺ). So, they all went to Syria, and within a short period, most of them died there. The Messenger of Allah (ﷺ) confiscated their property, from which he selected three bows, two maces, three swords, and three spears for himself, and he also took one-fifth of the spoils. The collection was done by Hazrat Muhammad bin Maslamah (RA). (Ibn Hisham)

Imam Abdullah Suhaili (RA) says that Allah Almighty revealed these verses of the Holy Quran on this occasion!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۗ وَمَنْ يَّتَوَلَّهُمْ
مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿ ٥١ ﴾ فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ

يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآىِٕرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِىَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ
فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِىْٓ اَنْفُسِهِمْ نٰدِمِيْنَ ﴿ ۵۲ ﴾ وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ
جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ﴿ ۵۳ ﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ
يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى
الْكٰفِرِيْنَ ۡ يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآىِٕمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ
وَاسِعٌ عَلِيْمٌ ﴿ ۵۴ ﴾ اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ
وَهُمْ رَاكِعُوْنَ ﴿ ۵۵ ﴾ وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ﴿ ۵۶ ﴾

(Surah Al-Maida: 51 - 56)

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers); they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), indeed he is one of them. Verily, Allah guides not those people who are the Zalimeen (polytheists and wrong-doers and unjust). (51) And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune or disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then, they will regret what they have kept a secret. (52) And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. (53) O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah, which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (54) Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers - those who perform As-Salat (Iqamat-as-Salat) and give Zakat, and they are Rakiun (those who bow down or submit themselves with obedience to Allah in prayer). (55) And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be victorious. (56)

The Battle of Sueeq

After the killing of all the great leaders of the Quraysh in the Battle of Badr, Abu Sufyan became the leader. He swore that he would not wear perfume, nor approach women, nor eat cheese until he had avenged them. Abu Sufyan was burning with the fire of the defeat of Badr. Two months after the Battle of Badr, he set out to fight the Muslims to seek help from the Jews. He set out from Makkah with two hundred (200) horsemen, and, passing through the region of Najd, he camped at the foot of a mountain called Yatib, near the Wadi al-Qanat. Its distance from Medina is approximately twelve (12) miles. Since Abu Sufyan did not dare to attack Medina openly, he entered the city of Medina in the darkness of night, so he carried out an act similar to robbery.

The details are as follows: Abu Sufyan entered Medina on the night of Dhul-Hijja 2 AH, 624AD, and sought help from Hayy ibn Akhtab. Hayy ibn Akhtab refused to help him out of fear of reprisals. Then Abu Sufyan went to Salam ibn Shakam, the chief of Banu Nudair and the treasurer of Banu Nudair. Abu Sufyan asked permission to enter. He entertained Abu Sufyan, provided him with food and drink, and informed him of the conditions in Medina. In the last hours of the night, Abu Sufyan left there and reached his companions and sent a detachment of them to attack a place called Araiz on the outskirts of Medina. They cut down the date palm trees and set them on fire there. Two people who were engaged in farming were killed. One was Hazrat Saeed bin Umar Ansari (RA), and the other was his ally. As soon as the Messenger of Allah (ﷺ) got to know about the incident, he (ﷺ) set out in pursuit at high speed, but he could not muster the courage to meet him and ran away. While running, they kept throwing their camels' bags on the road to lighten their load. They threw a lot of luggage on the road, which fell into the hands of the Muslims, who pursued them as far as Qadr. The Muslims returned after loading the camels and other luggage.

The name of this incident is Ghazwa-e-Sueeq; in Arabic, the grounded barley is called Sueeq. After a while, the Messenger of Allah (ﷺ) came to know about this action of Abu Sufyan, and he went with two hundred horsemen of the Muhajireen and Ansar. They set out in pursuit of them. They made Hazrat Bashir bin Abdul Mundhir (RA) their deputy in Medina. The infidels of Makkah's cowardly act did not cause any significant harm to the Muslims. The polytheists of Makkah had not yet been able to gather their strength since the Battle of Badr, nor were they able to carry out their intentions, so they committed such a cowardly act to tell their people that they were trying to avenge their loved ones.

Ghazwah-e-Dhe Amr (Sarya Ghatfan) or Ghazwah-e-Anmar

Killing and plundering were common among the Arabs, but most of the Bedouin Arabs' profession was looting. They used to roam the trade routes and loot any caravan. In addition, different tribes used to loot each other. The Muslims became comfortable when the light of Islam spread in Medina after the Battle of Badr. The hearts of some Arab tribes were filled with hatred and grudges against the Muslims, and they kept looking for an opportunity to harm the Muslims. The Battle of Dhe Amr, the most extensive military campaign after Badr, occurred in Muharram 3 AH, corresponding to 426 CE.

The reason for this was that the Messenger of Allah (ﷺ) received information that a large number of Banu Ghatfan allies, Banu Tha'labah and Banu Mohareb were gathering to attack Medina. As soon as he received this information, he ordered the Muslims to prepare and, taking an army of four hundred and fifty companions, he (ﷺ) set out for Medina and appointed Hazrat Uthman bin Affan (RA) as his successor. On the way, at Dhul-Qissa, a man from Banu Tha'labah captured Jabbar bin Tha'labah. He (ﷺ) invited him to Islam, and he accepted. Then he (ﷺ) put him with Hazrat Bilal (RA) and said, "This is the way, this is the way to reach the enemy." When the two parties heard about the arrival of the Messenger of Allah (ﷺ), they scattered in the mountains. But the Messenger of Allah (ﷺ) continued to advance and reached the place where the enemy army was gathering. It was a spring known as "Dhe Amr".

Hearing of the Muslims' arrival, the Banu Ghatfan and other enemies hid in the mountains and caves. They did not dare to fight the Muslim army. He (ﷺ) spent the entire month of Safar 3 AH to instill fear and terror in the Bedouins there and to make them feel the strength of the Muslims, but they did not dare to confront them, so he (ﷺ) returned to Medina.
(Ibn Hisham)

A conspiracy to kill the Messenger of Allah (ﷺ)

During the Ghazwa of Dhe-Amr, there was heavy rain, and all the Muslims, including the Messenger of Allah (ﷺ), got wet. After the rain stopped, the Messenger of Allah (ﷺ) took a rest under a tree and hung his clothes on a tree to dry. From a distance, the people of Banu Ghatfan were watching the Messenger of Allah (ﷺ) hiding in caves and ravines. One of them said to his chief, Detour, that there is no better opportunity than this. The Messenger of Allah (ﷺ) is not armed. You go and kill him. The detour took a very sharp sword and approached the Prophet (ﷺ) and spoke!

O Muhammad (ﷺ)! Tell me who will save you from my sword today. The Prophet (ﷺ) said! **Allah**.

He (ﷺ) was about to say this when the sword fell from his hand. The Messenger of Allah (ﷺ) immediately picked it up and said Detour; tell me who will save you from my sword now. He said, "No one," and embraced Islam and recited the Kalima.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

He promised that he would not gather an army against him now. The Prophet (ﷺ) returned Dither's sword. Detour went back and invited his people to Islam.

This verse was revealed about this.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۱﴾

(Surah Al-Maidah - 11)

O you who believe! Remember the Favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) held back their hands from you. So, fear Allah. And in Allah, let the believers put their trust. (11)

When Detour went to his people after believing, his condition had changed. His head was bowed, and he reached his companions with tired feet.

The people asked! What happened to you?

Detour said! He is a true prophet of Allah, and I have believed in him.

By Allah! No one can kill him or fight him. When I was about to swing my sword at him, a tall angel struck me on my chest with a strong hand, causing my sword to fall from my hand, and he was undoubtedly an angel.

Detour said to his companions, "Run away from here; otherwise, you will all be killed."

Ghazwah-e-Buhran

This was a major military campaign in Rabi' al-Thani/Jumadi' al-Awwal 3AH, 624AD, in which the Mujahideen numbered three hundred. The Messenger of Allah (ﷺ) had gone to a place called Buhran. It is a mining town near the Indara-e-Fara in the Hijaz.

He stayed in Rabi' al-Thani and Jumadi' al-Awwal for two months and then returned to Medina. There was no encounter of any kind.
(Ibn Hisham)

Ghazwah al-Fara or Ghazwah Banu Salim

When the Messenger of Allah (ﷺ) returned to Medina after crushing the rebellion of Banu Ghatfan and their allied tribes at Dhe-Amr, he (ﷺ) stayed in Medina for the rest of Rabi' al-Awwal. After that, he turned his attention to Banu Salim, about whom there were constant reports that they were gathering weapons and an army to destroy the Muslims. The Messenger of Allah (ﷺ) ordered his companions to prepare for war. After the disastrous defeat of the Quraysh at Badr, most of the tribes of Arabia became hostile to the Messenger of Allah (ﷺ) and the Muslims.

The main reason was that the Quraysh had long led the religious and spiritual guidance of the region's people. Therefore, the tribes of Arabia were devoted to them. The killing of the great leaders of the Quraysh together made them afraid that the name and trace of idolatry in Arabia would be erased because every tribe and nation was an idolater. They had become enemies of the Muslims because they prevented them from idolatry. On the other hand, the Muslims did not want to let any tribe become so powerful that it could come against the Muslims or attack Medina. Therefore, as soon as the Prophet (ﷺ) received information about aggression from a tribe, he would immediately go to their heads. Then, he would not have the courage to come to fight. Therefore, it has often been seen that when the Prophet (ﷺ) himself reached the enemy's territory, the enemy would flee instead of fighting.

When the Prophet (ﷺ) received information about the gathering of Banu Salim, he (ﷺ) left Medina with three hundred companions. He made Hazrat Abdullah bin Ibn Maktoum (ﷺ) his deputy and set out with an army to suppress Banu Salim. When Banu Salim suddenly saw the Muslim army, they became afraid, and people started running here and there. There are gold mines in the direction of Farah in the Hijaz. The Prophet (ﷺ) stayed in the area for ten days and returned to Medina without bloodshed.

Ghazwah Uhud

Preparations of Quraysh:

The chiefs of Quraysh, Ikramah bin Abu Jahl, Safwan bin Umayya, Abu Sufyan bin Harb, and Abdullah bin Rabi'ah, were very anxious to avenge Badr's defeat and were at the forefront of any action that could be taken against the Muslims. At the time of the incident, the caravan that Abu Sufyan had brought from Syria had successfully rescued it and taken it to Makkah. He kept all the material for the war effort. He said, "O people of Quraysh! Muhammad (ﷺ) has dealt you a severe blow and killed your leaders, so help us fight him with this material so that we can take revenge for it." The people of Quraysh agreed to this. So, they gave all their wealth, which included one thousand camels and fifty thousand dinars worth of equipment, in preparation for war.

Upon this, Allah Almighty said:

إِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ۭ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ۭ وَالَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ﴿٣٦﴾

(Surah Al-Anfal - 36)

Verily, those who disbelieve spend their wealth to hinder (people) from the Path of Allah, and so will they continue to pay it; but in the end, it will become an anguish for them. Then, they will be overcome. And those who disbelieve will be gathered unto Hell (36)

They also started trying to involve the surrounding tribes in the war. Banu Kinana and Banu Tihamah were involved in the war, and the Abyssinian slaves of Makkah were also involved in the army of Quraysh. The hypocrites of Medina also secretly helped them. Jubayr bin Mutham had a savage slave who was an expert in wielding a small spear. He was involved in the war on the condition that if he martyred Hazrat Hamza (RA), he would be set free. Hind bint Utbah, the wife of Abu Sufyan, said to this slave, "If you kill my father's murderer, Hamza (RA), I will give you all my jewels." The Quraysh of Makkah made an effort, prepared an army of three thousand, and planned to take sixty women with them so that the soldiers would fight with zeal out of prudence. The number of women was fifteen. There were three thousand camels for riders and luggage, and the expedition had two hundred horses, which were not ridden on the way to keep them fresh, and seven horses were kept for protection. The command of this expedition was given to Khalid bin Walid, who had not yet become a Muslim, and Ikrimah bin

Abu Jahl assisted him. According to their rule, the standard-bearers were the people of the Bani Abd al-Dar tribe. Both the Muslims and the Messenger of Allah (ﷺ) were fully aware of all the preparations of the infidels. Hazrat Abbas (RA) conveyed the news of the war preparations of the infidels and their intentions to the Messenger of Allah (ﷺ) through a messenger who was visiting the Quba Masjid at that time. Hazrat Ubayy bin Ka'b (RA) read this letter from the Messenger and told it to the Messenger of Allah (ﷺ). He (ﷺ) confirmed his secrecy with him and came to Medina and made peace and consultations with the Ansar and the Muhajireen.

Preparations of the Muslims to deal with the attack of the infidels:

The Muslims in Medina were also cautious and kept their weapons with them even during the prayers. A permanent detachment of the Ansar was assigned to guard the Messenger of Allah (ﷺ), including Hazrat Saad bin Mu'adh (RA).

Hazrat Usaid bin Khudair (RA) and Saad bin Ubadah (RA) were among them. These people used to guard the entire night with weapons. Along with them, the routes entering Medina were also monitored.

The army of the infidels of Makkah reached the place of Abwa via the public highway. Upon reaching here, Hind bint Utbah, the wife of Abu Sufyan, suggested that the grave of the mother of the Messenger of Allah (ﷺ) be excavated from here. Still, the people rejected this suggestion out of fear of the consequences. While travelling, the army of the disbelievers passed through the Wadi Aqeeq and then camped at Ainain near Mount Uhud, barren land on the banks of the Wadi Qanat to the north of Medina. This happened on the 6th of Shawwal 3 AH.

The war strategy and tactics of the Muslims:

The Messenger of Allah (ﷺ) was receiving minute-by-minute information, even to the point that their camp was being reported. The Messenger of Allah (ﷺ) held a meeting of the military high command. He (ﷺ) told them of a dream of his that he had seen a good thing. I saw some cows being slaughtered, and I saw a broken sword on the tip. I also saw that I had inserted my hand into the armour.

Then he (ﷺ) explained the meaning of the cow that some of the companions would be martyred. The sword breaking means that someone from his household

would be martyred. And the meaning of the shield was the city of Medina. He (ﷺ) advised the companions to stay inside the city and fight the enemy. If the Quraysh remained in the camp, they would lose their lives by fighting aimlessly, and if they entered the city, we would fight them in the streets. Abdullah bin Ubai also agreed with this opinion. He was among the people of Khazraj who were representing this tribe. Some of the senior companions who could not join the Badr group proposed to go out of Medina with great enthusiasm and to meet the enemy in the open field.

Some of them said: O Messenger of Allah (ﷺ)! We used to long for this day and pray to Allah for it. Now Allah has given us time to leave the field, so let us go out to meet the enemy so they do not think we are afraid. Among those who insisted was Hazrat Hamza (RA). The Messenger of Allah (ﷺ) changed his mind considering the majority opinion, and it was decided to go out of Medina and meet the enemy in the open field.

So, after the Friday prayer, Rasool Allah (ﷺ) departed from Medina and left Hazrat Ibn Umme Maktoum (RA) in Medina to lead the prayer and take charge of Medina in his absence. He (ﷺ) prepared an army in Medina with a thousand men. After that, he (ﷺ) offered the Asr prayer, and then he (ﷺ) took him under guard. Hazrat Abu Bakr (RA) and Hazrat Umar (RA) were also with him. They tied a turban on his head and dressed him in clothes. He (ﷺ) wore two armours and adorned himself with the weapons of a sword-bearer and presented himself before the people.
The people said, "O Messenger of Allah (ﷺ)! We forced you (ﷺ) to go out and fight against your opinion. We are ready to do whatever you like," he (ﷺ) said. When a Prophet (ﷺ) wears his weapons, it is not uncommon for him to put them down before the decision is made with the enemy. (Musnad Ahmad)

The Messenger of Allah (ﷺ) divided the army into three parts:

1. The Muhajireen group: Its flag was given to Hazrat Musab bin Umayr (RA).
2. The Aws group (Ansar): Its flag was given to Hazrat Usaid bin Hudair (RA).
3. The Khazraj group (Ansar): Its flag was given to Hazrat Khabbab bin Mundhir (RA).

There were one hundred armoured men and fifty cavalrymen in the army. Hazrat Saad bin Mu'adh (RA)and Hazrat Saad bin Ubadah (RA) were walking ahead of the Messenger of Allah (ﷺ) wearing armour. He (ﷺ) inspected the army at a place called Shaikhan. The young and weak among them were sent back. Hazrat Abdullah bin Umar, Hazrat Usama bin Zaid, Usayd bin Zuhair, Zaid bin Thabit, Zaid bin Arqam, Arabah bin Aws, Umar bin Hazm, Abu Saeed Khudri, Zaid bin Haritha and Saad bin Hibbah (RA) were permitted to come with Lashkar. In addition to them, Hazrat Rafi bin Khadij, Samura bin Jundab, and Bara bin Azib were allowed to participate in the war despite their youth.

The Messenger of Allah (ﷺ) and the Muslim army camped between Uhud and Medina on the evening of 7th Shawwal, Saturday, 3AH, 625AD, and offered the Maghrib and Isha prayers here. Then it was decided to stay here for the whole night. Fifty companions were chosen for the guard, led by Muhammad bin Maslamah (RA) from the Ansar. They were accompanied by Zakwan Ibn Abdullah bin Qais, who kept guard behind the Messenger of Allah (ﷺ).

The Mischief of the Hypocrites:

Before dawn broke, Rasool Allah (ﷺ) went to the place of Shaut and offered the Fajr prayer. Now he (ﷺ) had reached the very edge of the enemy, and both of them were looking at each other. Upon reaching here, Abdullah bin Ubai revolted and went to Medina with three hundred of his men, saying,
"Since our opinion has not been implemented, we will not fight outside Medina."

He (ﷺ) set up his camp with the mountain of Uhud as his back.
The effect of Abdullah bin Ubai's move was that Banu Haritha from the Aws tribe and Banu Salamah from the Khazraj tribe also considered returning out of fear of defeat, but Allah helped them, and they became steadfast again.

The Almighty Allah commanded him.

اِذْ هَمَّتْ طَّآىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۲﴾

(Surat Al-Imran - 122)

When two parties from among you were about to lose heart, Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust. (122)

The Messenger of Allah (ﷺ) moved forward with seven hundred Mujahideen of his army. He (ﷺ) wanted to reach his desired place without passing in front of the enemy. Hazrat Khaithama (RA) helped him in this. Under his guidance, a short route was chosen that led the polytheist army westward, passing through the area and fields of Banu Haritha. On the way was the garden of Moraba' bin Qaysi. This man was both a hypocrite and blind. He felt the approach of the army, so he started throwing dust in the faces of the Muslims and said, "If you (ﷺ) are the Messenger of Allah, you are not allowed to enter my garden." The people rushed to kill him, but Rasool Allah (ﷺ) said! Do not kill him; he is blind in both heart and sight. The Messenger of Allah (ﷺ) then encamped at the head of the valley in the valley of Mount Uhud, with Medina in front and the high mountain of Uhud behind. The enemy army came between the Muslims and Medina.

Arrangement and organization of the army:

The Messenger of Allah (ﷺ) arrived here and divided the army according to the battle position. He selected a detachment of the most skilled warriors, which consisted of fifty of them. He entrusted its command to Hazrat Abdullah bin Jubair bin Nu'man Al-Ansari (RA). He stationed them on a small hill on the southern bank of the Qanat Valley, located one hundred and fifty meters southeast of the camp of the Islamic army and it is now known as Jabal Ramat. He said, "Keep the enemy's cavalry away from us by shooting arrows so they do not attack us from behind. Whether we win or lose, you remain in your place. The enemy will not attack us from your side." Then he (ﷺ) addressed the archers and said:

"Protect our rear if you see that we are going to kill; do not come to our aid; if you see that we are gathering booty, do not join us."

According to the words of Sahih Bukhari, he (ﷺ) said Even if you see that birds are pouncing on us, do not leave this place until I call you. Even if you know that we have defeated the people and crushed them, do not leave your place until I call you. (Ibn Hisham)

Such strict military orders indicate how vital that military front was. It was from there that the Muslims were most at risk of suffering losses. The rest of the army was arranged in this way: Hazrat Manzar bin Umro (RA) was stationed at Maimana, Hazrat Zubair bin Awam (RA) at Maysara, and Hazrat Miqdad bin Aswad (RA) was made his deputy. Hazrat Zubair (RA) was tasked to intercept the

army of Khalid bin Walid. This plan was based on such foresight and wisdom that it shows the ability and skill of the Messenger of Allah (ﷺ) in military leadership. Although the Muslims had reached the field after the enemy arrived, the first-arriving army chose the best place. The enemy's camp was on a low ground opposite the Prophet (ﷺ). If they were victorious, they would not have gained any unique advantage from the victory, and if the Muslims were victorious, they could have captured the enemy while they were fleeing. The Messenger of Allah (ﷺ) told the army that they would not attack the enemy until I gave the order. Rasool Allah (ﷺ) was sitting in complete preparation on his part. The polytheists arranged their ranks. Their commander was Abu Sufyan, who had made his headquarters in the army's heart.

At Maimana was Khalid bin Walid, and at Maysara was Ikrimah bin Abu Jahl. Safwan bin Umayyah commanded the infantry, and at the archers was Abdullah bin Rabi'ah, and the standard was with Banu Abd al-Dar. This was their duty from their grandfather. The most important flag is that the army would be dismayed if it were to fall. That is why Abu Sufyan made them pudgy. They said we would be cut off, but the flag would not fall.

Before the battle, Abu Sufyan used a trick to send a message to the Ansar of Medina that you people should get away from between Muhammad and us (ﷺ). We do not fight with you. The Ansar responded very harshly to this. Abu Amir belonged to the Aws tribe. He had left Medina and gone to Makkah due to the enmity of the Messenger (ﷺ), also came with the infidels and kept inciting the infidels. Among these, women, including Hind bint Utbah, the wife of Abu Sufyan, were very prominent.

The beginning of the war:

Before the war began, the Messenger of Allah (ﷺ) gave a great sermon to the army, the text of which is written in (سبل الهدیٰ) Sabol al-Huda, Volume IV, as follows:

O people! I advise you of what Allah Almighty has commanded me in His Book, that I should obey it and refrain from forbidden acts. Today, you stand at this place of reward. Whoever remembers his place and then maintains his soul with patience, certainty, continuous effort, and cheerfulness, because fighting the enemy is a challenging task, and few people remain steadfast in this test except

those whom Allah Almighty has granted stability on the straight path. Indeed, Allah Almighty is the companion of those who obey Him, and Satan is with those who disobey Allah. Begin your deeds today with patience in Jihad and seek help from your Lord. In return for that patience, whatever victory you attain and what Allah has promised you, follow what Allah has commanded you. I want to see you guided. Mutual differences, quarrels, cowardice, and laziness are signs of weakness. Allah does not like these things and never grants success or victory to such people.

O people! Allah has once again placed this in my chest: whoever does not desist from forbidden deeds, Allah will keep him away from Himself, and whoever refrains from forbidden deeds for the sake of Allah, Allah will forgive his sins. Remember! Whoever sends blessings upon me once, Allah and His angels send blessings upon him ten times. And whoever does a good deed to a Muslim or a disbeliever, his reward is safe with Allah, both in this world and in the Hereafter.

The Friday prayer is obligatory upon whoever believes in Allah and the Last Day, except for the minors, the women, the sick, and the slaves. And whoever neglects the Friday prayer, Allah is Self-sufficient, and all praise is due to Him. I do not know of any deed that will bring you closer to Allah, but I have ordered you to do it, and I do not know of any deed that will bring you closer to the Fire, but I have forbidden it. The trustworthy angel Gabriel (as) has put this in my heart: No man will die until he has taken the last morsel of his sustenance, and it will not be diminished in the least, nor will it be delayed. So, fear Allah, your Lord, and seek sustenance in a good way. And if your sustenance is delayed, do not be offended that you disobey Allah, for you can only take what is with your Lord with humility, and Allah has explained to you what is lawful and unlawful.

Apart from these, there are some doubtful matters among them, so whoever rushes towards them is like a shepherd who reaches the edge of a protected pasture and is about to enter it. There is no king, but his pasture is protected.

Beware! The protected pastures of Allah are His forbidden things. A believer is to another believer as the head is to the body. When the head is sick, the whole body becomes restless.
May Allah's peace be upon you.

After this eloquent sermon, the Messenger of Allah (ﷺ) stood in front of the ranks of the Companions. He (ﷺ) had a sword in his hand. He (ﷺ) said: Who is the

one who takes this sword with the promise that he will fulfill its right? Several Companions came forward to achieve this happiness. Among them were Hazrat Ali (ﷺ), Hazrat Umar (ﷺ) and Hazrat Zubair (ﷺ). But the Messenger of Allah (ﷺ) did not give them this sword.

Then Hazrat Abu Dajana (ﷺ) came forward from the ranks and said:

O Messenger of Allah (ﷺ)! What is the right of this sword?

The Prophet (ﷺ) said: The right of this sword is that the enemy should be struck with it so much that it damages the sword.

Hazrat Abu Dajana (RA) said, "O Messenger of Allah (ﷺ)! I promise that I will pay the full price for this sword." The Messenger of Allah (ﷺ) handed the sword to Hazrat Abu Dajana (RA).

The first person to emerge from the polytheists was Talha bin Abi Talha Abdi, known as a fearless horseman. The Muslims called him Kabish al-Katibah (the ram of the army). He came out riding a camel and fought. In response to him, Hazrat Zubair bin Awam (may Allah be pleased with him) came forward and, in a moment, jumped like a lion and mounted the camel, threw it down, and slaughtered it with his sword. Seeing this scene, the Messenger of Allah (ﷺ) shouted, "Allahu Akbar." He (ﷺ) praised Hazrat Zubair (may Allah be pleased with him) and said, "Every prophet has a (حواری) disciple, and my (حواری) disciple is Zubair (may Allah be pleased with him)."

After that, the flames of war flared up everywhere. Talha bin Abi Talha was the standard bearer and was killed in the battle. Afterward, his brother, Uthman bin Abi Talha, raised the standard. Hazrat Hamza (RA) also completed his task. After that, Abu Saad bin Abi Talha raised the standard, and Hazrat Saad bin Abi Waqqas (RA) shot an arrow at him so that it went through his neck, and he died. After that, Musaffah bin Talha raised the standard and was killed by Asim bin Thabit bin Abi Aflah (RA). After that, his brother Kaleb bin Talha raised the standard, and Hazrat Zubair bin Awam (RA) broke and completed his task. Then Jalas bin Talha raised the flag, but Talha bin Ubaidullah (may Allah be pleased with him) killed him with a spear, and Asim bin Thabit killed him with a spear, and six people from the same family were killed while guarding the flag. After that, a man from the tribe of Bani Abd al-Dar, Artah bin Sharjil, took the flag, and Hazrat Ali (may Allah be pleased with him) or Hazrat Hamza (may Allah be pleased with him) killed him. After that, Shurayh bin Qaris raised the flag, and Qazman killed

him. Qazman was a hypocrite, and he came to fight with the Muslims in the zeal of the tribes instead of Islam. After Shurayh, Abu Zaid Amr bin Abd Manaf took the flag, but Qazman stopped him. Then, the son of Sharjil bin Hashim raised the flag, and Qazman also killed him.
Ten men of Bani Abd al-Dar were killed guarding the flag. Now, no one was left. At that moment, an Abyssinian slave named Sawab took up the flag. He took up the flag and fought bravely. Until he lost his life, and the flag fell to the ground, and there was no one to pick it up.

On the other side, the battle was going on in full swing. Hazrat Abu Dajana (may Allah be pleased with him) had tied a red band around his head, meaning he would fight until death, wiping out the enemies. Hazrat Abu Dajana (may Allah be pleased with him) had the sword of the Messenger of Allah (ﷺ). Hazrat Abu Dajana (may Allah be pleased with him) and Hazrat Zubair (may Allah be pleased with him) were showing their bravery.

Meanwhile, the wild slave who had been given the lure of the cattle was following Hazrat Hamza (RA) until he saw that Hazrat Hamza (RA) was riding a camel and killing them. No one could stand against him. Wahshi was preparing to kill him, sometimes hiding behind a tree and sometimes behind a stone, waiting for him to come close. Wahshi saw that Hazrat Hamza (RA) was killing Sabah bin Abdul Uzza, so Wahshi took out his spear and threw it at him, which hit him and went through him. He tried to attack the Wahshi but fell. Wahshi watched him from a distance until he was martyred. After that, the savage approached, took out his spear, and returned to the army. He had no business with anyone but them; he had killed him only to become free, so when he came to Makkah, he got freedom. Hind, finding the opportunity, went to the body of Hazrat Hamza (RA) and cut off his nose, ears, and eyes, opened his chest, cut out his liver, and chewed it with his teeth, but could not swallow it. That is why liver-eating became famous.

Hazrat Zubair bin Awam (RA)'s mother, Hazrat Safiyyah (RA), daughter of Abdul Muttalib, was the real sister of Hazrat Hamza (RA). When she came to see the body, her son Hazrat Zubair (RA) stopped her from seeing it. She refused, so Hazrat Safiyyah (RA) said, "I have come to know that his body has been mutilated. I have not come to lament. I will be patient and pray for his forgiveness." Hearing this, the Holy Prophet (ﷺ) allowed her to see it. She saw her brother's body and pieces of his liver scattered on the ground. Then she said,

" انا للّٰه وانا اليه راجعون"

Then she prayed for forgiveness and left. The shroud of the Flag-bearer Hazrat Mus'ab bin Umair (RA) was only a single sheet, which was so short that when he covered his head, his feet would be exposed, and when he covered his feet, his head would be exposed. Finally, he covered his head and covered his feet with the grass. All the martyrs were buried in twos in one grave without bathing. Hazrat Amir Hamza (may Allah be pleased with him) was buried with Hazrat Abdullah bin Jahesh (may Allah be pleased with him) as per the order of the Messenger of Allah (ﷺ). He was also his nephew and foster brother.

The bravery everyone saw in the battle of Uhud, Hazrat Hanzalah (may Allah be pleased with him) was a "Ghasil-e-Malaika" who came to the battlefield from royal pride. He was the son of the Christian Monk Abu Amr Rahab. He was newly married but was called up to the battlefield when war was declared. He showed great bravery on the battlefield, tearing through the ranks of the enemies, reaching their commander Abu Sufyan, and was about to finish his work, but martyrdom was written in his destiny. He took Abu Sufyan at the point of his sword, but before he could strike him, Shaddad bin Aws saw him and struck him before he could strike, which killed Hanzalah (may Allah be pleased with him). The body of Hazrat Hanzalah (RA) disappeared from the battlefield. After searching, it was found that water was dripping. The Messenger of Allah (ﷺ) told his companions that angels had washed him. Then he asked his wife what had happened, and she told him the incident. This is where Hazrat Hanzalah (RA) was named Ghasil Malaika (the one washed by angels).
(Zad-ul-Maad)

According to Ibn Ishaq (ra), Allah Almighty helped the Muslims. The Muslims were slaughtering the polytheists with their swords to such an extent that they were fleeing beyond the camp. Their defeat had become apparent. Hazrat Abdullah bin Zubair (RA) narrates from his father that he saw Hind bint Utbah running away with other women, carrying their clothes, and that her calves were visible. Nothing prevented her from being arrested.

The irresponsible and terrible mistake of the archers:

The archers whom the Messenger of Allah (ﷺ) had assigned to Mount Ramath played a significant role. The Makkahian cavalry, under the leadership of Khalid bin Walid and with the help of Abu Amr (Fasiq), broke the left flank of the Muslim army and attacked them three times, reaching their rear and defeating them by creating chaos in their ranks. But the Muslim archers foiled all three of their attacks with their arrows.

But at the very moment when the Muslim army was achieving great success in the second battle against the infidels, a terrible mistake by the archers and the disobedience of the orders of the Prophet (ﷺ) changed the course of the war that had been won, and the Holy Prophet (ﷺ) himself narrowly escaped martyrdom.

It so happened that when the companions sitting on the mountain saw that the infidels were fleeing, the battlefield was gradually emptying. The Muslims were collecting the booty of the enemy. They thought in their minds that the war was over and that now we should collect the booty with our other Muslim brothers. They, too, were affected by the love of the world, and they came down from the mountain and ran towards the field.

Their commander, Hazrat Abdullah bin Jubair (RA), reminded them of the rulings of the Messenger of Allah (ﷺ) and spoke! Have you forgotten what the Messenger of Allah (ﷺ) had ordered you to do? But most people did not listen to them and told Hazrat Abdullah bin Jubair (RA) that we would pursue them and take some booty. In this way, forty of your companions left their front and joined the general army to collect the booty, and the Muslims' rear was empty. Abdullah bin Jubair (RA) and his nine companions were left behind. Khalid bin Walid was constantly checking the movement of the archers. When he saw no archers on the hill, he circled quickly and reached the rear of the Islamic army. In a few moments, he fell upon Abdullah bin Jubayr (may Allah be pleased with him) and his companions, martyring them all. Then he shouted to the defeated polytheists to gather. Hearing the shout, a woman from the Banu Harith tribe, Umrah bint Alqamah, jumped up and picked up the fallen polytheist flag, and the polytheists began to gather around it. Now, the Muslims were surrounded from both sides, in front and behind.

The Courageous Step of the Messenger of Allah (ﷺ):

The Messenger of Allah (ﷺ) was left with only nine companions when he suddenly saw Khalid bin Walid riding a horse. Now, there were only two options: to go to a safe place and take refuge or to risk his life and confront him. At that critical moment, he (ﷺ) decided to save the lives of his companions. Seeing Khalid bin Walid, he (ﷺ) called out to the companions. His (ﷺ) voice reached the polytheists. They came to know that he was here, so they arrived before the Muslims and attacked. The Muslims were entirely under the enemy's control.

Some people had lost their senses and ran around in the field; no one knew where they were going. Some people climbed the mountain. Some people thought they would meet the leader of the hypocrites, Abdullah bin Ubai, and ask Abu Sufyan for peace. After a few moments, Hazrat Anas bin Nadr (may Allah be pleased with him) passed by them. He saw that people were sitting with their hands on their hands and asked! Is anyone waiting? They replied that the Messenger of Allah (ﷺ) had been killed.

On this, Hazrat Anas bin Nadr (RA) said, "What will you do after you (ﷺ)? We will also die for the same thing for which the Messenger of Allah (ﷺ) died." He then said, "O Allah! I apologize on behalf of those Muslims for what they did, and I absolve the polytheists for what they did." Saying this, he moved forward and entered the enemy ranks. He was martyred while fighting. When his body was seen, it was so severely injured that it was unrecognizable. His sister identified him by touch.

There was a group who were concerned about the Messenger of Allah (ﷺ), including Hazrat Abu Bakr Siddique (may Allah be pleased with him), Hazrat Umar Farooq (may Allah be pleased with him) and Hazrat Ali Murtaza (may Allah be pleased with him). They were at the forefront of the protection of the Messenger of Allah (ﷺ). Only nine people were left around the Messenger of Allah (ﷺ), including seven Ansar and two Muhajireen. The seven Ansar were also martyred while protecting him until all seven drank the cup of martyrdom. The last Ansar companion was Hazrat Umar bin Yazid bin As-Sikan (may Allah be pleased with him). Now, the Messenger of Allah (ﷺ) was guarded by Hazrat Talha bin Ubaidullah (RA) and Hazrat Saad bin Abi Waqqas (RA). Hazrat Saad bin Abi Waqqas (RA) was shooting arrows and forcing the enemy to keep their distance. The Messenger of Allah (ﷺ) said to Hazrat Saad bin Abi Waqqas (RA) that historical sentence:

"Saad (RA) shoots arrows; my parents are sacrificed for you."

At that time, Utbah bin Abi Waqqas threw a stone at Rasool Allah (ﷺ), which made him fall on his side. His lower tooth was broken, and his lower lip was injured. Abdullah bin Shihab al-Zuhri went ahead and struck him on the forehead, and Abdullah bin Qama struck him on the back of his neck with such force that he suffered for a month, but his armour protected him. Then he struck another blow,

which hit the bone under his eye, causing two of his teeth to penetrate his face and blood to flow from his face. Hazrat Talha (may Allah be pleased with him) was fighting in front of the Messenger of Allah (ﷺ) as a shield until his fingers were cut off. After Hazrat Talha (RA) and Hazrat Saad (RA), the first companion to return to the Messenger of Allah (ﷺ) was Hazrat Abu Bakr Siddique (RA). Hazrat Abu Ubaidah bin Jarrah (RA) also arrived. Hazrat Abu Ubaidah bin Jarrah (RA) grabbed it by the teeth and pulled out the link from him (ﷺ), which broke two of his teeth as he pulled it out. During this most delicate moment, the group of brave companions who were with him were: Abu Dajana, Mus'ab bin Umayr, Ali bin Abu Talib, Sahl bin Hanif, Malik bin Sanan (father of Hazrat Abu Sa'id Khudri), Umm Umar Nusaybah bint Ka'b Muzaina, Qatadah bin Nu'man, Umar bin Khattab, Hatib bin Abi Balta and Abu Talha (may Allah be pleased with them all). Hazrat Abu Dajana (may Allah be pleased with him) was standing in front of the Messenger of Allah (ﷺ). Arrows were falling on him, but he could not move from his place. Hatib bin Abi Balta (may Allah be pleased with him) chased Utbah bin Abi Waqqas, but he escaped and found another opportunity and killed him. Hazrat Sahl bin Hanif (RA) was a skilled archer who pushed back the enemy's attack. The Messenger of Allah (ﷺ) himself shot so many arrows that the bow broke, and then Hazrat Qatadah bin Nu'man (RA) took it.

On that day, an incident also occurred in which Hazrat Qatadah's (RA) eye was injured, and he fell on his face. Hazrat Abdur Rahman bin Auf (RA) sustained an injury on his face while fighting, which broke his front tooth. He received more than twenty wounds and was lame on both feet due to his wounds.

Hazrat Abu Saeed Khudri (RA)'s father, Malik bin Sinan (RA), had sucked the blood from the face of the Messenger of Allah (ﷺ). He (ﷺ) said, "Spit." He said, "I will never spit." After that, he went to fight in the enemy's ranks. The Messenger of Allah (ﷺ) said, "If anyone wants to see a person from Paradise, let him see Malik bin Sinan (RA)." He was martyred while fighting.

Hazrat Umme Umara, Nusaybah bint Ka'b (may Allah be pleased with her), also came to Ibn Qummah while protecting the Messenger of Allah (ﷺ) and struck him with her sword on his shoulder, wounding him, but he was wearing armour, so he escaped. Hazrat Umme Umara (may Allah be pleased with her) received two wounds while fighting. Hazrat Mus'ab bin Umayr (may Allah be pleased with him) fought with great courage and stopped Ibn Qummah's attacks. He struck his right hand with such force that it was cut off, and he fell. He was carrying the

flag of the Muslim army in his left hand. He struck him with his sword and cut off his left arm as well, so he held it up by the support of his chest and neck until he recited the verses of Shahadat. Hazrat Mus'ab bin Umair (RA) had a resemblance to the Messenger of Allah (ﷺ). The disbelievers thought that he had martyred the Messenger of Allah (ﷺ), so they shouted that Muhammad (ﷺ) had been killed. Hearing this, many of the companions lost their courage, and despair spread in the Muslim army. The polytheists and the fanatics started attacking the Muslims with great enthusiasm and started mutilating the bodies of the Muslims. After Hazrat Mus'ab bin Umair's (RA) martyrdom, Hazrat Ali (RA) took over the flag. At that time, the Messenger of Allah (ﷺ) came out, and Hazrat Ka'b bin Malik (may Allah be pleased with him) was happy to see him and wanted to greet everyone, but the Messenger of Allah (ﷺ) forbade him with a sign. Gradually, thirty (30) companions gathered around him. Meanwhile, Uthman bin Abdullah bin Mughirah from the disbelievers approached the Messenger of Allah (ﷺ), saying, "Either I will stay or he will stay." But suddenly, his horse fell into a ditch, and Harith bin Samah (may Allah be pleased with him) immediately attacked him and finished him off. But Hazrat Harith bin Samah (RA) was assaulted by Abdullah bin Jabir, a rider of the Makkahian army, and was wounded by being struck on the shoulder with his sword. Hazrat Abu Dajana (RA) attacked Abdullah bin Jabir and hit him with such a sword that his head was blown off. Abu Dajana (RA) had a red band tied around his head. Now that the enemy attacks had stopped, the Muslims had reached their position, and the guard had also reached the Messenger of Allah (ﷺ). The mischief that had spread among the Muslims due to the attack of Khalid bin Walid had been controlled.

The Messenger of Allah (ﷺ) killed Ubai bin Khalaf: It is narrated from Ibn Ishaq (ra) that when the Messenger of Allah (ﷺ) came to the valley, Ubai bin Khalaf came saying, "Where is Muhammad (ﷺ)? Will he stay, or will I?" The Companions said, "O Messenger of Allah (ﷺ)! Let one of us attack him." He (ﷺ) said, "Let him come." When he came close, the Messenger of Allah (ﷺ) took a spear from Hazrat Harith bin Samah (RA), and after taking it, he shook it, so the people retreated like a camel shaking its head, so the flies flew away. Then the Messenger of Allah (ﷺ) came in front of him. A small space appeared between his body and his throat. He (ﷺ) struck him with his spear so that he fell off his

horse and ran to the Quraysh. Although his neck was not severely injured, and there was no blood flowing, he said, "By Allah! Muhammad (ﷺ) has killed me." The people said, "By Allah, you have made yourself weak and have nothing. There was no particular injury. He spoke! He had told me in Makkah that I would kill you, so by God, even if he had spat on me, my life would have been lost. Finally, that enemy of Allah, while returning to Makkah, reached the place of Saraf and died. Abu al-Sawed has narrated from Hazrat Urwah (may Allah be pleased with him) that he used to make sounds like an ox and say, "By the One in Whose Hand is my life, if the pain that I am experiencing were to befall all the inhabitants of Dhul-Majaz, they would all die."
(A Brief Biography of the Prophet Muhammad (ﷺ). Sheikh Abdullah)

The last attempt of the disbelievers in Makkah:

The Messenger of Allah (ﷺ) had reached his camp in the valley when Abu Sufyan and Khalid bin Walid, who were fighting on the side of the disbelievers at that time, once again tried to hurt him. They took a detachment and attacked the Muslims. The Messenger of Allah (ﷺ) prayed to Allah that they would not be able to overtake us, then Hazrat Umar (may Allah be pleased with him) and a group of Muslims fought and forced them to descend from the mountain.

When the disbelievers started climbing the mountain, the Messenger of Allah (ﷺ) said to Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) to lower their ranks and push them back. Hazrat Saad bin Abi Waqqas (RA) shot an arrow from his quiver and killed an enemy, who fell there. Then he hit another arrow and killed him, too. After that, the polytheists descended from the mountain. (Ibn Hisham)

Hazrat Kaab bin Malik (RA) said, "I saw (Hazrat) Abu Dajana (RA) strike a polytheist who was twice his size on the head with his sword, which split him in two up to his feet." Muslim women performed many services in this war, including Hazrat Aisha Siddiqah (RA) and Hazrat Umme Salimah (RA), who used to bring large quantities of water to the Muslims. Hazrat Umme Sulayt (RA) and Hazrat Umme Ayman (RA) were also supporting the Muslims. Habban bin Arqa shot Hazrat Umme Ayman (RA) with an arrow, which caused her to fall, so Hazrat Saad bin Abi Waqqas (RA) killed him and took revenge for Hazrat Umme Ayman (RA).

When Rasool Allah (ﷺ) was about to stand in the valley, Hazrat Ali (RA) filled his shield with water, with which he washed the wound of the Messenger of Allah

(ﷺ) and poured water on his head. In this situation, he (ﷺ) was saying that Allah's severe punishment be upon the person who stained the face of His Prophet (ﷺ) with blood.
(Ibn Hisham)

While washing his wound, the blood of the Prophet (ﷺ) did not stop, so Hazrat Bibi Fatima (may Allah be pleased with her) burned a piece of mat and placed it on the wound, which stopped the bleeding. Hazrat Muhammad bin Maslamah (may Allah be pleased with him) brought some sweet-tasting water from another place, which the Prophet (ﷺ) drank and prayed for him. Because of this wound, the Prophet (ﷺ) prayed the Zuhr prayer sitting, and the wounded Companions (may Allah be pleased with them) also prayed sitting.

The polytheists of Makkah prepared to retreat, so Abu Sufyan appeared on Mount Uhud and called out in a loud voice. Is Muhammad (ﷺ) among you? The people did not answer, so he asked again, "Is the son of Abu Qahafah among you?" The people did not respond because the Messenger of Allah (ﷺ) had forbidden them to answer. Then he said, "Is there Umar bin Al-Khattab among you?" He said, "Come, let us have the opportunity." Hearing this, Hazrat Umar (may Allah be pleased with him) became inconsolable and said, "O enemy of Allah! Those you have named are all alive, and the burden of your disgrace remains." After that, Abu Sufyan said, "Your slain have been killed, but I did not order it, nor did I disapprove of it."
Then he shouted, "Habal!" At the command of the Messenger of Allah (ﷺ), the companions shouted, "Allahu Akbar!" Abu Sufyan said, "Habal!" Ours is yours. Yours is no one's. The companions now said that our Allah is our master, yours is no one's master: Abu Sufyan! Today is the revenge of Badr.

Hazrat Umar (may Allah be pleased with him) said! Our slain are in Paradise, and yours are in Hell; then Abu Sufyan came closer and asked, "Did we kill Muhammad (ﷺ)?" Hazrat Umar (may Allah be pleased with him) said. By Allah! No, instead, he is listening to your words. Abu Sufyan said, "I consider you more truthful than Ibn Qummah," and then said: Next year, there will be another encounter at Badr. The Messenger of Allah (ﷺ) told the companions, "Yes."
(Ibn Hisham)

After this, the Holy Prophet (ﷺ) sent Hazrat Ali (may Allah be pleased with him) after them to see what their intention was. If they were riding camels and horses, they were going to Makkah, and if they were riding horses, they were going to Medina. If they went to Medina, we would go there and meet them. Hazrat Ali (may Allah be pleased with him) returned and informed them their direction was towards Makkah.

Inquiry about the wounded and martyrs:

After the return of the Quraysh, the Prophet (ﷺ) went to the wounded and martyrs. He sent Hazrat Zaid bin Thabit (RA) to search for Saad bin Rabi' (RA) and inquire about his welfare. When Hazrat Zaid (RA) reached him, he was breathing his last and had suffered about seventy wounds. Hazrat Zaid (RA) said, "O Saad (RA), the Messenger of Allah (ﷺ) says, 'Tell me about you.'" He said, "Convey my greetings to the Messenger of Allah (ﷺ) and say, 'I smell the fragrance of Paradise,' and tell my people, 'Who among you is there?'"

Even the eye kept moving, and if the enemy reached the Messenger of Allah (ﷺ), you would not have any excuse for it, and at that moment, his soul passed away.

Among the wounded was one of the companions of Hazrat Oseram (RA), whose name was Umar bin Thabit (RA). He embraced the faith, and the battle of Uhud was immediately ordered. He participated in it and was wounded and martyred. When the Messenger of Allah (ﷺ) was mentioned about him, he (ﷺ) said that he was from the people of Paradise. Hazrat Abu Hurairah (RA) says that although he had not prayed even once because he had embraced Islam, it was not yet the time for any prayer when he was martyred. Among the wounded was a man named Qazman, who had fought bravely but only joined the battle out of tribal loyalty. Due to the severity of his wounds, he committed suicide. The Messenger of Allah (ﷺ) said that he was a person from Hell.

Some of the Companions took their beloved martyrs to Medina, so the Messenger of Allah (ﷺ) ordered them to be brought back here and buried. The number of Muslim martyrs in the Battle of Uhud was seventy, of whom forty-one (41) were from Banu Khazraj, twenty-four (24) from Banu Aws, four (4) from the Muhajireen, and one from the Jews.

The Messenger of Allah (ﷺ) remedied the injured eye of a Companion:

Hazrat Qatadah bin Nu'man (RA) says: On the day of the Battle of Uhud, I stood in front of the Messenger of Allah (ﷺ) to protect him and continued to fight the enemy. An enemy arrow hit my eye, and the eyeball came out, which I took in my hand and brought to the Prophet (ﷺ). The Prophet (ﷺ) became lachrymose on seeing this and prayed for me, saying, "O Allah! Just as Qatada (may Allah be pleased with him) protected the face of Your Prophet, protect his face and make his eye more beautiful and sharper than the other eye." The Messenger of Allah (ﷺ) inserted the eyeball into the eyelid with his hand, and at that moment, the eye became wholly healthy and sound and even better than before. After that, this eye seemed to be the most beautiful of his eyes, and his vision became sharper.
(Narrated by At-Tabarani, Abu Na'im, and Al-Darqutni, Bukhwah, Zarqani)

Ghazwah Hamra al-Asad

The Messenger of Allah (ﷺ) thought that the enemy had gained a temporary advantage in the Battle of Uhud, but they did not take any advantage of it and returned to Makkah. If they thought about this, they would regret it and attack again, so before they attack again, the Muslims should pursue their army.

On the morning of the 8th of Shawwal, 3AH, 625AD, the Prophet (ﷺ) announced that we were to go in pursuit of the enemy and that only those who had been present at the Battle of Uhud could go with us, that is, Abdullah bin Ubai and his companions could not participate. On the other hand, almost all the Companions were wounded and tired, but they prepared to go without hesitation. Hazrat Jabir (may Allah be pleased with him) could not participate in the battle because he had left him to care for his father and children. He asked for permission and was granted permission. He (ﷺ) left Medina and camped at Hamra al-Asad, eight miles from Medina. During this uprising, Mabad bin Mabad Al-Khazei came to the service of the Messenger of Allah (ﷺ) and accepted Islam. He was not a Muslim but a well-wisher of the Messenger of Allah (ﷺ). Banu Khazraji and Banu Hashim were allies.

The two groups of infidels and polytheists left Medina and reached Ruha, thirty-six miles away, and camped there. They started blaming each other, saying that they had done nothing, they were being defeated, and that we had left them like this, and they might become a problem for us again, so let us go back and finish them off. But Safwan bin Umayyah was afraid and said, "If we go back, those who were not yet involved in the war will also come and fight us, but this is the opinion of the majority, so let us go back and completely wipe out the Muslims."

The Messenger of Allah (ﷺ) put in charge Mabad bin Mabad Al-Khazei, who had just converted to Islam, and went to the rear of the infidels and met them. Abu Sufyan did not yet know that he had converted to Islam. He asked Mabad to tell him what was happening behind him. Mabad, furious, said,
"The Muslims have set out to pursue you, and they have so many people with them that I have never seen such a large army. They are furious because of the losses they have suffered."

Abu Sufyan said, "What are you saying?" Mabad said, "By Allah, I think that before you attack, you will see the signs of their horses." The first group of their army is about to emerge from behind the hill. Abu Sufyan said, "By Allah, we will turn back and attack them again and cut them off."

Mabad said, "Don't do that. I am speaking of goodwill." Hearing this, the morale of the Quraysh army was low, fear spread among them, and they felt it was safe to return to Makkah.

Abu Sufyan also used the same strategy. When a caravan of Abdul Qays passed by, he said to them, "Convey a message from me to Muhammad (ﷺ), and I will give you raisins equal to a camel's load." The message is that we have decided to turn back and attack again to uproot the Muslims. This message was conveyed to the Messenger of Allah (ﷺ), and as a result, the Muslims' morale rose even higher. They said: (حَسْبُنَاٱللهوَنِعْمَ الْوَكِيلُ) Translation: Allah is sufficient for us, and He is the best disposer of affairs.
The Messenger of Allah (ﷺ) stayed in Hamra al-Asad until Sunday, Monday, and Tuesday, i.e., 9, 10, 11 Shawwal 3 AH, and then returned to Medina. The Battle of Hamra al-Asad was not a separate battle but part of the Battle of Uhud.

A believer is not bitten twice by a single snake:

The Muslims arrested Abu Uzza Jahmi on his return to Medina. He had been arrested in the Battle of Badr. He had pleaded his poverty and said that he had many daughters, so they had spared him without compensation and had promised that he would never again join the disbelievers in fighting against the Muslims. He was a poet and used to recite poems against the honour of the Muslims and the Messenger of Allah (ﷺ). He went back and broke his promise and played an important role in inciting the disbelievers of Makkah against the Muslims. He then grumbled that he would not do such a thing again. Thereupon, the Messenger of Allah (ﷺ) said, "You will go to Makkah again and say, 'You have deceived Muhammad (ﷺ) twice. A believer is not stung twice by the snake hole.' Hazrat Zubair (may Allah be pleased with him) or Hazrat Asim bin Thabit (RA) was ordered to be killed. (Ibn Hisham)

In the same way, another spy, Mawiyah bin Mughirah bin Abi Al-Aas, was killed by Hazrat Zaid bin Harith (may Allah be pleased with him) and Hazrat Umar bin Yasir (may Allah be pleased with him) on the orders of the Messenger of Allah (ﷺ). (Ibn Hisham)

Names of the martyrs of Uhud

Of those blessed with martyrdom in the Battle of Uhud, four companions were from the Muhajireen, and sixty-six (66) were from the Ansar.

Names of the Muhajireen martyrs:

1. Hazrat Hamza bin Abdul Muttalib (RA) (uncle of the Messenger of Allah ﷺ)
2. Hazrat Abdullah bin Jahsh (RA) (tribe: Banu Umayyah bin Abd Shams)
3. Hazrat Musab bin Umair (RA) (tribe: Bani Abd al-Dar bin Qasa)
4. Hazrat Shamas bin Uthman (RA) (tribe: Banu Makhzoom)

Names of Ansar Martyrs:

5. Hazrat Amr bin Muadh bin Numan (RA) (Banu Abdul-Ashall)
6. Hazrat Harith Bin Anas (RA) (Banu Abdul Ashall)
7. Hazrat Amara Bin Ziyad Bin Sakin (RA) (Banu Abdul Ashall)

8. Hazrat Thabit bin Waqash (RA) (two of his sons were also martyred in the same war)
9. Hazrat Rifa Bin Waqash (RA) (brother of Hazrat Thabit RA)
10. Hazrat Salama bin Thabit bin Waqash (RA)
11. Hazrat Amr bin Thabit bin Waqash (RA)
12. Hazrat Hasil bin Jabir (RA) (Father of Hazrat Hudhayfah RA)
13. Hazrat Saifi bin Qaysi (RA) (Brother of Hazrat Saifi RA)
14. Hazrat Hubab bin Qaysi (RA) (Brother of Hazrat Saifi RA)
15. Hazrat Ibad bin Sahl (RA)
16. Hazrat Harith bin Aws bin Muadh (RA)
17. Hazrat Iyas bin Aws (RA) (Banu Abd al-Ashall)
18 Hazrat Ubaid bin Tahyan (RA) (Ibn Ishaq wrote Atik bin Tahyan)
19. Hazrat Habib bin Zaid (RA) (Banu Zafar)
20. Hazrat Yazid bin Hatib (RA) (Banu Zafar)
21. Hazrat Abu Sufyan bin Harith (RA) (Banu Dabiah)
22. Hazrat Hanzalah bin Abu Amir (RA) (Son of Abu Amir, the hypocrite and the one who the angels washed)
23. Hazrat Anas bin Qatadah (RA) (Banu Qatadah)
24. Hazrat Abu Wahiyah (RA) (Banu Thalabah)
25. Abdullah bin Jubayr (RA) (Banu Thalabah) (Chief of the Archers)
26. Hazrat Khaithama bin Abu Saad (RA) (belonged to the family of the famous poet Amro Al-Qais)
27. Hazrat Abdullah Bin Salama (RA) (Banu Ajlan)
28. Hazrat Zubae bin Hatib (RA) (Banu Hatib)
29. Hazrat Amr Bin Qays (RA) (Banu Najjar)
30. Hazrat Qays Bin Amr Bin Qays (RA) (Banu Qays)
31. Hazrat Thabit bin Amr (RA) (Banu Najjar)
32. Hazrat Aamir bin Mukhallid (RA)
33. Hazrat Abu Habira bin Harith (RA) (Banu Mubzool)
34. Hazrat Amr bin Mutrab bin Alqamah (RA) (Banu Mabzool)
35. Hazrat Aus bin Thabit al-Manzar (Banu Awf bin Malik)
36. Hazrat Anas bin Nazr (RA) (Banu Najjar)
37. Hazrat Qays Bin Mukhallid (RA) (Banu Mazin Bin Najjar)
38. Hazrat Kaisan (RA) (Banu Mazin)
39. Hazrat Saleem Bin Harith (RA) (Banu Dinar Bin Najjar)
40. Hazrat Numan bin Amr (RA) (Banu Dinar bin Najjar)
41. Hazrat Al-Khaza bin Zayd (RA) (Banu Khazraj)
42. Hazrat Saad bin Rabi (RA) (Banu Harith)
43. Hazrat Aus bin Alam (RA) (Banu Harith)
44. Hazrat Malik bin Sinan (RA) (Banu Harith)
45. Hazrat Saeed Bin Suwayd (RA) (Banu Abgar)
46. Hazrat Utbah bin Rabi (RA) (Banu Abgar)

47. Hazrat Thalabah bin Sa'd (RA) (Banu Saidah)
48. Hazrat Thaqif Bin Farah (RA) RA (Banu Saidah)
49. Hazrat Abdullah bin Amr (RA) (Banu Tarif)
50. Hazrat Zimra (RA) (Banu Jahnia)
51. Hazrat Nawfal bin Abdullah (RA) (Banu Awf bin Malik)
52. Hazrat Abbas bin Ubadah (RA) (Banu Awf bin Malik)
53. Hazrat Numan bin Malik (RA) (Banu Awf Bin Malik)
54. Hazrat Mujadhar Bin Ziyad (RA) (Banu Awf Bin Malik)
55. Hazrat Abbas Bin Husmas (RA) (Banu Auf Bin Malik)
56. Hazrat Rifa bin Amr (RA)
57. Hazrat Abdullah bin Amr (RA) (Banu Salama)
58. Hazrat Amr Bin Jamaa (RA) (Banu Salama)
59. Hazrat Khalaad bin Amr bin Jamaa (RA) (Banu Salama)
60. Hazrat Abu Ayman (RA) (Banu Salama)
61. Hazrat Salim bin Amr (RA) (Banu Sulaiman)
62. Hazrat Anza (RA) (Banu Sulaiman)
63. Hazrat Sahl bin Qais (RA) (Banu Sawad)
64. Hazrat Zakwan bin Qays (RA) (Banu Zurek bin Amir)
65. Hazrat Ubaid bin Muala bin Ludhan (RA) (Banu Zurek bin Amir)
66. Hazrat Malik bin Namailah (RA) (Banu Mazniyyah)
67. Hazrat Harith bin Adli (RA) (Banu Jatham)
68. Hazrat Malik bin Iyas (RA) (Banu Aswad branch of Banu Khazraj)
69. Hazrat Iyas bin Adli (RA) (Banu Amr bin Malik bin Najjar)
70. Amr bin Iyas (RA) (Banu Salim bin Awf)

The Battle of Banu Nudair

The Jewish Conspiracy to Kill the Messenger of Allah (ﷺ):

After escaping from the incident of Bir Mauna, when Hazrat Umar bin Umayya (RA) returned as he was coming, he met two men on the way, whom he mistook for enemy soldiers and killed. When the Messenger of Allah (ﷺ) came to know that the two belonged to Banu 'Amir and were under the protection of the Muslims, he (ﷺ) said: Blood money has to be paid.

The Jewish tribe of Banu Nudair was an ally of Banu Amir. The Prophet (ﷺ) decided to seek their help. He (ﷺ) consulted the Banu Nudair. He (ﷺ) personally visited the Banu Nadir for advice. Hazrat Abu Bakr Siddique (may Allah be pleased with him) and Hazrat Ali Murtaza (may Allah be pleased with him) were also with him. Banu Nudair gathered among themselves in solitude, and a devilish thought occurred to them to kill the Messenger of Allah (ﷺ) by deceit, which caused them to kill him. They immediately prepared themselves for consultation with the Prophet (ﷺ) and made him sit in the shade along the wall of the fort, and went around on the pretext of calling the people. An unfortunate Jew, Umar ibn al-Hajjash, was given a very heavy millstone and was ordered to climb the wall of the fort so that he could throw it down on the Prophet (ﷺ) and kill him. (Crush him). One of these people, Salam bin Shakam, said, "Don't do that. He will come to know about your intentions, and the treaty between them and us will be violated." They did not listen to him and remained determined to carry out their plan.

So, they put Umar ibn al-Hajjash on top, and he had not yet been able to fall when Gabriel (peace be upon him) visited the Messenger of Allah (ﷺ) and informed him of the intention of the Jews. He (ﷺ) got up quickly and set out for Medina. Later, the Companions also got up and came with him, and when they found out the reason for his getting up, he (ﷺ) told them about the intentions of the Jews. The Jew wanted to call him, so he (ﷺ) said, "You had planned to kill me; now we have no trust in you." The Jew neither denied his plan nor apologized. Upon reaching Medina, the Prophet (ﷺ) sent a message to them to write a revised second pledge. But they refused to sign the promise twice.

After their refusal, the Prophet (ﷺ) gave them an ultimatum again to leave Medina within ten days and go somewhere else, after which anyone found there would be killed.

After receiving the notice from the Messenger of Allah (ﷺ), the Jews began preparations for exile. Still, during this time, Abdullah bin Ubai, Chief of Hypocrites) sent a message to them saying, "Do not be afraid; do not be stubborn. Do not leave your home. I have two thousand fighting men with me. If you are expelled, we will also go out with you." No one will subdue us. If they fight, we will fight alongside you. Banu Qurayza and Banu Ghatfan, your allies, will also help you.

Hearing Abdullah bin Ubai's message, the Jews became enthusiastic and decided to fight rather than choose exile. Their leader, Hayy bin Akhtab, expected that Abdullah bin Ubai would fulfill what he had said. Therefore, he sent a reply to the Messenger of Allah (ﷺ) saying that we will not leave here; do what you (ﷺ) want to do.

This situation was also highly delicate for the Muslims, as the Jews of Banu Nudair had an immense number of weapons. In the recent past, the Muslims had suffered significant losses in the incidents of Bir Mauna and Raji. The surrounding tribes, who were being subdued, were becoming emboldened by these two events. At that time, if the Muslims had seen any weakness, it could have proved extremely dangerous for them. Due to the successive incidents of betrayal, the Muslims had become very cautious. The Muslims' desire for revenge against the perpetrators of these crimes was increasing day by day, so they thought that the Banu Nusair had hatched a conspiracy to kill the Messenger of Allah (ﷺ), and they should be taught a necessary lesson.

Rabi' al-Awwal 4 AH, corresponding to August 625 AD, the Messenger of Allah (ﷺ) left Medina and headed towards Banu Nudair with a group of Muslims. Hazrat Ali bin Abu Talib (may Allah be pleased with him) had the flag of the Muslims. Upon reaching the territory of Banu Nudair, the Prophet (ﷺ) besieged them. The people of Banu Nudair took refuge in their forts. The fort was closed, and they were climbing the walls and throwing arrows and stones. In the middle of the date, palm groves were working as their fence, so the Prophet (ﷺ) ordered that all these trees be cut down and burned.

Allah guide them on this.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ﴿٥﴾

(Surah Al Hasher – 5)

What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and so that He might disgrace the Fasiqeen (the rebellious, the disobedient to Allah). (5)

When Rasool Allah (ﷺ) besieged them severely, Banu Qurayza remained aloof from the incident. Abdullah bin Ubai was also afraid and did not dare to come forward despite their claims of help, and their allies, the Banu Ghatfan, were unresponsive as well. No one came to their aid. Allah Almighty gave this example. Like the Shaytan,

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿١٦﴾

(Surah Al Hasher – 16)

(Their allies deceived them) like Sheitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Aalamin (mankind, jinn and all that exists)!" (16)

After the siege lasted for about two weeks, Allah Almighty struck terror into their hearts, and their morale was low. They were ready to surrender. They sent word to the Messenger of Allah (ﷺ) that they were prepared to leave Medina. He (ﷺ) accepted their offer of exile and also permitted them to take whatever belongings and children they could carry with them, in addition to their weapons.

Banu Nudair, having laid waste to their places by this method of weaponry, began to carry many people on camels, even to the windows and doors, along with their belongings and their families. Hayy bin Akhtab set out for Khaybar on about six hundred camels. Only two individuals accepted Islam, Yamin bin Umar (RA) and Abu Saeed bin Wahb (RA). They were allowed to stay in Medina. The Messenger of Allah (ﷺ) took the weapons of Banu Nudair. They took possession of the land, houses, and gardens. Among the weapons were fifty suits of armour, three swords.

The Battle of Badr (Second)

After successfully dealing with the evil-minded Bedouins of the surrounding areas, the Messenger of Allah (ﷺ) began preparations to confront the real enemy. Because Abu Sufyan had said while leaving the scene of the Battle of Uhud that there would be another encounter at Badr next year. The Muslims needed to eliminate any sedition that might arise from Abu Sufyan. The hypocrites of Medina sent their representative, Naeem bin Mas'ud, to Makkah and reminded Abu Sufyan that he had promised to attack Medina again. He said, "We are making our preparations. You go and tell them about our preparations in detail so that the Muslims of Medina will be afraid of us, and they will not be able to fight." In return, he gave Naeem twenty camels. Naeem bin Mas'ud came to Medina and made their preparations known. Some Muslims were impressed by this and became worried. Hazrat Umar (may Allah be pleased with him) mentioned this matter to the Messenger of Allah (ﷺ) and said:

"O Messenger of Allah! Allah will surely make His religion prevail and raise His Prophet's ranks. We promised to fight the Quraysh in the Battle of Badr, but the hearts of some Muslims are not ready for it. We preferred to keep the covenant even in the time of ignorance. Now that Allah has guided us, how can we like to break the covenant? Therefore, we will go to the Battle of Badr on the appointed date, relying on Allah's help. In-Sha-Allah, goodness and blessings will be with us.

Rasool Allah (ﷺ) said! If even one person is not ready to go with me, I will go alone to meet them in Badr as promised. So, Rasool Allah (ﷺ) was pleased to hear Hazrat Umar (may Allah be pleased with him) and ordered the companions to go out for the battle. He (ﷺ) prepared an army of one and a half thousand companions. Although the infidels of Makkah had achieved a temporary victory in the Battle of Uhud, they did not benefit much from it. And when they came to know that the Muslims were pursuing them, they fled towards Makkah in fear.

Rasool Allah (ﷺ) appointed Hazrat Abdullah bin Rawaha (may Allah be pleased with him) as the governor of Medina and entrusted the flag of the army to Hazrat Ali (may Allah be pleased with him). There were ten horses in the military. The Messenger of Allah (ﷺ) reached the battlefield of Badr on Sha'ban 4 AH, 625 AD. Abu Sufyan backed away from the battle but did not want to show his weakness to the people. He prepared an army of two thousand with

complete equipment. Due to the drought, there was nothing in the food supplies except wheat. That is why this army was called Jaish-ul-Sueeq in Makkah.

The army of Quraysh of Makkah, including fifty horsemen, set out from Makkah. They reached the valley of Mahr-ul-Zahran and pitched camp at a spring called Majnah. The army was in a state of discontent, and when he reached Asqan, he learned that the Muslims were present at Badr with a force of 1,500 fighters, so he was disappointed, though the Muslims were still outnumbered. But in previous wars, they had proved to be a threat to them even when they were one-third or less in number.

Abu Sufyan said to the army leaders, "O people of Quraysh! War is best fought when water is everywhere, animals graze, and you can drink milk. It is a dry season, so returning is better." Then he took the army and went back. When he reached Makkah, the woman there said, "You went only to drink Sattu (Grounded barley with water); if you had gone with the intention of fighting, why did you come back?"

The Muslims stayed in Badr for eight days, waiting for the enemy, and then returned to Medina. The enemy's flight had shaken the Muslims' courage.

There are other names for this battle. These include Ghazwah Badr Moed, Badr Thaniya, Badr Akhirah, and Badr Sughra. (Ibn Hisham)

The infidel Quraysh's refusal to fight was evidence of their weakness and meant that they had to acknowledge the strength of the Muslims. The people of all Arabia had pinned their hopes on the Quraysh to save the religion of idolatry. But when the Quraysh of Makkah refrained from fighting the Muslims, although their numbers and means of war were still more significant than the Muslims', they were afraid of the Muslims' spirit of jihad.

The Ghazwah of the Domah Al-Jandal

After returning from the Second Battle of Badr, the Prophet (ﷺ) remained in great peace in Medina for six months. The entire state was functioning satisfactorily. No noteworthy incident had occurred until in the month of Rabi al-Awwal, 5AH, the Messenger of Allah (ﷺ) received information that the Christian ruler of the tribe Domat Al-Jandal, Akedar bin Malik, was preparing an army to attack the Muslims with the plundering bandits of Banu Tamim and was plundering the caravans that were leaving Medina for Syria for trade purposes. This new enemy could be dangerous for the Muslims, and there was a fear that if they attacked Medina, the hypocrites and the surrounding Jews would also rise against the Muslims.

The Messenger of Allah (ﷺ) appointed Hazrat Saba' ibn Arafath al-Ghaffari (RA) as the governor of Medina and, taking an army of one thousand Muslims, on the 25th of Rabi' al-Awwal, 5 AH, 626 AD, they reached the border of Duma al-Jandal, five miles from Masha and ten miles from Medina, on the border of Syria. A man from Banu Zahra, Zuhair, was taken to show him the way. On this journey, the Muslim Lashkar travelled at night and stayed during the day. When there was only one night's journey left from Duma-tul-Jandal, Zuhair said that the enemy's pastures were near here, so it was appropriate to seize their cattle. So, he (ﷺ) gave permission. When the ruler of Duma-tul-Jandal, Akedar bin Malik, saw the Muslims so close, he became confused and ran away. The next day, when Muslims reached there, the field was empty. Muhammad bin Salamah (RA) captured a disbeliever. When he inquired about the situation, he said that everyone had fled after hearing the news of the arrival of the Islamic army. He stayed there for a few days and sent small groups in search of them, but they did not come to meet the Muslims. Thus, he (ﷺ) established his terror and tyranny until the border of Syria and returned to Medina. On the way, an Arab chieftain, Ayaina bin Hisan, who was the chieftain of the Fazari tribe, consulted with the Prophet (ﷺ) and said to him that due to the drought in my area, there was no pasture. Medina has received a lot of rain and has become very green. If you (ﷺ) allow me, I can send my cattle there to graze. He (ﷺ) permitted him. The Prophet (ﷺ) returned to Medina on 2nd Rabi' al-Thani 5 AH/18th September 626 CE.

The Muslims were getting many benefits from such military campaigns. On the one hand, a lot of booty was obtained, which played an essential role in the

stability of the state of Medina. On the other hand, the Bedouin Arab tribes, who had great hatred and grudge against the Muslims, were intimidated by the power of the Muslims and refrained from committing any mischief. On the other hand, it was also intended to convince the people of the Arab region that the people of Medina were not only always ready for war but also fully capable of resisting any external attack on Medina.

The Battle of Banu Al-Mustaliq or the Battle of Marese

When the Messenger of Allah (ﷺ) returned from the Battle of Duma-tul-Jandal, he received news that the chief of Banu Al-Mustaliq, Harith bin Zarar, was busy preparing for war and was preparing an army by joining the other major tribes of Arabia to attack the Muslims. The Messenger of Allah (ﷺ) sent Hazrat Baridah bin Husayn Al-Aslami (may Allah be pleased with him) as his representative to investigate the situation. He spoke to Harith bin Zarar and, on his return, informed the Messenger of Allah (ﷺ) of the problem and that he was bent on destroying the Muslims and would be able to march with an army soon. The Holy Prophet (ﷺ) ordered the Muslims to prepare immediately. He (ﷺ) appointed Hazrat Zaid bin Harith (may Allah be pleased with him) as his commander in Medina, and he marched with an army in Sha'ban 5 AH, 627 AD. There were thirty horses in this army. Ten Muhajireen and twenty Ansar had separate flags. Ansar's flag was in the hands of Hazrat Saad bin Ubadah (RA), and Muhajireen's flag was in the hands of Hazrat Abu Bakr Siddiq (RA). Hazrat Umar Farooq (RA) was appointed as the army commander. Umm al-Mominin Hazrat Aisha Siddiqah (RA) and Hazrat Umme Salamah (RA) also participated in this expedition. Since the Muslims were achieving success in repeated attacks and due to greed for the booty, Abdullah bin Ubai also joined the group. The hypocrites could not prevent them from joining the army because they called themselves Muslims. The enemy chief, Harith bin Zarar, sent a spy to the Muslims who were captured. He was presented before the Messenger of Allah (ﷺ), and upon investigation, it was confirmed that he was a spy, and he was killed. When this news reached Harith, he became worried and angry. The Arabs with him also began to retreat slowly. The Messenger of Allah (ﷺ) ordered Hazrat Umar Farooq (may Allah be pleased with him) to go ahead and invite them to Islam. He invited them to Islam, which they refused. When the Messenger of Allah (ﷺ) reached the spring of Marese, Banu Mustaliq prepared for war.

The Muslims attacked fiercely, and Hazrat Abu Qatadah (RA) killed the standard-bearer of the infidels. As soon as the standard fell, the infidels were dismayed, and they fled from the field. Their women and children were taken prisoner, and a considerable number of cattle and sheep were also taken. Only one man from the Muslims was martyred, and that too was killed by an Ansar, mistaking him for an enemy man. Among the prisoners, Hazrat Jawariyah (RA), the daughter of the commander, was also captured. Much booty was taken.

The story of the most humiliated person being expelled from Medina

The Messenger of Allah (ﷺ) was encamped at the spring of Marese after completing the battle with Banu al-Mustaliq, when some people started to draw water from the spring. Among them was a Hazrat Umar's (RA) worker named Jahjah Ghafari. A man, Sanan Jahni, pushed him into the water, and the two of them fought. Then Jahni called out:
"O people of the Ansar, come to help!"
And Jahjah called out: "O people of the Muhajireen!"

As soon as the Messenger of Allah (ﷺ) heard about it, he went there and said, "I am among you, and the call of ignorance is going on, so leave it. It smells bad." When Abdullah bin Ubai heard about this incident, he angrily said, "Have these people done such a thing? They have come to our area and become our rivals and opponents." By God! The parable of them and us has come true, which the ancients said: "Fatten your dog and make it fat so that it will devour you."

Listen, by God! If we return to Medina, the most honourable among us will drive out the meanest among us." Then he turned to those present and said, "You have brought this calamity upon yourselves. You have brought them into your city and divided your wealth. Stop giving them whatever is in your hands so they will leave your city and go somewhere else." A young Hazrat Zaid bin Arqam (RA) companion was also present at this gathering. He told his uncle, who informed the Messenger of Allah (ﷺ). Hazrat Umar Farooq (RA) was also present. He said to the Messenger of Allah (ﷺ), tell Hazrat Ebad bin Bishr (RA) to kill him. He (ﷺ) said, "How is this appropriate? People will say that Muhammad (ﷺ) is killing his companions."

The Messenger of Allah (ﷺ) ordered the caravan to move. When the people started moving, Hazrat Usayd bin Khudair (RA) objected to the fact that you (ﷺ) had ordered the caravan to move at an untimely time. He (ﷺ) said: Perhaps you do not know what your companion has done. He has found out what he has done.

He (ﷺ) said: He thinks that if he returns to Medina, the most honourable man will expel the meanest man from Medina. He said: If you (ﷺ) wish, we will expel him from Medina. By God! He is meanest, and you (ﷺ) are honourable. Then he said: O Messenger of Allah (ﷺ)! You should be gentle with him because, by Allah Almighty, He brought you (ﷺ) to us at a time when his people were preparing a crown of pearls for him to wear. Therefore, he now believes that you (ﷺ) have taken away his kingship from him.

Upon reaching Medina, when Abdullah bin Ubai came to know that what he had said had reached the Messenger of Allah (ﷺ), he came to him and swore that he had not said what he had told. The Ansar sitting there also said that Hazrat Zaid bin Arqam (may Allah be pleased with him) was still young, so there may have been some misunderstanding in his hearing, and he may not have remembered it correctly. Therefore, they accepted what he (Abdullah bin Ubai) said as the truth. When Hazrat Zaid bin Arqam (RA) learned about this, he was very sad and left his house in shock.

Until Allah Almighty revealed a verse of the Quran to confirm his truth.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ
وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿۷﴾ يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ
مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿۸﴾

(Surah Al Munafiqun: 7 – 8)

They are the ones who say: "Spend not on those who are with Allah's Messenger until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (7) They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salol, the chief of hypocrites at Al Madinah) will expel from that place the meaner (i.e., Allah's Messenger ﷺ)." But honour, power, and glory belong to Allah and His Messenger (Muhammad ﷺ) and to the believers, but the hypocrites know not. (8)

Hazrat Zaid bin Arqam (RA) said, "The Messenger of Allah (ﷺ) called me and recited these verses to me and said, 'Allah has confirmed your statement." (Bukhari)

The son of this hypocrite, whose name was also Abdullah (may Allah be pleased with him), was the opposite of his father, and he was of the most virtuous nature and the best of the companions. He took the initiative to absolve his father and stood with his sword sheathed, saying,

"If his father, Abdullah bin Ubai, comes, I will not let him come forward until the Messenger of Allah (ﷺ) gives him permission, and he acknowledges that I have been humiliated and the Messenger of Allah (ﷺ) is honourable."

His father came, but he did not allow him to come forward until the Messenger of Allah (ﷺ) came and recommended him.
Hazrat Abdullah (may Allah be pleased with him) bin Abdullah bin Ubai presented himself to the Messenger of Allah (ﷺ)!
O Messenger of Allah! If you (ﷺ) intend to kill him, then tell me:
Wallah! I will present his head to you (ﷺ).
(Ibn Hisham)

Ghazwah Ahzab (Battle of the Trench)

When Banu Nudair was expelled from Medina, the city remained calm. The Jews of Banu Nudair did not find peace even after going to Khaybar. They waited to see how the Muslims would deal with the infidels of Makkah. But they began plotting again when they realized they could do nothing.

Twenty Banu Nudair and Banu Wail chiefs came to Makkah, including Salam bin Haqiq, Hayy bin Akhtab, Kinana bin Abi Haqiq, Hawza bin Qais Waili and Abu Ammar Waili. Some historians have written that Abu Amir, the hypocrite, was among them as well. He prepared the Quraish of Makkah for war and assured them of his and the surrounding tribes' full support. Hayy bin Akhtab told Abu Sufyan,

"I have brought the leading people to you. You also take your important people and go out with us and let us hold the curtain of the Kaaba and pledge that we will not turn our attention to anything else until the Muslims are destroyed."

Then, this delegation went to Banu Ghatfan and prepared them for war against the Muslims. The purpose was that they tried to gather all the enemies of the Muslims so that they could all attack together and uproot the Muslims. Abu Sufyan asked these Christians and Jews! Allah has given you the knowledge of the Book, so tell us: is the religion that Muhammad (ﷺ) has brought better or the religion that we are on better?
The Jews said: Your religion is better than the religion of Muhammad (ﷺ).

Allah says in the Holy Quran!

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا
هٰٓؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿٥١﴾ اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ
نَصِيْرًا ﴿٥٢﴾ اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿٥٣﴾ اَمْ يَحْسُدُوْنَ النَّاسَ
عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا
عَظِيْمًا ﴿٥٤﴾ فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ؕ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٥﴾

(Surah An-Nisa: 51 - 55)

Have you seen those given a portion of the Scripture yet? They believe in Jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). (51) They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper. (52) Or have they a share in the dominion? Then, they would not give mankind even a speck on the back of a date stone. (53) Or do they envy men (Muhammad ﷺ and his followers) for what Has Allah given them His Bounty? Then We had already given the family of Ibrahim (AS) (Abraham) the Book and Al-Hikmah (As-Sunnah - Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom (54) Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). (55)

A delegation of Jews, after making a treaty with the Quraysh, set out for Najd, where they also requested Banu Ghatfan bin Hisan al-Fazari, a tribe of Qais Ilan, to attack Medina and promised to give them a third of the produce of the Medinan orchards. When Ayaina bin Hisan heard that this delegation of Jews had come there after making a treaty with the Quraysh of Makkah, they also showed their readiness. Along with them, several of their allied tribes also prepared to attack the Muslims, including Banu Asad, Banu Marrah, Banu Ashja, and Banu Nazarah.

According to their plan, the Quraysh, Kanana, Tihamah, and other allied tribes marched together from the south towards Medina. Their commander was Abu Sufyan. Their number was four thousand, including three hundred horsemen. Banu Abd al-Dar appointed Uthman bin Talha as the standard bearer.

When this army reached Marr al-Zahran, the people of Banu Sulaym joined it. On the other hand, from the east, the Ghatfan tribes of Fazarah, Mahra, and Ashja came out to fight the Muslims. The commander of Fazarah was Ayaina bin Hisan, Banu Mahra was Harith bin Auf, and Banu Ashja was Abu Masood bin Rakhila. Then, the Banu Asad and some other tribes also joined the army. All of them gathered around Medina from all sides simultaneously under a plan. The number of them all was ten thousand. This was the most significant number in the wars so far. This number was not even the entire population of Medina, including women and children. The infidels were making all these preparations secretly and wanted to attack Medina suddenly. But the leadership of the Messenger of Allah (ﷺ) was extremely alert and vigilant. He (ﷺ) was constantly aware of the situation. As soon as the army was about to reach Medina, he (ﷺ) called for a meeting of the Shura Council and consulted with them on how to confront them. Various suggestions were considered.

In this, the suggestion of Hazrat Salman al-Farsi (may Allah be pleased with him) was unanimously accepted. He said we used to dig trenches when besieged in Persia. This was a sage plan, but the Arabs were unfamiliar with it. The Messenger of Allah (ﷺ) immediately started implementing it. There were mountains on three sides, and there was a danger of the enemy coming from one side. In addition to one side, there were mountains, date palm gardens, and lava rocks from which no army could come. The enemy could only come in from the north. The work of digging a trench was started in this direction. The Messenger of Allah (ﷺ) used to encourage the companions to dig the trench, and he was also participating in it practically.

In Sahih Bukhari, there is a narration from Hazrat Bara bin Azab (RA) that I saw the Messenger of Allah (ﷺ) digging the soil from the trench until the soil covered the skin of his stomach. He (ﷺ) had a lot of hair; he (ﷺ) used to say these words while digging the soil. The Muslims were working with extreme zeal, while on the other hand, they were enduring such severe hunger that the thought of it would make their heart burst. Hazrat Abu Talha (may Allah be pleased with him) says that we complained to the Messenger of Allah (ﷺ) about our hunger, and when we removed the cloth from our stomachs, we saw a stone tied around our stomachs. Or the Messenger of Allah (ﷺ) opened his stomach and found two stones tied around it. (Jami' Tirmidhi)

It is narrated in Sahih Bukhari that during the digging of the trench, Hazrat Jabir bin Abdullah (RA) saw the signs of severe hunger in the Messenger of Allah (ﷺ), so he slaughtered a young goat and gave his wife a Saa' (about two and a half kilograms) of barley. Then he secretly asked the Messenger of Allah (ﷺ) to come with some companions and eat. But the Messenger of Allah (ﷺ) brought with him all the companions who were working in the trench, numbering a thousand. They all ate the food to their fill, and the meat and the pot remained the same as before, and the kneaded dough remained in its original state, and more bread could be baked from it.

The sister of Hazrat Nu'man bin Bashir (may Allah be pleased with him) brought two handfuls of dates for her brother and maternal uncle to eat. When she passed by the Messenger of Allah (ﷺ), he took the dates from her, spread them

on a cloth, and called all the people of the trench to eat the dates. They came and ate them, but the dates were not finished. (Ibn Hisham)
An incident occurred when Hazrat Jabir (may Allah be pleased with him) said that we were digging a trench when a hard, rock-like stone came that would not break. The Messenger of Allah (ﷺ) said: I will descend. Then he (ﷺ) descended. The stone was tied to your stomach, and you had not eaten anything for three days. He (ﷺ) said Bismillah and struck it once, and a piece broke off. He (ﷺ) said: I have been given the keys of the country of Syria by Allah! I am looking at the red palaces there. Then he struck it twice, and a piece broke off. He (ﷺ) said: Allah-o-Akbar! I have been given Persia. By Allah! I am looking at the white palaces of Madain at that time. Then he struck a third time and said: In the name of Allah: Then the rest of the rock also fell. He (the Prophet ﷺ) said: I have been given the keys of Yemen. By Allah! I am now looking at the gates of Sana'a from this place. (Sunan An-Nasa'i)

A hypocrite named Mutab bin Qushir told the Muslims that the situation that we cannot relieve ourselves in peace, and he gave good news about the conquest of Iran, Syria, and Yemen. The Muslims were aware of the diseases of the hypocrites' hearts, so they did not take their words seriously. The hypocrites had created difficulties for the Messenger of Allah (ﷺ) and the Muslims at every opportunity. Allah always made the Muslims victorious, and every time, the hypocrites had to face humiliation.

On one side was a group of hypocrites who were engaged in work, but wickedness was ingrained in them. They would slip away quietly during work and return much later to show they had worked hard.

Allah Almighty said about them!

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ؕ
اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ
لِّمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿ ٦٢ ﴾ لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ

كَدُعَآءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ
اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٣﴾

(Surah An-Nur: 62 - 63)

True believers are only those who believe in (the Oneness of) Allah and His Messenger (Muhammad ﷺ), and when they are with him on some ordinary matter, They do not go away until they have asked his permission. Verily! Those who ask your permission are those who (really) believe in Allah and His Messenger (ﷺ). So, if they ask your permission for some affairs of theirs, permit them to whom you will be willing, and ask Allah for their forgiveness. Indeed, Allah is Oft-Forgiving, Most Merciful. (62) Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allah knows those of you who slip away under shelter (of some excuse without taking permission to leave from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his Sunnah— legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. (63)

Due to the hard work of the Muslims, a trench was dug before the arrival of the disbelievers. The depth of this trench was ten feet, and the width was fifteen feet. The Quraysh took an army of 4,000 and camped at Majma' al-Asyal, between Rumah al-Jerf and Zughaybah near Medina. On the other side, Ghatfan and Nahdi took an army of six thousand and camped at Dhun al-Naqmi on the eastern side of Uhud. Their commander was Ayaina bin Hisan al-Fazari. The Jews, who were to attack from the inside according to the plan, remained in Medina. When the infidels of Makkah reached Medina, they planned to attack the Muslims, and their army would quickly kill and injure the Muslims and later enslave their women and children.

The Muslim army against them numbered 3,000 and had formed a fortified position with its back to Mount Salah, with a trench between the two armies. The Messenger of Allah (ﷺ) had entrusted the administration of Medina to Ibn Umme Maktoum (may Allah be pleased with him). The flag of the Muhajireen was in the hands of Hazrat Zaid bin Haritha (may Allah be pleased with him), and the flag of the Ansar was in the hands of Hazrat Saad bin Ubadah (may Allah be pleased with him). The Mother of the Believers, Hazrat Aisha Siddiqah (may Allah be pleased with her), Hazrat Umme Salamah (may Allah be pleased with her), and Hazrat Zainab bint Jahesh (may Allah be pleased with her) were in the camp with the Messenger of Allah (ﷺ).

When the infidels came to attack, they saw a massive trench between them. They were surprised to see it. They had not imagined it and were not mentally prepared for it. They could neither cross it nor sit back and wait indefinitely. The Muslims were ready and prepared to deal with anyone who tried to cross it. The infidels continued to attack the Muslims with stones and arrows, but they did not cause any harm to the Muslims. Nawfal bin Abdullah bin Mughirah ran his horse from a distance, thinking he would jump and cross the trench, but the pitcher could not and fell into the trench. His leg was broken, and Nawfal bin Abdullah died. His body remained in the trench for several days.

The youth of Quraysh were anxious to reach the Muslims and circled the trench in anger. Some crossed the trench from one place, including Umar bin Abdud, Ikrimah bin Abu Jahl, Habira and Zarar bin Khattab. Hazrat Ali (RA) and some of his companions reached where they had crossed the trench, but their way back was blocked. Amr bin Abdud challenged them to fight on this. Hazrat Ali (RA) came forward to meet him and said such a thing to him that he jumped off his horse in anger and dismounted. He was firm and fought very hard. Finally, Hazrat Ali (RA) completed his task, and the rest of the polytheists fled and returned from the trench. They were so scared that Ikrimah even dropped his spear while running. At one point, they tried to make a path through the trench by pouring mud, but the Muslims' fierceness made their efforts futile.

The Battle of the Ahzab (Trench) occurred in Dhul-Qadah, 5 AH (627 CE). When the infidels of Makkah attacked the tiny state of Medina in the Battle of the Trench, the Islamic state's total area was about twenty square miles, which increased to two million square miles in a short period.

The first time prayed the missed prayer.

The fighting in the Battle of Al-Ahzab was so fierce that many prayers of the Messenger of Allah (ﷺ) and his companions were lost.

It is narrated in the Sahih Ahadith from Hazrat Jabir (may Allah be pleased with him) that Hazrat Umar (may Allah be pleased with him) came and cursed the infidels. O Messenger of Allah (ﷺ)! Today, I could barely pray as the sun was setting. The Messenger of Allah (ﷺ) said: By Allah, I have not even prayed yet. Then we went down to the plain with the Prophet (ﷺ). He (ﷺ) performed ablution for the prayer, and we performed ablution. Then he (ﷺ) performed the afternoon prayer, which is after sunset. After that, the Maghrib prayer was performed.

In Sahih Bukhari, Hazrat Ali (may Allah be pleased with him) narrates that the Prophet (ﷺ) said: "The days of the trench! May Allah fill their houses and graves with fire for the polytheists, just as they kept us away from the middle prayer (Asr Prayer) until sunset."

In a battle between such a large army, the difference in the number of lives on both sides was equal to no loss of life. Six Muslims were martyred, and ten disbelievers were killed. But the fire in Hayy bin Akhtab's chest had not cooled down. He went to Ka'b bin Asad, the chief of Banu Qurizah. He tried his best to get these people to join them against Muslims in the battle, but he refused because of the treaty with the Messenger of Allah (ﷺ). However, he continued to try to break his treaty and join the polytheists.

Finally, Hayy bin Akhtab convinced Ka'b bin Asad to join him. He assured him that if you broke your treaty with the Messenger of Allah (ﷺ) and the Muslims took any action against you, then I would join you.

The Story of the Bravery of Hazrat Safiyyah, the aunt of the Prophet (ﷺ)

Shawwal 5AH/627 AD

The people of Banu Qurizah and Hayy ibn Akhtab were busy preparing for war against the Muslims. According to Ibn Ishaq (ra), the aunts of the Prophet (ﷺ), Hazrat Safiyyah (may Allah be pleased with her), daughter of Abdul Muttalib, and Hazrat Hassan bin Thabit (may Allah be pleased with him) were in a fort. The Prophet (ﷺ) kept the women and children with them. When the people of Banu Qurizah turned their gaze upon the Muslims, the Muslims feared them.

Hazrat Safiya (RA) says that a Jewish spy came to the fort to spy on the fort, thinking that there was a Muslim army there and that the Messenger of Allah (ﷺ) and the other companions were engaged in battle. If the enemy had suddenly attacked these women and children, there would have been no one to protect them.

Hazrat Safiya (RA) said to Hazrat Hassan bin Thabit (RA),

"I find this man suspicious. If he comes near now, kill him."

Hazrat Hassan (RA) said, "I cannot do this."

Hazrat Safiya (may Allah be pleased with her) said, "Now I took courage and took the wood to build a tent and secretly went near the Jew and killed him with a wooden blow and returned to the fort. The Jews were afraid that there was an army of Muslims in the fort, and they did not dare to go forward and inflict damage." (Ibn Hisham)

Investigation into the betrayal of Banu Qurizah and The condition of the hypocrites

When the Messenger of Allah (ﷺ) came to know that Banu Qurizah had broken their agreement, he (ﷺ) sent Hazrat Saad bin Mu'adh (may Allah be pleased with him), Saad bin Ubadah (may Allah be pleased with him), Abdullah bin Rawahah (may Allah be pleased with him) and Khawat bin Jubayr (may Allah be pleased with him) to investigate the matter and said, "Verify and tell me whether what I have heard is true or false, and return and inform me in confidence so that if there is any news against us, ill-will will not spread among the Muslim army." When these people went to them, they treated them very rudely and insulted the Messenger of Allah (ﷺ). They were not ready for any reconciliation. The companions returned and informed the Messenger of Allah (ﷺ) of the situation and told him the whole story of their betrayal.

The news of this betrayal gradually reached all the companions. The situation had become very dangerous. In front was a large army of infidels, and behind were the enemies who had the women and children of the Muslims, whom they could harm at any time. The Muslims became highly anxious and worried.

Allah Ta'ala has mentioned this situation in these verses

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۙ﴿۹﴾ اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۙ﴿۱۰﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا ۙ﴿۱۱﴾

(Surah Al Ahzab: 9 – 11)

O you who believe! Remember Allah's Favour to you when there came against your hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All Seer of what you do. (9) When they came upon you from above you and from below you, and when the eyes grew wild, and the hearts reached to the throats, and you were harbouring doubts about Allah. (10) The believers were tried and shaken with a mighty shaking. (11)

Some of the hypocrites said to the Messenger of Allah (ﷺ). O Muhammad (ﷺ), you used to promise us that we would find the treasures of Caesar and Kisra, and here is a situation where even going out to urinate or defecate is a danger to our lives. Some of the hypocrites said to their leaders, "Our houses are open to the enemy, so allow us to return home." The people of the Banu Salamah tribe began to think of taking up arms.

Regarding this situation, Allah Almighty said:

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗٓ اِلَّا غُرُوْرًا ﴿۱۲﴾
وَاِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ
يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۚ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ﴿۱۳﴾

(Surah Al Ahzab: 12 – 13)

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusion!" (12) And when a party of them said: "O people of Yathrib (Al Madinah)! There is no stand (possible) for you (against the enemy attack!). Therefore, go back!" And a band of them ask for permission from the Prophet (ﷺ), saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. (13)

The practical war strategy of the Messenger of Allah (ﷺ):

On the one hand, there was a state of anxiety and restlessness in the army; on the other hand, the Messenger of Allah (ﷺ) was highly saddened by the betrayal of Banu Qurizah. He (ﷺ) covered his head and face and lay silent for a long time. The people anxiously awaited his rulings when he (ﷺ) stood up, saying Allahu Akbar and said: O Muslims! Hear the glad tidings of Allah's help and victory.

After that, he (ﷺ) made a plan for the future: a detachment of the army was sent to the women and children so that the enemy could not harm them, and, on the other hand, the task was to cut off the different groups of the enemy from one another. The Messenger of Allah (ﷺ) advised that he should negotiate with the two chiefs of Banu Ghatfan, Ayiana bin Hisan and Harith bin Awf, for one-third of the crops of Medina so that the two chiefs would return with the people of their tribe. Then, we would face the Quraysh of Makkah alone. On this, Hazrat

Saad bin Muadh (RA) and Hazrat Saad bin Ubada (RA) said, "If this is your order, we are ready to obey it without hesitation, but if you (ﷺ) are doing this for our sake, then our swords will do their work, and we will not give them even a single grain by force." The Messenger of Allah (ﷺ) said, "You are both right. When I saw that the whole of Arabia had drawn a bow and attacked you, I wanted to do this for your sake." Then, praise Allah, Allah created conditions that humiliated the enemy, broke their strength, and defeated them.

It so happened that a man from Banu Ghatfan, whose name was Na'im bin Mas'ud (may Allah be pleased with him), came to the service of the Messenger of Allah (ﷺ) and accepted Islam and said, "My people do not know that I have become a Muslim, so tell me something to do." He (ﷺ) said, "You are alone, so do not talk about fighting or quarrelling, but do whatever you can to disturb their peace."
Hazrat Na'im bin Mas'ud (may Allah be pleased with him) immediately went to Banu Qurizah. He had a lot of contact with them. He went there and said to these people! You know how much I love you and how sincere I am to you. He acknowledged this and said, "The case of Quraysh is different from yours. This is your land. You have your home, wealth, and children here; you cannot leave them and go anywhere else. But when Quraysh and Ghatfan came to fight Muhammad (ﷺ), you people supported them. They have neither home, wealth, nor children here. Therefore, they will take action and leave without tying their bags or beds if they can. Then you will be the people and Muhammad (ﷺ), so they will take revenge on you as they wish." The Banu Qurayza became shocked and worried and said, "Na'im!" You tell us what can happen now. He said, "Look until the Quraysh give you some of their men as hostages; do not join them in the war." On this, the people of Banu Qurayza said, "You have given an excellent opinion."

After that, Na'im bin Mas'ud (may Allah be pleased with him) went straight to Quraysh and said, "You know the love and goodwill you have for me." They said, "Yes." Hazrat Na'im (may Allah be pleased with him) said, "Listen. The Jews are ashamed of the treaty they have broken with Muhammad (ﷺ), and it has been discussed with them that they will take the people of Quraysh as hostages and hand them over to the Muslims, and in this way, they will settle their matter. So, if they ask for some hostages, do not give them at all and do the same to the people of Banu Ghatfan.

The Quraysh sent a message to the Jews that the place where we are staying is not suitable for horses and camels, so they are dying of disease, so you should attack Muhammad (ﷺ) from one side and we from the other. But the Jews replied that today is Saturday, and we know how severe the punishment was for those who had violated Allah's command regarding this day before us, so we cannot attack. Secondly, you should give us some of your men as hostages; otherwise, we will not participate in the battle.

When the messenger returned with this answer, the Quraysh and Ghatfan said that Na'im had spoken correctly. So, they said to the Jews, "We will not give you a single man or a hostage. You should go out and attack Muhammad (ﷺ)." Hearing this, the people of Banu Qurayza said, "Na'im had spoken the truth." Thus, the confidence of both parties was shaken, their ranks were divided, and their morale was low. Meanwhile, the Muslims were praying this prayer:

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

O Allah, cover us and grant us security from danger.

As a result of these prayers, the enemies' ranks were divided, and their morale was low. Allah Almighty sent a storm of powerful winds against them, which destroyed their tents and spoiled their food. Everything was spoiled, and they became despondent and disgusted. In this situation, the Messenger of Allah (ﷺ) sent Hazrat Hudhayfah bin Yaman (RA) to bring news of the infidels. When he went there, he saw that the scene had changed and everything was in ruins.

The polytheists of Makkah were preparing to return with a heavy heart. By morning, the field was clear, and the enemy returned without achieving anything. Allah fulfilled his promise: He honoured His army, helped His servant, and defeated all the armies single-handedly, so He returned to Medina.

The polytheists besieged it for about a month. This war was not a war of lives, property, and means but a war of nerves in which the polytheists and infidels were defeated without a fight. After this, their morale was low, and they became convinced that this small force that was growing in Medina could not be eliminated because it was no longer possible for the Arab tribes to gain a force more significant than the one with which the infidels had attacked the Muslims in the Battle of Ahzab.

The Messenger of Allah (ﷺ) said on his return from the Battle of Ahzab! Now, we will attack them, and they will not attack us. Now, our army will go towards them. (Sahih Bukhari)

Nine Companions of the Muslims were martyred in this battle, whose names are as follows:

1. Hazrat Saad bin Muaz (RA),
2. Hazrat Anas bin Aws (RA),
3. Hazrat Abdullah bin Sahl (RA),
4. Hazrat Tufail bin Numan (RA),
5. Hazrat Thalabah bin Amna (RA),
6. Hazrat Kaab bin Zayd (RA),
7. Hazrat Qays bin Zayd (RA),
8. Hazrat Abdullah bin Abi Khalid (RA)
9. Hazrat Abu Sinan bin Saifi (RA).

The Battle of Banu Qurayza

The Battle of Banu Qurayza took place in Dhul-Qadah 5AH/627AD. The Messenger of Allah (ﷺ) was returning from the (Ghazwah Khandaq) Battle of Ahzab and was taking a bath in the house of Umm Al-Mominin Hazrat Umme Salamah (may Allah be pleased with her) when Gabriel (peace and blessings of Allah be upon him) came and said, "You have laid down your weapons, while the angels have not yet laid down their weapons. We are returning after pursuing the Quraysh. Get up and go towards Banu Qurayza. I am going ahead. I will cause an earthquake in their fortresses. I will put terror in their hearts." Saying this, Gabriel (peace and blessings of Allah be upon him) took the angels and left.

After this, the Messenger of Allah (ﷺ) announced that whoever heard the announcement should reach Banu Qurayza and offer the (Asr) afternoon prayer. He once again entrusted the administration of Medina to Hazrat Abdullah bin Umme Maktoum (may Allah be pleased with him) and entrusted the army's standard to Hazrat Ali Murtaza (may Allah be pleased with him). When the Messenger of Allah (ﷺ) reached the forts of Banu Qurayza, they started insulting him. The Messenger of Allah (ﷺ) camped at a well called "Ana" in the area of Banu Qurayza. Following the public announcement, people were also reaching

out to Banu Qurayza. People started reaching Banu Qurayza without praying for the Asr prayer. Until the Asr prayer was offered at the time of Isha, some people had already prayed the Asr prayer because the Messenger of Allah (ﷺ) had mentioned it to reach there quickly. When a difference of opinion arose among the people, he (ﷺ) corrected the actions of both of them.

He (ﷺ) besieged the forts of Banu Qurayza. The total number of the Companions in the army was three thousand. There were thirty horses in it. When the siege became severe, Ka'b bin Asad, the chief of Banu Qurayza, made three recommendations to the Jews.

(1) All the Jews should accept Islam and protect their lives, property, and children because it has become clear that Muhammad (ﷺ) is the true Prophet of Allah.
(2) Kill your wives and children, take up your sword, and fight with all your might against the Messenger of Allah (ﷺ), whether you win or lose.
(3) Attack the Messenger of Allah (ﷺ) on Saturday because he will be sure that we will not fight today.

But Ka'b bin Asad's three suggestions were not accepted, and he said, "None of you has acted wisely even for a single night since you were born from your mother's womb."

Now, the only option left was to lay down arms and leave the decision to the Messenger of Allah (ﷺ). But before laying down arms, they wanted to establish contact with the allies of the Muslims so that they could find out what would be done with them after laying down arms. So, they sent a message to the Messenger of Allah (ﷺ) to send Hazrat Abu Lubabah (may Allah be pleased with him) to us, as we do not want to consult him. Hazrat Abu Lubabah (may Allah be pleased with him) was their ally, and his family and children were in that area. When Hazrat Abu Lababah (may Allah be pleased with him) reached there, they saw him and ran towards him, and their women and children started crying in front of him. Hazrat Abu Lababah (may Allah be pleased with him) was moved to tears by this situation. They said to Abu Lababah (may Allah be pleased with him) that we have considered it appropriate to lay down our weapons before Muhammad (ﷺ) and accept whatever decision he makes regarding us.

He spoke! Yes, and with that, he also pointed towards the throat, which meant that they would be slaughtered, but he immediately thought that this had betrayed the Messenger of Allah (ﷺ). So instead of returning to the Messenger of Allah (ﷺ), he went straight to the Masjid Nabvi, tied himself to a pillar, and swore that he would never enter the land of Banu Qurayza until the Messenger of Allah (ﷺ) was untie me. When the Messenger of Allah (ﷺ) was informed, he (ﷺ) said: If Abu Lubaba (may Allah be pleased with him) had come to me, I would have forgiven him, but now that he has done what he has done, I cannot forgive him until Allah commands him.

Despite the signal from Hazrat Abu Lubaba (may Allah be pleased with him), the Jews had become so terrified of Muslims that they still decided to lay down their arms, although they had ample food and drink. They were sitting in fortified forts, while on the other side, the Muslims were exhausted after a month of fighting in the trenches in the bitter cold. However, the situation was resolved when Hazrat Ali (RA) and Hazrat Zubair (RA) approached the fort's walls and challenged them to battle. Seeing Hazrat Ali's (RA) determination and courage, they immediately surrendered themselves to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) ordered Hazrat Muhammad bin Maslamah (RA) to tie the hands of all of them with their companions and separate the men, women, and children.

The people of the Aws tribe asked the Messenger of Allah (ﷺ) if you remembered the treatment you (ﷺ) had given to Banu Qainuqah. Banu Qainuqah were allies of our brothers, the Banu Khazraj, and we were allies of theirs. He (ﷺ) said! Why not. He (ﷺ) referred the matter to the chief of Banu Aws, Hazrat Saad bin Mu'adh (may Allah be pleased with him). His people said that we are happy with him. After that, Hazrat Saad bin Mu'adh (may Allah be pleased with him) was summoned; then, he was in Medina. His arm was cut off in the Battle of the Khandaq (Trench), and that is why he was injured. He was placed on a donkey and presented to the Messenger of Allah (ﷺ). When he approached, his tribe surrounded him and said, "Be kind to your allies. The Messenger of Allah (ﷺ) has ordered you to be kind." But he remained silent and did not answer. When the people asked him too much, he said, "The time has come for Sa'd (may Allah be pleased with him) to not care about the criticism of anyone who criticizes him." Hearing this, some people came to Medina at that time, and the news of the death of the prisoners spread.

Hazrat Saad bin Mu'adh (may Allah be pleased with him) reached the Messenger of Allah (ﷺ), and he (ﷺ) said, "Stand up to receive your leader." The people got him off his ride.

The Messenger of Allah (ﷺ) said, O Saad (may Allah be pleased with him), "You are the one these people are waiting for your decision. Hazrat Saad (may Allah be pleased with him) said! Will my decision be implemented?
The people said! Yes.
He said, "On the Muslims too."
The people said! Yes. He said, "On those who are here too."
He pointed towards the Messenger of Allah (ﷺ). But due to his (ﷺ) glory and respect, he turned his face to the other side. He (ﷺ) said! Yes, on me, too."

Hazrat Saad bin Mu'adh (may Allah be pleased with him) said, "My decision regarding them is that all their men should be killed. The women and children should be imprisoned, and their wealth should be divided."
The Messenger of Allah (ﷺ) said! You have made the same decision about them as Allah Almighty has made above the seven heavens. The decision of Hazrat Saad (may Allah be pleased with him) was based on extreme justice and fairness. It was an example for those who came to know how to deal with traitors because Banu Qurayza had betrayed the Muslims at the time of their death and resurrection, and they had no hope of their survival.

They had stored one and a half thousand swords, two thousand spears, three hundred pieces of armour, and five hundred shields for the destruction of the Muslims, which later fell into the hands of the Muslims. Three people from Banu Qurayza, namely Tha'labah bin Saeed, Asad bin Ubaid, and Usaid bin Saeed, had accepted Islam and had not participated in this betrayal, so they were let go.

After this decision, the people of Banu Qurayza were brought to Medina, and a woman from Banu Najjar, who was a daughter of Harith, was imprisoned in her house. The trench was dug in the market of Medina, and they were taken one by one, and their necks were cut off in this trench. After the action began, their leader, Ka'b bin Asad, asked the remaining people what was happening. What was happening to us?
He said, "Don't you understand anywhere? The one who shouts does not stop shouting, and the one who goes does not turn back. By God, this is murder."

However, all of them, whose number was about seven hundred, were killed by being beheaded. The chief of Banu Nudair, Hayy bin Akhtab, who was the root of the mischief, had also joined Banu Qurayza in inciting the Muslims against him. He was also among those prisoners at that time. He was also killed on the day of his death.

The booty of Banu Qurayza included (1500) fifteen hundred swords, (300) three hundred suits of armour, (2000) two thousand spears, (5) shields, and countless camels. The Messenger of Allah (ﷺ) distributed this wealth by taking a fifth. He gave three shares to the cavalry, one to the two horses, and one to the foot soldiers. The prisoners and children were sent to Najd under the care of Hazrat Saad bin Zaid Al-Ansari (may Allah be pleased with him), and horses and weapons were bought for them. In this entire incident, only one woman was killed among the women whose crime was that he had secretly dropped the millstone, which killed Khalaad bin Suwayd. Ibn Hisham (ra) wrote this woman's name as Bunana. This was the wife of Hakim Qurayza.
(Ayoun al-Ather)

The martyrdom of Hazrat Saad bin Mu’adh (RA)

After the work of Banu Qurayza was completed, the time came for Hazrat Saad (may Allah be pleased with him) to have his prayer accepted. The wound he had received burst open. He was in the Prophet's Masjid at that time. The Messenger of Allah (ﷺ) had pitched a tent for him there so that people could visit him. There were also tents of Banu Ghaffar nearby. They saw that blood was coming out of their tent, so they saw that Hazrat Saad (may Allah be pleased with him) was bleeding, and his death had occurred.
(Sahih Bukhari)

It is narrated in Sahih Al-Bukhari from Hazrat Jabir (RA) that the Throne of the Most Gracious shook with the death of Hazrat Saad bin Mu'adh (RA). When the body of Hazrat Saad bin Mu'adh (RA) was carried, it was extremely light, and the Messenger of Allah (ﷺ) said that angels took him.

Seventy thousand angels who had not come to earth before attended the funeral of Hazrat Saad bin Mu'adh (may Allah be pleased with him).
(Al-Bidayah wa al-Nihayah)

The Acceptance of the Prayer of Hazrat Abu Lababah (RA)

Hazrat Abu Lababah (RA) had tied himself to a pillar of the Prophet's Masjid as a punishment for his mistake of revealing the secret of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, "Now you have decided, now Allah will decide for you."
He remained tied to the pillar for four nights, and his wife would open him during the prayer and close it again after the prayer. After that, his repentance was revealed in the morning while the Messenger of Allah (ﷺ) was in the room of Hazrat Umme Salamah (RA). Hazrat Abu Lababah (RA) narrated that Umm al-Mominin Umme Salamah (RA) stood at the door and called out, "Abu Lababah (RA), be happy; Allah has accepted your prayer."
Hearing this, the Companions ran to open it. But he refused, saying that no one should untie me except the Messenger of Allah (ﷺ). So, the Messenger of Allah (ﷺ) went out for Fajr prayer and passed by it, so he (ﷺ) opened it.

Ghazwah Ghabah
(Ghazwah Dhe Qard)

After the Battle of the Trench, the Messenger of Allah (ﷺ) realized that, at that time, the infidels and polytheists of the entire region had gathered against the Muslims. The first necessity was to break their alliance, so the Messenger of Allah (ﷺ) invited some people from the chief of Banu Ghatfan, Ayiana bin Hisan Fazari, to negotiate, which they accepted. Successful negotiations took place between the chief of Banu Ghatfan, Ayiana bin Hisan Fazari, and the Messenger of Allah (ﷺ). Ayiana bin Hisan Fazari agreed to separate from the Quraysh by taking one-third of the date palms produced in the Medinan grove. During this time, a treaty was also drawn up, which Hazrat Ali (RA) wrote with his hand. But this treaty was made on the condition that, if the chiefs of Banu Aws and Banu Khazraj agreed to it, the treaty would be ratified.

The Messenger of Allah (ﷺ) summoned the chiefs of Khazraj, Hazrat Saad bin Ubadah (RA) and Hazrat Saad bin Muadh (RA) and informed them of the whole

situation and sought their opinion. They said, "O Messenger of Allah (ﷺ), is this your order?" He (ﷺ) said! Instead, this is a war ploy; I want to break the enemy's power because they have allied against you. Hazrat Saad bin Mu'adh (RA) said, O Messenger of Allah (ﷺ)! If this is your will, then we have no objection, and if you (ﷺ) are doing all this because we are making this agreement out of fear of the enemy's power, then we do not accept this agreement. The reason for this is that until yesterday, when we were in the days of ignorance and until then Allah Almighty had not even bestowed upon us the honour of Islam, these people could not snatch even a single date from us unless they bought it or were our guests. We offered them the fruit from our own hands.

O Messenger of Allah (ﷺ)! Now that Allah Almighty has bestowed upon us the honour of Islam and the Messenger of Allah (ﷺ) himself is among us, by Allah! We will not give them even a single date as ransom. We trust in our swords. The Messenger of Allah (ﷺ) was very pleased with this act of faith shown by their self-respect, and he said: Now do what you think is best.

Hazrat Saad bin Ubadah (RA) and Hazrat Saad bin Muadh (RA) went to the tent where the chiefs of Banu Ghatfan were sitting and waiting for the decision of Banu Aws and Banu Khazraj. They said to Ayiana bin Hisan al-Fazari, "Go away from here, by Allah! We will not give you even a single date as a ransom, but all we have for you is a sword thirsty for your blood." Ayiana bin Hisan al-Fazari did not like his tone of voice at all. He said, "I will never forget these hours of humiliation," and returned to his camp angrily.

Ayiana bin Hisan al-Fazari already had hatred for the Muslims in his heart, and he was very anxious to avenge the insults the Muslims had shown him. He did not dare to fight the Muslims in the open field, but his hatred and grudge would not let him rest. He committed a cowardly act and attacked the pasture of the Messenger of Allah (ﷺ). Outside Medina, there was a lush pasture called Ghabah, where the camels of the Messenger of Allah (ﷺ) grazed. A man from Banu Ghaffar and his wife used to protect the camels, milk them, and present them to the Messenger of Allah (ﷺ).

Ghazwah Ghabah (Ghazwah Dhe Qard) occurred on the 6th of Rabi' al-Thani / August 627AD. The hero of this Ghazwah is Hazrat Salamah bin Akwa' (RA). He

said that the Messenger of Allah (ﷺ) had sent his camels to graze with his slave Rabah (may Allah be pleased with him) and a shepherd. I was with him with the horse of Hazrat Abu Talha (may Allah be pleased with him) when, suddenly, Ayiana bin Hisan al-Fazari attacked the pasture with forty horsemen, killed the shepherd and took away his wife, and also drove away all the camels of the Messenger of Allah (ﷺ). I said to Rabah (may Allah be pleased with him), take this horse and deliver it to Abu Talha (may Allah be pleased with him) and inform the Messenger of Allah (ﷺ). Then I went towards Medina and told the people of Medina of the attack in the usual way, and then went after the attackers.

I started shooting arrows at them. I would have hidden if any of their leaders had come towards me. When they entered the narrow path of the mountain, I climbed the hill and started shooting arrows and stones at them. They left all the camels of the Messenger of Allah (ﷺ) that they had captured and threw away their belongings to lighten their weight to escape. I sat on a mountain and saw the Messenger of Allah (ﷺ) and his horsemen coming. This battle was being fought on the land of Allah Almighty, where on one side was an archer, and on the other was a whole troop of horsemen. The rocky land, with high and low hills and trees, helped Hazrat Salamah bin Akwa (RA). Because when the enemy's horsemen turned and attacked him, he would run and hide behind a hill or a tree. As soon as an enemy came within the target of his arrows, he would shoot an arrow at him and die or be wounded. While shooting an arrow, he would shout: "Take my arrow. I am the son of Akwa, and today is the day of the destruction of the ambushers."

Companions coming among them were Hazrat Akhram (RA), Hazrat Abu Qatadah (RA), and Hazrat Miqdad (RA) bin Aswad. Hazrat Akhram (RA) reached close and wounded the horse of Fazari. But Ayiana struck him with a spear and martyred Hazrat Akhram (RA). Meanwhile, Hazrat Abu Qatadah (RA) reached close to him and killed him with a spear. Then we started chasing his companions. Before sunset, they reached a valley with a spring called Dhe-Qard. They were thirsty and wanted water, but I kept pursuing them and did not give them a drink, not even a drop.

The Messenger of Allah (ﷺ) came to me after sunset with his horsemen. I said, "O Messenger of Allah (ﷺ)! They were all thirsty. If you give me a hundred men, I will take all their horses and saddles and bring them before you by the necks."

He (ﷺ) said, "O sons of Aku'! Now that you have conquered them, deal gently with them." Then he (ﷺ) said, "Banu Ghatfan is entertaining them."

In this battle, the Messenger of Allah (ﷺ) said: The best horseman in this battle was Hazrat Abu Qatadah (may Allah be pleased with him), and the best foot soldier was Hazrat Salamah bin Akwa' (RA). Hazrat Salamah bin Akwa' (RA) says that the Messenger of Allah (ﷺ) was pleased to make me sit behind him on his camel "Azba" while returning to Medina. When the Messenger of Allah (ﷺ) went to Medina, he appointed Hazrat Ibn Umme Maktoum (may Allah be pleased with him) as the governor, and the standard in this battle was in the hands of Hazrat Miqdad bin Umar (RA).
(Fath al-Bari)

The Battle of Banu Lehyan

The Banu Lehyan were the same tribe who had surrounded ten companions at Raji', killed eight of them, and sold two to the Makkahian. They were brutally killed there. Their territory lay far away in the Hijaz, near the borders of Makkah. At that time, the Muslims conflicted with the Quraish and the Arabs. Therefore, the Messenger of Allah (ﷺ) did not consider it appropriate to lay hands on them at that time. But when the various groups of the infidels had split, and they had become weak among themselves, he surrendered to the situation. So, the Messenger of Allah (ﷺ) thought that now the time had come to take revenge on Banu Lehyan for the victims of Raji'.

So, he (ﷺ) took two hundred companions with him and planned to deal with them on Rabi' al-Awwal or Jumadi al-Awwal, 6 AH / 726 CE. In Medina, he appointed Hazrat Ibn Umme Maktoum (RA) as his successor and made it clear that he intended to conquer Syria. After that, he invaded and reached a valley called Batan Azzan between Amej and Usfan, where the companions of the Prophet (ﷺ) were martyred and prayed for their forgiveness and mercy. Meanwhile, Banu Lehyan got news of his arrival. So, they went to the top of the mountain, and no one could be captured.

The Prophet (ﷺ) stayed on their land for two days. During this time, he sent troops to search for them, but they could not be found. After that, he decided to deal with Banu Usfan. From there, he sent ten cavalrymen under the leadership of Hazrat Abu Bakr (RA) to Karagh Al-Ghamim so that even the Quraysh would not know about his arrival.

The Prophet (ﷺ) said, "We are those who return and repent; we worship our Lord and praise him." Saying this, he (ﷺ) set out for Medina. He (ﷺ) spent (14) fourteen days outside Medina and returned to Medina.

The Treaty of Hudaybiyah

The dream of the Messenger of Allah (ﷺ):

The Treaty of Hudaybiyah took place in Dhul-Qadah 6AH/628 AD. The Messenger of Allah (ﷺ) had been in Medina for six years, and the Companions (may Allah be pleased with them) and the Messenger of Allah (ﷺ) could not go to Makkah or perform Hajj and Umrah. Despite their heartfelt desire, it was impossible due to the deteriorating conditions. The Messenger of Allah (ﷺ) had a dream that he and his Companions (may Allah be pleased with them) were entering the Sacred Masjid (Khana Kaaba). He (ﷺ) had taken the keys of the Kaaba and performed Tawaf and Umrah of the House of Allah (Kabah) with the Companions. Then, some people shaved their heads and cut their hair. He (ﷺ) informed the companions of the dream because it was the dream of the Prophet (ﷺ), so everyone was pleased. They thought that this year, they would be blessed with this blessing, so the companions also started preparing for Umrah. Allah also indicated the truthfulness of this dream.

Thus, the Almighty says:

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿٢٧﴾

(Surah Al-Fateh - 27)

Indeed, Allah shall fulfill the true vision which He showed to His Messenger (ﷺ) [i.e., the Prophet ﷺ saw a dream that he had entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Indeed, you shall enter Al-Masjid-al-Haram, if Allah wills, secure, (some) having their heads shaved, and (some) having their head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (27)

Preparation for the journey and departure for Umrah:

The Messenger of Allah (ﷺ) started preparing for the journey. The companions were also enthusiastically ready to go for Umrah. He (ﷺ) also announced to the surrounding tribes that whoever wanted to go with us to Umrah could come with us. But these people felt that they were going to die because their condition was

similar, but their companions (may Allah be pleased with them) had complete faith in their dream. Therefore, a few people around them came with him (ﷺ).

Hazrat Muhammad bin Umar (RA) and Ibn Sa'd say that he (ﷺ) appointed Hazrat Ibn Umme Maktoum (RA) as his deputy in Medina, appointed him to lead the prayers, and appointed Hazrat Abu Rahm Kulthum bin Hussain (RA) to help him and protect Medina.

The Messenger of Allah (ﷺ) set out from Medina on Monday, 1st of Dhul-Qadah 6 AH. Before setting out, the Messenger of Allah (ﷺ) took a bath inside his house, then put on two garments (a cloak and a loincloth) and mounted his camel near the door, whose name was "Qaswa." Umm Al-Mominin Hazrat Umme Salamah (RA) was with him, and the people around him were also in the caravan. He (ﷺ) did not take any weapons, only his swords for his protection and sacrificial animals were with him. On reaching Dhul-Halifah, he (ﷺ) dressed the sacrificed animal (Huda) in robes. He cut off the humps of the camels and marked them with the unique mark of the sacrificial animal. In Dhul-Halifah, he (ﷺ) offered the Zuhr (noon) prayer. There were 1400 companions in the caravan, including two hundred horses. The Messenger of Allah (ﷺ) sent a companion, Busr bin Sufyan (RA), ahead of him to get news of the Quraysh and sent Hazrat Ebad bin Bashir (RA) ahead with twenty horsemen as the vanguard. Then he (ﷺ) led the caravan.

He prayed two rak'ah and mounted his camel at the masjid of Dhul-Halifah gate facing the Qiblah. He put on the Ihram of Umrah and recited the Talbiyah so that the people would know that he (ﷺ) was not going to war but to visit the Kaaba. After him (ﷺ), all the companions (may Allah be pleased with them) and the mother of the Believers, Hazrat Umme Salamah (may Allah be pleased with her), also put on the Ihram of Umrah, and some of the companions reached Juhfa and put on the ihram.

The Holy Prophet (ﷺ), on his way to Baida, passed by the settlements of the tribes of Banu Bakr, Muzaina, and Jahaniyah and reached Juhfa and stayed under a tree. There he (ﷺ) said, "I am leaving two things among you: the Book of Allah and my Sunnah. If you hold on to them, you will never go astray." (Reported by Bukhari and Muslim)

Reaction of Quraysh:

When the Quraysh were informed of the intentions of the Messenger of Allah (ﷺ), they became very worried because the Messenger of Allah (ﷺ) was not coming to fight and was coming during the sacred months. The people of Quraysh wanted to stop him. But the Arabs had a long-standing custom: they could neither stop those who performed Umrah and Hajj nor ban anyone during the sacred months. They thought that if we attacked the Muslims, all the other tribes would become our enemies because it would be against tradition. If Muhammad (ﷺ) entered Makkah with all his companions and performed Umrah, it would be considered their weakness, and their ego was also getting in the way.

Meanwhile, when the Muslims reached Usfan, the Muslim informant reported that the Ka'b bin Lui tribe had gathered the allied tribes and wanted to prevent them from going to the House of Allah at all costs. They had set up camp at Dhe-Tuwa. A group of 200 young men was sent to Karag al-Ghamim under the leadership of Khalid bin Walid (who had not yet converted to Islam).

Khalid bin Walid set up camp at a place from where he could see the Muslims. He saw that the Muslims were praying, bowing, and prostrating. He thought this was a great opportunity; the Muslims were heedless and could be attacked. But the Muslims had already prayed, so he felt that when they would pray the Asr prayer, he would attack them in a state of heedlessness. But at the time of the Asr prayer, the Muslims prayed the Salat al-Khouf, which caused him not to succeed in his intention.

The Prophet (ﷺ) tried to avoid the clash:

The Quraysh stationed 10 spies in the mountains to monitor the Muslim caravan's movements. Whenever one of them saw any movement, he would call out to the others, and the third would tell him; thus, the news would reach the Quraysh. (Mazhari)

The Messenger of Allah (ﷺ) had assigned Basar bin Sufyan (may Allah be pleased with him) the responsibility of finding out about their movement. He was telling the Messenger of Allah (ﷺ) all their news. On the way, the Messenger of Allah (ﷺ) was walking while consulting with his companions. Hazrat Masur bin Makhrama (may Allah be pleased with him) and Marwan (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) was on his way to Hudaybiyah

when at one point on the way he (ﷺ) said: Khalid bin Walid is with the riders of Quraysh in Maqam Ghamim, so go to the right side which leads to Thaniya al-Marar so that Khalid would not know. However, due to the caravan's movement, he was informed by the dust and immediately informed the Quraysh. (Bukhari)

The camel "Qaswa" sat down:

It is narrated from Hazrat Masur (RA) that when he (ﷺ) reached the mountain on which he entered Makkah, his camel became weak and stopped, but the Messenger of Allah (ﷺ) said, "The camel is not weak, nor is it in its habit. It was stopped by the One who stopped Abraha." Then he (ﷺ) said, "By the One in Whose Hand is my soul! If the Quraysh ask me about something that glorifies the things that Allah has forbidden, I will grant them their request."

Then he (ﷺ) scolded the camel, and the camel immediately jumped up, turned around, and went to the other side. When he reached the far side of Hudaybiyah, she drank water from a spring on the outskirts of Hudaybiyah. The Messenger of Allah (ﷺ) stayed at that place. (Bukhari)

The water of the spring increased:

The spring from which the camel drank water was very little. The companions were drinking little by little. They complained to the Messenger of Allah (ﷺ) about their thirst. He (ﷺ) took out an arrow from his quiver and said, "Drop it into the water of the well." By Allah! The water began to boil at that moment, and everyone drank it satisfactorily. (Bukhari)

Contact with Badil bin Warqa:

Badil bin Warqa Khazei came to the Messenger of Allah (ﷺ) with some people from his tribe of Khazei. This tribe among the people of Tihamah was among the well-wishers of the Messenger of Allah (ﷺ). Badil said, "I saw Ka'b bin Lui and 'Amir bin Lui at the springs of Hudaybiyah." They are with the camels and have come to stay for a long time, and they have come to prevent you (ﷺ) from going to the House and to fight.

Rasool Allah (ﷺ) said that we have come to perform Umrah and not to fight. The Quraysh had become weak due to continuous fighting, and they had also

suffered a lot. If they wish, I can make a treaty with them for a period of time so that they will move away from the other Arab tribes and me. If I prevail, they will have the option to accept Islam, and if I fail, their wish will be fulfilled. And if they do not receive this, my soul is by the One in Whose Hand! I will continue to do this work of religion. Until I am left alone, and Allah Almighty will enforce His religion.

Hearing the speech of the Prophet (ﷺ), Badil said that I will convey these things to the Quraysh. So, he said to the Quraysh, "We are coming from Muhammad (ﷺ). We have heard some of his conversations. If you wish, I can tell you." Their foolish youth said, "We do not need it," but their wise men said, "Yes." When they discussed it, Badil told them everything that the Messenger of Allah (ﷺ) had said. (Bukhari)

After hearing Badil's words, a man named Halis bin Alqamah from Banu Kananah said, "I will go and find out the truth of the matter." The Messenger of Allah (ﷺ) saw him coming towards him and said, "He respects the sacrificial animals (Hadi). Stand your animals." When he came closer and saw the sacrificial animals, he said, "Glory be to Allah! These people should not be prevented from the House."

He returned to his people and said, "I have seen sacrificial animals with hooves cut off and their humps cut off." Therefore, it is not appropriate in any way to prevent these people from coming to the House of Allah. But some people did not like his speech. On this, Urwah bin Masood stood up and said that a man had made a good suggestion, accept it. The people said to Urwah bin Masood that you should go and talk to Muhammad (ﷺ).

Urwah bin Masood's speech:

When Urwah bin Masood came to the Messenger of Allah (ﷺ), he (ﷺ) spoke to him in the same way as he had spoken to Badil. He said that you (ﷺ) want to destroy your people and has any Arab done this before you (ﷺ), and if it were otherwise, I see people with you (ﷺ) who will leave you (ﷺ) and run away. On which Hazrat Abu Bakr Siddiq (ﷺ) became angry. On this, Urwah said he had a favour to do for me. Otherwise, I would have answered him.

Hazrat Masur bin Makhrama (RA) says that Urwa started talking to the Messenger of Allah (ﷺ). In the middle of the conversation, he would repeatedly touch the blessed beard of the Messenger of Allah (ﷺ). Hazrat Mughirah bin Shubah (RA) was standing with the Messenger of Allah (ﷺ) with a sword on his head. When Urwa touched the blessed beard, his hand would go to the sword. Then he angrily told Urwa to keep his hand behind his back and talk. It is not fitting for a polytheist to touch the Messenger of Allah (ﷺ). Urwa raised his head and asked who this person was. The people told him that this person was Mughirah bin Shubah (RA). Urwa had a grudge against him before.

Hazrat Masur (RA) says that Urwa was seeing with his eyes the devotion of the Companions to the Holy Prophet (ﷺ). He even saw that when the Messenger of Allah (ﷺ) spat, one of the Companions would take it in his hands and rub it on his face. When he (ﷺ) gave an order to the Companions, they rushed to do it immediately without hesitation. Before the water of the ablution of the Messenger of Allah (ﷺ) falls, the companions take it in their hands and do not look at him.

Then, when Urwah went to his people, he said to his people, "By God! I have been to the courts of kings, I have seen the courts of Caesar, Oxus, and Negus, but the scene of devotion, love, respect, and obedience that I saw in the presence of Muhammad (ﷺ) has not been seen anywhere else." He said, "Muhammad (ﷺ) has given a good suggestion, accept it." (Bukhari)

Hazrat Usman Ghani's (RA) message:

The Messenger of Allah (ﷺ) sent Hazrat Usman Ghani (may Allah be pleased with him) to the Quraysh of Makkah and told them that we have not come to fight but have come to perform Umrah and said to invite them to Islam and also give the good news to the Muslims present there that soon the religion of Allah will prevail in Makkah. There will be no need to hide faith here or to live in hiding. (Ibn Hisham)

Hazrat Usman Ghani (may Allah be pleased with him) reached the place of Balah, where the people who had stood to block the path of the Messenger of Allah (ﷺ) were standing. The people of Balah asked Hazrat Usman Ghani (may

Allah be pleased with him) where he was going. Hazrat Usman Ghani (may Allah be pleased with him) said! The Messenger of Allah (ﷺ) has sent me to invite you to Islam and Allah Almighty. You all should enter the religion of Allah Almighty because this religion will prevail. Allah Almighty will honour His Messenger (ﷺ).

The second thing is that the Messenger of Allah (ﷺ) has not come to fight but to perform Umrah. He has sacrificial animals with him, whose necks are tied with ropes, and after the sacrifice, he will return. They said, "We have heard what you have said, but we will not allow them to do so." On hearing this, Hazrat Uthman Ghani (may Allah be pleased with him) started walking towards Makkah when Aban bin Saeed (who later became a Muslim) welcomed him and said, "You may enter Makkah under my protection." He sat on his camel with Hazrat Uthman Ghani (may Allah be pleased with him).

Hazrat Uthman Ghani (RA) went to Makkah and spoke to all the chiefs, but none of them were in favor of the Messenger of Allah (ﷺ) entering Makkah. Then Hazrat Uthman Ghani (RA) went to the Muslim men and women and gave them the good news of the dominance of Islam in Makkah. The Quraysh told Hazrat Uthman Ghani (RA) that we permit you to perform Tawaf if you wish.

He (RA) said that I will not perform Tawaf until the Messenger of Allah (ﷺ) performs Tawaf. Hazrat Uthman Ghani (RA) stayed in Makkah for three days. The Holy Prophet (ﷺ) appointed Aws bin Khawli (RA), Ibad bin Bashir (RA), and Muhammad bin Maslamah (RA) as night watchmen. These people took turns guarding. One night, when Hazrat Uthman Ghani (RA) was in Makkah, fifty men of Quraish, led by Mukhriz bin Hafs, came to the camp of the Muslims and circled to see if the Muslims were heedless or alert. At that time, Hazrat Muhammad bin Maslamah (RA) was guarding, so he caught them all and presented them to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) had said about Mukhriz bin Hafs that he was a wicked and treacherous person, and that proved to be true. When the Quraysh heard the news of the arrest of Mukhriz and his companions, they arrested Hazrat Uthman Ghani (RA) and a group of Muslims.

Rumor of the martyrdom of Hazrat Uthman (RA) and the pledge of allegiance:

The Messenger of Allah (ﷺ) received the news (rumors) that the people of Makkah had martyred Hazrat Uthman Ghani (RA). Hearing this, he (ﷺ) was very

shocked. He (ﷺ) said that he would not move from here until he took revenge on them. Then he (ﷺ) took the pledge of allegiance from the companions.

The Messenger of Allah (ﷺ) was sitting in the shade of a tree after hearing the news of the martyrdom of Hazrat Uthman (RA). He (ﷺ) took the pledge of jihad from his companions. This was no ordinary pledge. The companions (RA) rushed to take the pledge, saying they would not flee the battlefield. The group swore allegiance to death, saying that they would not escape from the battlefield. The first to swear allegiance was Abu Sinan bin Asadi (RA). Hazrat Salamah bin Akwa (may Allah be pleased with him) swore allegiance three times. The number of Muslims in this oath was fourteen hundred (1400). They had no military equipment and were 350 miles from their homes. On the other hand, the polytheists were in their cities and homes and could attack the Muslims with all their might. They could also make the nearby tribes their allies and join them in the war, but the example of sincerity, faith, and sacrificing their lives in the way of Allah that the Muslims set was second to none. All the people swore allegiance except for a hypocrite named Mujaddid bin Qais. Then the Prophet (ﷺ) placed his hand on his right hand and said, "This oath is from Hazrat Uthman (may Allah be pleased with him). This oath of allegiance was taken under a tree while Hazrat Umar (RA) held the arm of the Messenger of Allah (ﷺ). Hazrat Muaqal bin Yasar (RA) had the tree branches and removed them from the Messenger of Allah (ﷺ). This oath of allegiance is called the oath of Ridwan.

Allah Almighty says in the Holy Quran!

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٨﴾ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۗ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٩﴾

(Surah Al-Fateh: 18 - 19)

Indeed, Allah was pleased with the believers when they gave the Bayyah (pledge) to you (O Muhammad ﷺ) under the tree. He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory (18) And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. (19)

After completing the pledge of allegiance, Hazrat Uthman (may Allah be pleased with him) returned safely. The Companions asked him whether he had

performed Tawaf, to which Hazrat Uthman (may Allah be pleased with him) said, "You have misunderstood me."

By Allah! If I had had a year and the Messenger of Allah (ﷺ) had stayed at Hudaybiyah, I would not have performed Tawaf without the Messenger of Allah (ﷺ). The Quraysh asked me to perform Tawaf, but I refused.

(Zad-al-Maad)

Negotiations between Quraysh and Makkah:

When the Quraysh learned of the Muslims' pledge of allegiance, they realized the seriousness of the matter. They thought that before the situation worsened, they sent Suhail bin Amr as a representative to talk to the Messenger of Allah (ﷺ), who was very intelligent and eloquent. They emphasized that it must be decided in the terms of peace that he would return this year without performing Umrah. The Quraysh did not want to give the impression to the tribes around Makkah that the Messenger of Allah (ﷺ) had forcibly entered Makkah with his companions. The Messenger of Allah (ﷺ) saw Suhail bin Amr coming and said that the purpose of sending this person was that the Quraysh wanted peace.

Then, the terms of peace were discussed for a long time, and finally, the matter was decided on with a few conditions. Rasool Allah (ﷺ) called Hazrat Ali (may Allah be pleased with him) and asked him to write a peace treaty. The Messenger of Allah (ﷺ) did not want to write (بسم الله الرحمن الرحيم) "Bismillah, Ar-Rahman, Ar-Rahim," so he objected to it and said (باسمک اللّٰهم) "Basmik Allahum" because this was the old custom of the Arabs. He (ﷺ) said, "Okay, write Basimik Allahum (باسمک ا للّٰهم)." Then he had it written: this is the agreement that Muhammad, the Messenger of Allah (ﷺ), had agreed to. Suhail objected to this, saying, "If we had accepted you as the Messenger of Allah, why would we have prevented you from entering the Kaaba, and why would we not have fought you?" Suhail bin Umar said, "Write Muhammad bin Abdullah." The Messenger of Allah (ﷺ) said, "By Allah! I am the Messenger of Allah, but you deny me." Then he told Hazrat Ali (RA), "Write Muhammad bin Abdullah and erase the word Messenger of Allah." Hazrat Ali (RA) could not bear to erase this word, so the Messenger of Allah (ﷺ) asked for a place and erased this word himself, then Muhammad bin Abdullah was written in its place.

On one condition, you clear the way between the Kaaba and us so we can perform Tawaf of the Kaaba. Suhail said, "By God! You cannot perform Tawaf of the Kaaba this year because the Arabs will say that we are forced to do so; you will perform Tawaf next year." He (ﷺ) wrote this. Suhail had one condition written that if any of our people go to you, you (ﷺ) will return him, whether he is on your (ﷺ) religion. On this, the Companions (RA) said, "How can a person who has become a Muslim be handed over to the polytheists who have come to us?" At that time, Abu Jandal (RA), the son of Suhail bin Umar, came out of the slopes of Makkah bound in chains and fell before the Muslims. Suhayl said, "O Muhammad (ﷺ), this is the first thing on which I have made peace with you that you return him (i.e. Abu Jandal) to me." He (ﷺ) said, "We have not yet completed the writing." Suhail said, "By God, we will never make peace with you again on anything." He (ﷺ) said, "You should give him as my guarantee." He said, "I cannot give him as your guarantee." He (ﷺ) said again, and he forbade it again.

Abu Jundal (RA) said: O Muslims! Will I be returned to the polytheists after I have become a Muslim? Have you not seen what hardships I have endured? Indeed, he had endured great difficulties in the way of Allah. The Holy Prophet (ﷺ) said: Abu Jundal, be patient; Allah will soon provide for you.
(Ibn Hisham)

Conditions of the Treaty of Hudaybiyah:

(1) The two parties will maintain a ten-year ceasefire, during which neither side will take up arms against the other, nor will anyone betray.
(2) The Muslims will return this year without performing Umrah. They will come next year and will not bring any weapons, except a sword, which will be in a sheath. They will stay in Makkah for only three days, perform Umrah, and then return.
(3) Any person from the Quraysh who flees to Medina without the permission of his guardian or master will be returned, even if he becomes a Muslim.
(4) Any person from the companions of Muhammad (ﷺ) who goes to Makkah to the Quraysh will not be returned.
(5) The Arab tribes can join the treaty with whichever party they wish.
(6) They will not take any of the Muslims who are already residing in Makkah with them, and if any of the Muslims want to stay in Makkah, he will not be rejected.

The following people were included in this peace treaty, signed by the polytheists and Muslims:

1. Hazrat Abu Bakr Siddique (may Allah be pleased with him)
2. Hazrat Umar bin Al-Khattab (may Allah be pleased with him)
3. Hazrat Abdur Rahman bin Awf (may Allah be pleased with him)
4. Hazrat Abdullah bin Suhail bin Amr (RA)
5. Hazrat Saad bin Abi Waqqas (RA)
6. Hazrat Muhammad bin Maslamah (RA)
7. Mukhriz bin Hafs
8. Hazrat Ali Murtaza (RA) (Writer of the Treaty)

(Seerat Ibn Kathir)

Hazrat Umar's (RA) anxiety over the agreement:

Hazrat Umar Farooq (RA) says that I came to the Holy Prophet (ﷺ) and asked, O Messenger of Allah (ﷺ), are you not a true prophet of Allah? He (ﷺ) said! Indeed, I am a true prophet of Allah. Then I asked, O Messenger of Allah (ﷺ), are we on the truth and the enemy on falsehood? He (ﷺ) said! Yes. Hazrat Umar (RA) then asked if we should not be oppressed by religion. He (ﷺ) said! Verily: I am the Messenger of Allah, and I cannot disobey Him; he is my Helper. Then Hazrat Umar (RA) asked, "Didn't you (ﷺ) tell us that we would circumambulate the House very soon?" He (ﷺ) said, "Yes, why not?" But did I also tell you we would do it this year?" Hazrat Umar Farooq (RA) said, "No." Then the Prophet (ﷺ) said to Hazrat Umar (RA), "You will certainly go there and circumambulate the House." (Bukhari, Muslim)

Hazrat Umar (RA) said, Then I went to Hazrat Abu Bakr (RA) and said to him, O Abu Bakr (RA)! This (the Messenger of Allah ﷺ) is not the true Prophet of Allah. Hazrat Abu Bakr (RA) said, yes. He is the true Prophet of Allah. Then I said, Are we not on the truth and the enemy on falsehood? Hazrat Abu Bakr (RA) said, yes, we are on the truth. Then I asked why we should be silent about our religion. Hazrat Abu Bakr (RA) said, indeed, he is the Messenger of Allah (ﷺ), he cannot disobey his Lord, and He is his Helper, so obey him. By Allah, he is undoubtedly on the truth. I asked if he had not told us to go and circumambulate the house. Hazrat Abu Bakr (RA) said, yes. But did he also say that you will go to the House

of Allah this year? I said no! No. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) replied: "Then you will definitely go to the House of Allah and circumambulate it." Hazrat Umar Farooq (may Allah be pleased with him) says that I performed many acts of worship as atonement for this act of mine. (Shami)

Sacrifice, Shaving, and Leaving the Ihram:

It is narrated from Hazrat Masur (may Allah be pleased with him) that after completing the peace treaty, the Messenger of Allah (ﷺ) said to his companions, "Get up and sacrifice and shave your heads." So, by Allah! He (ﷺ) repeated this three times, but not a single person got up. Then, when he (ﷺ) saw that not a single person stood up, he (ﷺ) said to the mother of the Believers, Hazrat Umme Salamah (RA), that I asked these people to do so, but no one did. Upon this, Hazrat Umme Salamah (RA) said, O Prophet of Allah! If you (ﷺ) like this, then go out and do not speak to any of them, but slaughter your sacrificial animal and call the barber to shave your (ﷺ) head. So, he (ﷺ) went out and slaughtered his sacrificial animal and shaved his head without speaking to anyone. When the Companions (RA) saw this, they all started offering sacrifices and shaving each other's heads. (Bukhari)

Some people shaved their hair at Hudaybiyah, and others cut it. The Prophet (ﷺ) said: "May Allah have mercy on those who shaved their hair." He said, "May Allah have mercy on those who cut their hair."

The Revelation of Surah Al-Fatiha:

When the Messenger of Allah (ﷺ) and his companions were returning to Medina, they reached a place called Dhajnan, which is about twenty-five (25) miles from Makkah. Surah Al-Fatiha was revealed.

Some commentators have written that it was revealed at Karagh Al-Ghamim. In it, the Muslims, who were on their way home, were given the good news that what they considered a defeat was actually a great victory. He (ﷺ) gathered the companions and recited that Surah, especially to Hazrat Umar Farooq (may Allah be pleased with him) because he was the most distressed. The companions' hearts were satisfied after hearing this Surah, and soon, the benefits of the peace

began to emerge to the point that there was no doubt that this peace would be a great victory. (Zad al-Maad)

Far-reaching results of the peace:

This agreement formally recognized the Muslims as a political force and gave the Arab tribes the option of aligning with the Quraish or recognizing the Muslims.

Due to the agreement not to fight for ten years, the Muslims achieved peace and tranquillity. The work of spreading Islam to the other ends of the Arabian region began rapidly, and in just two years, the number of Muslims increased more than four times. The number of Muslims in the Hudaybiyah Treaty, which was fourteen hundred, had risen to ten thousand in the army of the conquest of Makkah. One of the benefits of the non-war agreement was that the Muslims got the opportunity to strengthen themselves internally in Medina, and Islamic laws were issued. By allowing Muslims to perform Umrah, the Quraysh accepted that Islam was not atheism but that they, too, had the right to perform the rituals of Hajj and Umrah like other people of Arabia.

As a result of this peace, the Muslims had the opportunity to control the other powers in Arabia and brought the settlements up to Tabuk under their influence. These conquests changed the balance of power. Now, the polytheists were weakened, and the Muslims were continuously becoming stronger.

The problem of the weak Muslims of Makkah:

This agreement brought peace to the Muslims of Medina. But among the Muslims of Makkah who were suffering from persecution was a companion named Abu Baseer (may Allah be pleased with him), who belonged to Banu Thaqif, who were allies of the Quraysh. He fled from Makkah and came to the Messenger of Allah (ﷺ) in Medina. The Quraysh sent two men and instructed them to return him to them, keeping their covenant in mind. So, the Messenger of Allah (ﷺ) handed over Hazrat Abu Baseer (may Allah be pleased with him). They both took him to Dhul-Halifah, where they got off and started eating dates. Abu Baseer (may Allah be pleased with him) said to one of the two: By Allah! I think your sword is magnificent. Hearing this, he removed his sword from its sheath and said: By Allah! It is excellent, and I have tried it many times.

Hazrat Abu Baseer (RA) said, "Let me see what it is like." The man handed the sword to Hazrat Abu Baseer (RA). Hazrat Abu Baseer (RA) killed the same man with it, and the other man fled to Medina and ran into the masjid. The Prophet (ﷺ) saw the man and said, "This man looks scared." Then, when he reached the Prophet (ﷺ), he said, "By Allah, my companion has been killed. I would have been killed, too." After that, Hazrat Abu Baseer (RA) also came to the Prophet (ﷺ) and said, "O Prophet of Allah! By Allah! You (ﷺ) returned me and fulfilled your duty, and then Allah saved me from them. Rasool Allah (ﷺ) said! Alas, this is the fire of war. I wish someone would take him to Makkah. When Hazrat Abu Baseer (may Allah be pleased with him) heard what he (ﷺ) said, he understood that he (ﷺ) would then hand him over to the polytheists. He left there, reached the seashore, and stayed there.

Meanwhile, Hazrat Abu Jandal (may Allah be pleased with him) bin Suhail also came to Medina after getting rid of the infidels. When he learned about Hazrat Abu Baseer (may Allah be pleased with him), he also went to Hazrat Abu Baseer (may Allah be pleased with him) instead of going to Medina. In this way, any Muslim from Makkah who got rid of them would come and join this group. These people would lie in wait for the caravans of Quraysh that were going to Syria, and taking this opportunity, they would plunder their property and kill their people. The Quraysh were so distressed that they sent a delegation to the Messenger of Allah (ﷺ) that if any man escaped from Makkah, he should keep him in Medina, and we would renounce this truce. Hazrat Abu Jandal (may Allah be pleased with him) was a companion who had reached the Messenger of Allah (ﷺ) at the time of the Treaty of Hudaybiyah when his father Suhail bin Amr was getting the terms of the treaty written with the Messenger of Allah (ﷺ) and as a result of the treaty, Hazrat Abu Jandal (may Allah be pleased with him) was handed over to the polytheists of Makkah.

The Battle of Khaybar

Khaybar:

There was a small town about a hundred miles north of Medina in which forts were built. Imam Burhanuddin Halabi (may Allah be pleased with him) has written that Khaybar was the younger brother of Yathrib, who founded this settlement by his name. In Hebrew, Khaybar is called Fort (Qila).

There were also fields here, and people lived in settlements. When the conspiracies of the Jews increased in Medina, the Messenger of Allah (ﷺ) expelled Banu Nudair and Banu Qurayza from there, so they came and settled here in Khaybar, due to which this city grew more prominent, and its importance also increased. The Jews did not leave the movements for which they were expelled, and even after coming here, they did not stop their movements. They were constantly plotting against the Muslims, inciting the surrounding tribes against the Muslims and harming the Muslims at every opportunity. Now, this place had become the biggest stronghold of conspiracies against the Muslims in the surrounding areas.

The Muslims could not carry out any action against them because they were entangled with their great enemies, the infidels of Makkah. Because of the peace treaty with them, the Muslims were satisfied, so it was necessary to eliminate those who had conspired first.

The Holy Quran says:

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ
وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٢٠﴾

(Surah Al-Fatah, 20)

Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path. (20)

The Campaign of Khaybar:

After returning from the Treaty of Hudaybiyah, the Messenger of Allah (ﷺ) first wrote letters inviting various rulers and kings to Islam and then began preparations for the second major campaign of Khaybar. He (ﷺ) set out for

Khaybar on the 20th of Muharram 7AH, taking only those companions who had taken the oath of allegiance to Allah. Their number was fourteen hundred (1400). Medina's administration was entrusted to Hazrat Saba' bin Arfatah al-Ghaffari (RA) during this time. However, Ibn Ishaq (ra) writes that Hazrat Namailah bin Abdullah al-Lassi (RA) was given the responsibility. Umm al-Mominin Hazrat Umme Salamah (may Allah be pleased with her) was with him.

When Abdullah bin Ubai learned that the Messenger of Allah (ﷺ) was planning to attack Khaybar, he sent a message to the people of Khaybar saying, "Be alert, do not be afraid, prepare well because you have more war equipment and people, while the Muslims are few and they have less war equipment."

When the polytheists and Jews of Khaybar received this information, they immediately sent Kanana bin Abi Haqqiq and Hudha bin Qais to the Banu Ghatfan for help. Because they were allies of the Jews of Khaybar and enemies of the Muslims, the Jews offered them that if they were victorious over the Muslims, they would give them half of the produce of Khaybar.

The route chosen by the Messenger of Allah (ﷺ) to Khaybar was to cross Mount Asr, pass through the valley of Sahba and reach Wadi Raji. This is the same valley where the Banu Lehyan mercilessly martyred eight companions due to the betrayal of Adel and Qara. Two companions, Hazrat Zaid (may Allah be pleased with him) and Hazrat Khubaib (may Allah be pleased with him), were captured and handed over to the Makkians, where they tortured and martyred them. The homes of Raji and Banu Ghatfan were a day and a night away. Banu Ghatfan had set out to help the Jews in Khaybar. On the way, they received news that the Muslims had attacked their homes behind them, so they turned back. Then the Messenger of Allah (ﷺ) told a man named Hasil (who was showing the Muslims the way) to take us to Khaybar by a route that would allow us to enter the city through the western route, rather than through Medina, so that the Jews could not escape to the west. On the other side, the Muslim army was placed between the Banu Ghatfan and the Jews so that their supply line from there could be cut off.

The guide told the Messenger of Allah (ﷺ) about the different routes, and one of the routes was called Marhab (Openness). He (ﷺ) considered it appropriate to follow this route. He (ﷺ) prayed the afternoon prayer in the valley of Sahba in Khaybar. After that, he (ﷺ) and his companions ate and prayed the evening and night prayers there. (Maghazi al-Waqidi)

He (ﷺ) spent the night there. The Jews were completely unaware of his arrival there. He (ﷺ) prayed the Fajr prayer early in the morning and did not set out toward Khaybar. The people of Khaybar went out for farming in the morning and saw the army of the Messenger of Allah (ﷺ) coming to attack Khaybar. They ran away in fear and told the people. When the Messenger of Allah (ﷺ) saw this scene, he (ﷺ) said: Allahu Akbar, Khaybar has been destroyed, Allahu Akbar, Khaybar has been destroyed. When we enter the land of a people, the morning of these frightened people is terrible. (Bukhari)

The Messenger of Allah (ﷺ) chose a place for camping, then a companion of Hazrat Habbab bin Mundhir (may Allah be pleased with him) came and proposed it, O Messenger of Allah (ﷺ)! Tell me, has Allah ordered this place for you to camp, or is it just a war strategy and opinion? He (ﷺ) said! It is just an opinion. He said this place is not suitable. This place is very close to the fort of Natat, where all the warriors of Khaybar are. They will know our affairs and conditions fully, but we will not. Their arrows will reach us, and our arrows will not get them, and we will not be safe from their sudden attack. Then this place is among date palms and is in a lowland, and the land here is fertile. It would be more appropriate for us to camp somewhere else. The Messenger of Allah (ﷺ) accepted his opinion, and he (ﷺ) moved to another place along with the army.

Preparations for the Battle and the Forts of Khaybar:

The Messenger of Allah (ﷺ) reached Khaybar at night on the Muharram 7AH/629 AD and, on the advice of Hazrat Habbab bin Mundhir (may Allah be pleased with him), camped at a place. He (ﷺ) said, "In the morning, I will give the flag to a man who loves Allah and His Messenger (ﷺ) and whom Allah and His Messenger (ﷺ) also love." When morning came, the Companions went to the service of the Holy Prophet (ﷺ), and each one of them wished that he would receive the flag.

He (ﷺ) said, "Where is Ali bin Abi Talib (may Allah be pleased with him)?" The Companions said, "His eyes have a disease. Come to see." He (ﷺ) said, "Call

him." They brought him. He (ﷺ) put his saliva on his eyes and prayed. He was immediately cured as if nothing had happened.
Then, He was given a flag. He offered it! O Messenger of Allah (ﷺ), I will fight them until they become like us. Rasool Allah (ﷺ) said! Go in peace until you land in their field. Invite them to Islam and inform them of Allah Almighty's rights in Islam. By Allah! If Allah Almighty guides even one person through you, it is better for you than the camels.
(Sahih Bukhari)

Map of the forts of Khaybar:

The fort of Khaybar was divided into two parts. One part had five forts.

(1) Hisan Na'im
(2) Hisan Saab bin Mu'adh
(3) Hisan Qila Zubair
(4) Hisan Abi
(5) Hisan Nizar

The part consisting of three forts was called Natah, and the part composed of two forts was known as Shaq. The second part of the Khaybar clan was called Katiba, which had three forts.

(1) Hisan Qamus (this was the clan of Abu al-Haqiq of the Banu Nadir tribe)
(2) Hisan Wathih.
(3) Hisan Salalam.

In addition to these eight forts, there were other forts and strongholds in Khaybar that were smaller, less powerful, and more protected than these forts. Their names were Manazil, Al-Na'im, Al-Samran, Al-Nazar, Al-Kutaiba, Al-Qaswat, Al-Murait and Al-Qamus.

Attack on Qila Na'am:

Qila Na'am was the first of the eight forts of Khaybar to be attacked. It was the first Jewish defence line due to its location. The Messenger of Allah (ﷺ) arranged the army and gave flags to their leaders. Hazrat Abu Bakr Siddique (RA), Hazrat Umar Farooq (RA), Hazrat Hubab bin Mundhir (RA), and Hazrat Saad bin Ubadah (RA) were given flags.

The Messenger of Allah (ﷺ) addressed the Companions (RA) and said: Do not wish to fight the enemy. Pray to Allah for safety and security; you do not know how you will be tested in the face of the enemy. But when there is no choice but to fight the enemy, and there is a face-to-face encounter, pray this prayer:

O Allah, You are our Lord, and You are their Lord. Our foreheads are in Your hands, and their foreheads are in Your hands. You are the one who will bring them to death. Then he said: Sit down firmly on the ground, keep your eyes fixed on the enemy, and when they come close to you and want to attack you, stand up and shout 'Allahu Akbar' and attack them.

At the beginning of the battle, the Messenger of Allah (ﷺ) participated with great courage. He (ﷺ) was riding a horse called Al-Zarb, and he (ﷺ) was wearing double armour. On the third or fourth day of the battle, the Messenger of Allah (ﷺ) had a severe headache, and he returned to his camp (tent) at Maqam Al-Sakhrah. The Messenger of Allah (ﷺ) would sometimes get migraines, meaning headaches in one half of his head. On the other hand, the siege of Qila Na'im was going on, and the Jews, instead of staying in the fort, were coming out of the fort and facing the Muslims.

The Muslims were fighting very bravely and were capturing the forts. The forts of Khaybar were divided into three parts from a defensive point of view. The first was the area of Natah, which had three forts. After that came the area of Shaq, which had two forts. The Muslims occupied these two parts; now, the third and last part remained, known as Katiba. It had three forts, Al-Qamus, Al-Wati' and Al-Salalam. The Messenger of Allah (ﷺ) besieged it for fourteen days, then the Messenger of Allah (ﷺ) said: In the morning, I will give the flag to a man who loves Allah and His Messenger (ﷺ) and whom Allah and His Messenger also love. When morning came, the Companions (ﷺ) went to the service of the Holy Prophet (ﷺ), and each one of them wished that he would receive the flag. Hazrat Sa'd bin Waqqas (ﷺ) says: I knelt in front of the Messenger of Allah (ﷺ) and hoped that the flag would be given to me. It is narrated from Hazrat Buraidah bin Khuzaib (RA) that people used to say to each other that, indeed, Hazrat Ali (RA) cannot hold this position because he is at home due to eye pain, and his eyes are not opening because of it.

He (ﷺ) said: Where is Ali bin Abi Talib (RA)? The companions (peace be upon him) said: His eyes have not come to see. He (ﷺ) said: Call him. He was brought. He (ﷺ) put his saliva in his eyes and prayed: (O Allah! Keep away from him both cold and heat). He was cured immediately as if nothing had happened. Then, he was given a flag. He (ﷺ) said: O Messenger of Allah (ﷺ), I will fight them until they become like us. He (ﷺ) said: Go in peace until you enter their camp. Invite them to Islam and inform them of Allah Almighty's rights in Islam. By Allah! If Allah guides even one person through you, it is better for you than red camels. (Sahih Bukhari)

When the Messenger of Allah (ﷺ) gave the flag to Hazrat Ali (ﷺ), he also put on his special armour, sheathed his sword (Zulfiqar), and said: Take this flag and fight until Allah grants you victory.
In one narration, it is said that the Messenger of Allah (ﷺ) said: Go slowly. When you reach them, invite them to Islam and inform them of the rights that Allah has enjoined upon them. If Allah guides even one person through you, it is better for you than red camels (red camels were considered the most incredible wealth among the Arabs).

Hazrat Ali (RA) went out with the flag, and his companions were with him. Hazrat Ali (RA) reached the fort and planted the flag on a pile of stones. A Jew looked down from the top of the fort and asked, "Who are you?" He replied, "I am Ali bin Abi Talib." Hearing this, the Jew said, "By the Book that was revealed to Moses (AS), you have overcome us." Then, the Jew addressed his people and said, "By the Torah! This man will defeat you. He will not return without victory."

Meanwhile, Marhab's brother Harith came out of the fort with his companions and suddenly attacked the Muslims, as a result of which many Muslims were martyred. Hazrat Ali (RA) rushed towards him with lightning speed and finished his work with a sword blow. In this fort, a man named Marhab was being prepared to fight against a thousand men. Hazrat Amir (RA) came out to meet him. The two of them fought each other. Hazrat Amir (RA) wanted to kill him from below, but the sword hit his shin. It bounced off and hit his knee as well, which seriously injured him and led to his death. The Messenger of Allah (ﷺ) said about him that he will receive a double reward. He was a great fighter. There will be few like him in the land of Arabia. (Sahih Bukhari)

Hazrat Ali (RA) reached the fort and first invited them to Islam, but Marhab and his companions rejected it. When Marhab was informed of his brother's death, he left the fort in a state of extreme anger and rage, reciting this Rijz (couplets) with a group of people.

قد علمت خيبر انی مرحب

Khaybar knows that I am Marhab.

شاک السطاح بطل المجرب

I am a brave, experienced warrior.

اذ الحروب اقبلت تلهت

When the fire of battle flares up.

He entered the battlefield, reciting this Rijz, and displayed such courage and bravery that the Muslims were amazed, and no one dared confront him. Hazrat Ali (RA) immediately responded to his arrogant Rijz and went towards him to recite this Rijz.

انا الذی سمتنی اُمی حیدرة

I am the one whom my mother named Haidar.

کلیث غابات کریه المنظره

Fearful and terrifying like a lion in the bush.

او فیهم بالصاع قیل السدره

I kill the enemy very quickly.

It is said that Marhab saw in a dream that a lion was killing him. When Hazrat Ali (RA) read the first verse of Rajz, which concerned naming a lion, he understood the interpretation of his dream. Despite this, he showed courage and wanted to strike Hazrat Ali (RA) with his sword, but Hazrat Ali (RA) did not give him a chance and struck him on the head very quickly and with such force that he collapsed in a single blow. Just then, Marhab's body was lying on the ground when the Muslims attacked the Jews in one go, killing many Jews. Seven brave Jews were killed by Hazrat Ali (RA)'s sword. The Jews who had survived fled to other forts to save their lives. The Jews wanted to close the gate of the fort and prevent the Muslims from entering the fort, but Hazrat Ali (RA) demolished the gate of the fort, and the Islamic army entered the fort. Seventeen companions (RA) were martyred in the Battle of Khaybar, and ninety-three of the enemies were killed.

During the war, the Messenger of Allah (ﷺ) would issue orders from time to time, the responsibility of announcing, which was carried out by Hazrat Umar bin Al-Khattab (RA) and Hazrat Abu Talha Ansari (RA). The Jews had twelve forts, which it took the Muslims one and a half months to conquer.

Some unfounded narrations are also found in some history books, one of which is that Hazrat Ali (RA) lifted the heavy door of the fort, which even forty or seventy men could not move together and used as a shield. Scholars consider this unfounded and inaccurate.
(Al-Bidayah wa al-Nihayah, vol. 4, p. 981, Seerat-e-Halabiyah, vol. 3, p. 34, Tarikh al-Khamis, vol. 3, p. 15, al-Asaba Ibn Hajar, p. 205)

After the conquest of the strongest fort, Na'im, the rest of the forts were also conquered after a bit of resistance, so the people of Khaybar began to cry out for safety. So Hazrat Ali (RA) took permission from the Messenger of Allah (ﷺ) and granted them safety. The Messenger of Allah (ﷺ) permitted all the people of Khaybar to load food on his camel and take it away. They would leave behind cash, weapons, and all other belongings and would not take anything hidden, and if he were caught while taking it away, he would be killed.

Attack on the Fort of Saib bin Muadh:

After the conquest of Fort Na'im, this was the second most secure fort. The Messenger of Allah (ﷺ) sent Hazrat Habbab bin Mundhir (RA) to attack this fort, and the siege of the fort continued for three days. Then, on the third day, the Messenger of Allah (ﷺ) made a special supplication.

O Allah! You know the condition of Your servants, and You know that they have no strength and ability, and at this time, I also have nothing to give them, O Allah! Grant the Muslims victory over a Jewish fort with abundant food and provisions.
After this supplication, the Muslims attacked the fort, and the people of Banu Aslam were at the forefront of the attackers. After a fierce battle, the fort of Saib bin Muadh was conquered before sunset. The booty from this fort was more food (wheat, dates, ghee, olive oil), fat catapults, and dabbas (medieval siege engines) than any other fort. Dabbas are those strong wooden vehicles from under which several men used to enter and reach the fort's walls, and while being protected from the enemy's attacks, they used to make a breach in the wall; its current form is a tank. (Ibn Ishaq)

Due to extreme hunger in this war, donkeys were slaughtered and kept for cooking, but when the Messenger of Allah (ﷺ) came to know about it, he (ﷺ) forbade eating their meat. (Ibn Ishaq)

The prohibition of horse and donkey meat:

Horses, donkeys, and cloven-hoofed animals were declared forbidden.
Hazrat Ibn Abbas (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) forbade eating the meat of any beast that has hooves and the meat of any bird that hunts with its claws, such as falcons, etc. (Muslim)

Hazrat Jabir (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) forbade eating the meat of domestic donkeys on the day of Khaybar and permitted the meat of horses. (Sahih Bukhari and Muslim)

Hazrat Imam Abu Hanifa (may Allah be pleased with him) and Imam Malik (may Allah be pleased with him) said that eating horse meat is forbidden. Hazrat Imam Shafi'i (may Allah be pleased with him) and the Hanafi said that eating horse meat is permissible. (Mazahir-e-Haqq)

Hazrat Khalid bin Walid (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) forbade eating the meat of horses, mules and donkeys. (Abu Dawud, al-Nasa'i)

The conquest of Qila Zubair (fortress):

After the conquest of Qila Na'am and Qila Saib bin Mu'adh, all the Jews of Natat gathered in Qila Zubair. It was more protected than the other forts on the mountain. (It is called Qila Zubair because after conquering this fort, the Messenger of Allah (ﷺ) gave it to Hazrat Zubair.) A siege was also established around it, and the people were forced to remain besieged for three days. The Jews who had fled from the forts of Na'am and Saib of Nata had also gathered in this fort, and its geographical position proved helpful for the people of the fort. Although the Muslims had besieged this fort, they knew it could not be conquered easily. However, the Muslims had the help of Allah, who provided the means for their victory.
A Jewish shepherd came out of the fort, left his animals, and came straight to the tent of the Messenger of Allah (ﷺ). The Muslims caught him. He insisted on

meeting the leader of the Muslims, so the Muslims presented him to the Messenger of Allah (ﷺ). He said to the Messenger of Allah (ﷺ), "O leader of the Muslims! By Allah! Even if you besiege this fort for months, this fort cannot be conquered. However, if you promise to spare my life and that of my family, I will inform you (ﷺ) of a secret of the Jews that will compel them to come out of the fort." The Messenger of Allah (ﷺ) promised to spare the life of this shepherd.

Historians have recorded this shepherd's name as Ghazal. He was asked, "Now tell us the secret you told us about." Ghazal said, "There are underground canals in this fort of the Jews. When the Muslims sleep at night, they come out secretly and fill the fort with water and enter it." The Messenger of Allah (ﷺ) sent some companions with Ghazal to cut off the water supply for the Jews. At Ghazal's suggestion, the water supply for the Jews was cut off. Two days later, the Jews were forced to come out of the fort and confront the Muslims. A battle broke out between the two armies outside the fort. The Jews fought steadily until noon, but then began to retreat. Ten of the Jews were killed, so they fled towards the fort. The Muslims also entered the fort with them and seized their property and belongings, and the Jews began to escape from there.

The Jews of Khaybar had a habit that when one of their forts was conquered by the Muslims, they would flee to other forts without caring for their belongings, wives, and children.
They had ample food and drink in this fort. If the Muslims had besieged them for even a month, they had a plan for it. The Muslims had cut off their water supply from outside the fort, which forced them to retreat. After the conquest of this fort, all the forts near Natat fell, and Muslim morale was very high.

Conquest of Ubai Fort:

The surviving people gathered in Ubai Fort, and the Muslims also besieged it; the famous Jewish wrestler Ghazwal came out and challenged the Muslim army to a fight. In response to this, Hazrat Hubab bin Mundhir (RA) advanced. Both continued to fight with swords, and during this, Hazrat Hubab (RA) struck him with such force that one of his wrists was cut off. He grabbed the wrist with his other hand and ran away; Hazrat Habab (RA) pursued him and struck his leg, which severed his leg, and he fell; Hazrat Habab (RA) killed him. After this, another Jew came out demanding a fight. A companion came out on foot and killed him. Then, the third young man came out, and the red-robed assassin Hazrat Abu Dajana Samak bin Khar Shah Ansari (RA) killed him and entered the fort with a

sharp knife. Behind them, the two other Mujahideen, the Companions (RA), also entered. A fierce battle took place inside.

Finally, the Jews retreated and fled towards Qila Nazar, the last fort of the tribe on one side. In Qila Ubai, the Muslims also got a lot of booty. They had collected many goats, property, and wealth. In addition, there was also plenty of food and drink, which fell into the hands of the Muslims.

Conquest of Qila Nazar:

This was a highly fortified fort, which was very difficult to enter. Their wives and children were also in this fort. The Muslims besieged the fort, and the pressure on the Jews increased, and they were thinking of ways to enter.
The Jews who had escaped from the other fort had also gathered in this fort. The Jews did not dare to come out and fight. They were throwing arrows and stones at the Muslims from the top of the fort. When it became difficult to conquer the fort, the Messenger of Allah (ﷺ) ordered to set up catapults, and through them, they rained stones on the wall of the fort, due to which a crack appeared in the wall of the fort. The Muslims entered the fort through this route. The Jews also fought back, but could not hold out for long and fled from the fort.

While fleeing, they could not take their women and children with them and left them at the mercy of the Muslims. In this way, all the forts of a part of the population came under the control of the Muslims. The areas of Natat and Shaq had fallen into the hands of the Muslims, and now the Jews had gathered in Katiba. The Muslims also got a lot of booty from this fort.

Campaign towards the Qamus Fort

The Qamus Fort was the fort of Abu al-Haqqiq, the Jew, the strongest and most significant of the three forts on the two sides. Hayy ibn Akhtab and Kanana ibn Rabi also had this fort and lived here. Hazrat Safiya (RA) was the daughter of the Jewish leader Hayy bin Akhtab, whom Allah Almighty honoured. She accepted Islam, married the Prophet (ﷺ), and became the mother of the Ummah of Muhammad (ﷺ). The Jews would come out of the fort and attack the Muslims, and when the Muslims tried to retaliate, they would run away and hide inside the fort. The fort's gates were mighty, and the walls were powerful. The Muslims besieged the fort for twenty days.

When the Messenger of Allah (ﷺ) came to the area of Katibah, the forts there were besieged very severely, which continued for fourteen days, but no Jew left the forts. Until Ibn Abi Al-Haqiq sent a message to the Messenger of Allah (ﷺ) asking him to come to him and negotiate. He (ﷺ) permitted him. When he came to him, he made peace on the condition that the soldiers inside the fort would be spared, and their children would remain with them and would not be enslaved. They would leave Khaybar with all their livestock and belongings in the hands of the Messenger of Allah (ﷺ), taking as much as they could carry on their camels' backs. Peace was made on this condition, and the three forts came into the possession of the Muslims. Abu al-Haqiq's sons hid some money. When he was asked, he denied it, so the Messenger of Allah (ﷺ) said, "If that money comes out of your possession, you will be killed." He said, "Okay." Then, after searching, the money buried in the ground was found, and his neck was cut off in return. (Ibn Ishaq)

This fort also fell into the hands of the Muslims after a short resistance, and after that, the rest of the fort fell into the hands of the Muslims without a fight.

Salalam and Wati:

This was the last siege, after which the name and trace of the Jews from the Hijaz were about to be erased. After the Muslims captured Qamus, the Jews were furious and disappointed. They realized they would now have to retreat. So, when the Muslims besieged this fort, no one was seen in the walled city; the Jews were tired of the war, and they understood that it was not up to them to fight against the Muslims. However, among them was a great Jewish leader, such as Abu Haqqiq.

Fort Wat'i was built centuries ago by a man named Wat'i bin Mazen, who was a chief of the Thamud tribe. A fort called Salalam was also adjacent to it. It had been fourteen days since the Muslims besieged this fort, but no resistance was seen, and no one was raining arrows or stones from the top of the fort. The Muslims realized that the Jews were not ready to fight. The Muslims had to conquer the fort at all costs, so catapults were installed near the walls to batter down the walls.
When the Jews saw the catapults being installed, they were sure of their destruction. In the darkness of the night, a messenger of theirs appeared before the Messenger of Allah (ﷺ), whose name was Shamakh. He said, "O Messenger

of Allah (ﷺ)!" Our chief, Kanana bin Abi al-Haqiq, noted that we did not want to fight the Muslims, so we should be allowed to leave the fort with our families, which was granted. The Muslims found the booty of one hundred suits of armour, four hundred fine swords, one thousand spears, and five hundred Arabic bows with quivers. Many Torah scrolls were also found in the booty, which the Messenger of Allah (ﷺ) returned to the Jews.

Distribution of the booty:

Abu al-Haqiq had made a treaty with the Messenger of Allah (ﷺ) in which he was ordered to leave Khaybar. But the Jews requested the Messenger of Allah (ﷺ) to let them stay on this land. We will take care of it because we know the land better than you do. On the other hand, the Messenger of Allah (ﷺ) did not have enough people and slaves to take care of these lands, nor did he have enough time, nor did he have the experience of farming. Therefore, he (ﷺ) handed over the land of Khaybar to the Jews on the condition that half of the produce of all the fruits from all the crops would go to the Jews and half would be taken by the Muslims, and the agreement would remain in force as long as the Messenger of Allah (ﷺ) wished. He would exile them whenever he wanted.

Hazrat Abdullah bin Rawaha (may Allah be pleased with him) was responsible for estimating this land. The property of Khaybar was divided into thirty-six (36) parts, each part of which was a sum of one hundred parts. One of its two parts consisted of eighteen hundred parts. Which he (ﷺ) distributed among all the companions, and he took one part, the remaining part, which was equal to eighteen hundred parts, he (ﷺ) kept for the collective welfare and well-being of the Muslims.

The unique feature of this war was that only those companions took part in it. For those who had pledged allegiance to Ridwan and those who could not go for some compulsion, a share was also kept for them in the booty; the booty was so great that it made the Muslims comfortable.

Mutah (متعه) was declared forbidden:

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿٥﴾ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ﴿٦﴾

(Surah Al Mominun: 5 – 6)

And those who guard their chastity (i.e., private parts from illegal sexual acts). (5) Except from their wives or (slaves) that their right hands possess, - for then, they are free from blame; (6)

Commentators have proven the prohibition of Mutah from this verse. According to Hazrat Ali (may Allah be pleased with him), it was decreed during the Battle of Khaybar.

Hasan bin Muhammad bin Ali (ra) and his brother Abdullah (ra) narrated from their father. He said that Hazrat Ali (may Allah be pleased with him) said to Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) forbade temporary marriage and eating donkey meat during the Battle of Khaybar. (Sahih Bukhari)

Hazrat Rabi' bin Sabrah Juhani (may Allah be pleased with him) narrated from his father that he was with the Messenger of Allah (ﷺ) when he said:

O people, I permitted you to marry women temporarily. Still, Allah has forbidden it until the Day of Resurrection, so whoever has a woman from among them should set her free and not take back from her what you have given her.
(Sahih Bukhari)

The return of Hazrat Ja'far bin Abi Talib (RA) and the arrival of the Ashari companions (RA):

It is narrated from Hazrat Abu Musa al-Ashari (RA) that we were in Yemen when we learned of the appearance of the Messenger of Allah (ﷺ), so we, Abu Musa al-Ashari (RA), his brother and fifty people from his tribe boarded a boat and set out for Makkah, but the ship mistakenly headed towards Abyssinia. They met Hazrat Ja'far al-Tayyar (RA) when they reached Abyssinia. He told us that the Messenger of Allah (ﷺ) had sent us here, and we wanted to stay here, so these people also stayed with him.

When the Messenger of Allah (ﷺ) sent a letter to the Negus through Hazrat Umar and Ibn Umayyah al-Damari (may Allah be pleased with them), he asked him to send back Hazrat Ja'far (may Allah be pleased with them) and his companions. So, he allowed them to return by sending them on two boats. There were sixteen (16) men. They were accompanied by their children, and the rest had already reached Medina.

When these men reached the service of the Messenger of Allah (ﷺ), Khaybar had been conquered. The Messenger of Allah (ﷺ) gave Hazrat Ja'far al-Tayyar (RA) and his companions a share of the spoils. (Fath al-Baari)

When Hazrat Ja'far al-Tayyar (may Allah be pleased with him) arrived in the service of the Messenger of Allah (ﷺ), he welcomed him and kissed him and said: By Allah! I don't know which makes me happier, the conquest of Khaybar or the arrival of Ja'far al-Tayyar (may Allah be pleased with him). (Zad al-Maad)

The names of the people who were in the caravan with Hazrat Ja'far Tayyar (RA) are as follows:

(1) The wife of Hazrat Ja'far Tayyar (RA), Hazrat Asma bint Umays (RA)
(2) The sons of Hazrat Ja'far Tayyar (RA), Hazrat Abdullah (RA) bin Ja'far
(3) Hazrat Aun (RA) bin Ja'far
(4) Hazrat Muhammad (RA) bin Ja'far
(5) Hazrat Khalid (RA) bin Sa'id bin Al-Aas bin Umayyah
(6) Hazrat Aminah (RA) bint Khalifah, (wife of Hazrat Khalid bin Sa'd)
(7) Hazrat Umme Sa'id (RA) bint Khalid bin Sa'id)
(8) Hazrat Umm Khalid (RA) Allah Ta'ala Anha)
(9) Hazrat Amr (may Allah be pleased with him) bin Saeed
(10) Hazrat Abu Musa Al-Ashari (RA)
(11) Hazrat Jahm (RA) bin Qais
(12) Hazrat Harith (may God be pleased with him) bin Khalid
(13) Hazrat Muhsina (RA) bin Fida r
(14) Hazrat Muammar bin Abdullah (RA)
(15) Hazrat Abu Talib bin Umar (RA)
(16) Hazrat Malik bin Rabi'ah bin Qais (RA)
(17) Hazrat Umar and bin Umayyah Zamri (RA), who went to pick them up.

Sahih Bukhari narrates that when the Asharis' delegation arrived, the Holy Prophet (ﷺ) said to the Companions, "You have come to us from Yemen, who are very kind-hearted and gentle."

Hazrat Abu Hurairah (RA)'s acceptance of Islam:

When the Holy Prophet (ﷺ) was on the campaign of Khaybar, he (ﷺ) appointed Hazrat Sabah bin Arfatah (may Allah be pleased with him) as his successor in Medina. He (may Allah be pleased with him) was offering the Fajr prayer in the Masjid Nabvi. Hazrat Abu Hurairah (may Allah be pleased with him) entered the masjid and accepted the greetings of the Prophet (ﷺ). After the prayer, Hazrat Abu Hurairah (RA) met Hazrat Sabah bin Arfatah (RA) and requested to meet the Messenger of Allah (ﷺ). He told him that the Messenger of Allah (ﷺ) had gone on a campaign to Khaybar, so Hazrat Abu Hurairah (RA) immediately got ready to go to Khaybar. Hazrat Sabah bin Arafah (RA) arranged for his journey.

When he reached Khaybar, Khaybar had already been conquered. The Messenger of Allah (ﷺ) was pleased to meet Hazrat Abu Hurairah (RA) and, after obtaining permission from the rest of the Companions, shared the spoils with Hazrat Abu Hurairah (RA).

The incident of returning the sun:

It is narrated from Hazrat Asma bint Umays (RA) that the Holy Prophet (ﷺ) returned from the conquest of Khaybar to a place called Sahba near Makkah.

The blessed head of Rasool Allah (ﷺ) was on the lap of Hazrat Ali (RA), and he was sleeping. Hazrat Ali (RA) had not yet prayed when the revelation came. Until the sun set. The Holy Prophet (ﷺ) asked if he had prayed the Asr prayer, but he did not. At that moment, the Holy Prophet (ﷺ) raised his hands in supplication and said, "O Allah! Ali (RA) obeyed Your Holy Prophet and sent the sun back so that he could pray the afternoon prayer at its proper time." Hazrat Asma bint Umays (RA) says that the sun returned after setting, and its rays fell on the earth and the mountains.

Imam Tahavi (ra) says this hadith is authentic, and all its narrators are trustworthy. Allama Ibn Jawzi (ra) and Imam Ibn Taymiyyah (ra) declared this hadith fabricated and baseless. Allama Jalaluddin Sayuti (ra) has written a separate treatise on this hadith and named it (كشف اللبس عن حديث ردّ شمس) "Kashf al-Labbas a Hadith Radd Shams." He discussed the methods and chains of transmission of this hadith and proved its authenticity. Allama Zarqani (ra) has also proven the authenticity of this hadith in "Sharh Muwahib." (Seerat Al-Mustafa ﷺ)

Ghazwah Zaat Al-Riq'a (Ghazwah Najd)

After the victory of Banu Nudair, the Muslims once again took control of the surrounding tribes, and their power in Medina became more established. The hypocrites had also become disheartened and dared not do anything openly. But after the killing of the Muslim missionaries at the springs of Raji and the well of Mauna (بئرمعونہ), the courage of the Bedouin Arabs, especially the tribes of Najd, increased significantly. The idea of plundering Medina began to take hold in their hearts. They thought that the Muslims had now become weak, and this was the right time to attack Medina and eliminate them.

The Holy Prophet (ﷺ) was calling people towards welfare and guidance, but the idolaters were dreaming of destroying the Muslims in their hearts. Meanwhile, trade caravans from Najd informed the Muslims that the Banu Ghatfan tribes of Banu Tha'labah and Banu Mohareb were gathering an army to attack Medina. The people of Medina knew that the Banu Ghatfan were very bloodthirsty and savage warriors. Therefore, if they got the opportunity to attack Medina, there would be a lot of bloodshed. The Holy Prophet (ﷺ) planned to attack these tribes himself.

Rasool Allah (ﷺ) appointed Hazrat Uthman (RA) as his deputy in Medina and set out with four hundred Mujahideen to suppress Ghatfan. He (ﷺ) invaded Najd in Rabi' al-Thani 7AH, September 628AD. The people of Najd had martyred seventy (7) missionaries sent by the Messenger of Allah (ﷺ) at Bir Mauna (بئرمعونہ), and the courage of the chieftain there, Tufail bin Amr, and other chieftains there had significantly increased. The Muslims needed to use force against them to break their courage so that they would think carefully before attacking the Muslims. The Messenger of Allah (ﷺ) suddenly reached their heads, which they were not expecting. Seeing the army of the Muslims, they started running instead of fighting. The Muslims pursued these Bedouins far into the desert of Najd, but they fled in fear and hid in the mountain peaks. The Muslims camped at Nakhl for a few days, then returned to Medina. A mountain peak in the place of Nakhl was named Zaat-al Riq'a. Some historians have written that Zaat-e-Riq'a was the name of an old tree. Someone has written that there were mountains of many colours in the valley, which looked like different colored clothes when seen from a distance, so this valley was named Zaat-e-Riq'a. This expedition is called Zaat-e-Riq'a because, at that time, the Muslims who went to the battlefield to

participate in the expedition were barefoot, so their feet got holes, and their nails were broken. Therefore, these Mujahideen wore rags, i.e. rags, on their feet. For this reason, this expedition became famous as "Zaat-e-Riq'a" (i.e., the one with rags). (Mazahir Haq)

The next day, the Banu Mohareb, who had gathered a large army to fight the Muslims, descended from the mountains and sat down in front of the Muslim army. Their numbers were much greater than the Muslims', but they did not dare to attack them. The next day, the army of the people of Najd stood in front of the Muslims, and it was likely that they would attack the Muslim army, so the Messenger of Allah (ﷺ) extended the Salat al-Khouf to the Muslims.

The rulings of Salat al-Khouf:

The prayer offered to fear the infidels and face the enemy is called Salat al-Khouf. Salat al-Khouf is proven in the Book of Allah and Sunnah. Its ruling was revealed in Rabi' al-Awwal 4 AH and 625 AH.

Hazrat Salim bin Abdullah (RA) narrates from his father, Hazrat Abdullah bin Umar (RA), that he said: Once we went to Najd with the Crown of the Worlds (ﷺ) for Jihad (Ghazwah Zaat al Raqqa). When we faced the enemy, we formed ranks. The Holy Prophet (ﷺ) stood up to lead us in prayer, and one group stood to pray with him, while the other stood facing the enemy. The Holy Prophet (ﷺ) bowed and prostrated with those who had joined him in prayer. Then, those who had joined him in prayer went to the places of those who had not joined him in prayer. Then the Holy Prophet (ﷺ) bowed and prostrated with them, greeted them, and they stood up, each performing his bowing and prostration.

Hazrat Nafi (RA) also narrated a similar narration. Still, he said, the fear is even greater in a war situation. It is not possible to offer the prayer in the prescribed manner. The people should stand on foot; if they cannot do so, they should offer the prayer on horseback, facing the Qiblah; if not possible, they should face any other direction. Hazrat Nafi' (RA) says that I think that these words have been narrated from the Holy Prophet (ﷺ). (Sahih Bukhari)

The Holy Quran contains the following guidance:

وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا
فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ ۪ وَلْتَاْتِ طَآئِفَةٌ اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا مَعَكَ وَلْيَاْخُذُوْا حِذْرَهُمْ
وَاَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً
وَّاحِدَةً ۭ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ
وَخُذُوْا حِذْرَكُمْ ۭ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۰۲﴾

(Surah An Nisa – 102)

When you (O Messenger Muhammad ﷺ) are among them and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers. (102)

The plot to kill the Messenger of Allah (ﷺ)

The plot to kill the Messenger of Allah (ﷺ) was written by Imam Suhaili (ra). A man from Banu Mohareb, Ghurith bin Harith, said to his tribe, "If you tell me, I can save you from this trouble." He said, "I will go down and kill Muhammad (ﷺ) when I get a chance, and in this way, you will be saved from the Muslims."

The people said, "If you can do that, try and see." Ghurith bin Harith came down from the mountain and joined the Muslim army. He saw that the Prophet (ﷺ) was resting alone in a place. He came to the Prophet (ﷺ) and sat down in front of him, and said, "If you (ﷺ) allow me, I can see your sword." He (ﷺ) granted his permission. He took out his sword from its sheath, stood up, and waved it in front of him, saying, "Are you not afraid that I might kill you with this sword?" "I will kill you with this sword." He (ﷺ) said, no, I do not feel any fear of you.

My Allah will protect me from your evil. I do not know what was in the tone of the Holy Prophet (ﷺ) that Ghurith bin Harith started trembling and his heart calmed down. With this courtesy, he returned his sword to where he had come from. The armies sat face to face for several days, both avoiding bloodshed. Gradually, the number of people in Najd decreased, and their army dispersed. The Holy Prophet (ﷺ) also set off towards Medina.

The Battle of Wadi Al-Qura

After leaving Khaybar, the Holy Prophet (ﷺ) went to Wadi Al-Qura in Rabi' Al-Thani 7 AH / September 826 CE. There were Jews and some Arabs with them. As soon as he (ﷺ) arrived, they rained arrows. They were already ready to fight, and a slave was killed by an arrow. The people said that he was a martyr and went to Paradise. He (ﷺ) said! No, he had stolen a cloak from the spoils before they were divided, and now it has become fire and has wrapped itself around them. When he heard this, a companion came to him (ﷺ) with two cloaks. He (ﷺ) said: These are two cloaks of fire. The Messenger of Allah (ﷺ) then arranged the Companions to face the enemy and placed the flag of the entire

army in the hands of Hazrat Saad bin Ubadah (may Allah be pleased with him). He gave the flag of one detachment to Hazrat Habbab bin Mundhir (may Allah be pleased with him) and Hazrat Ubadah bin Bishr (may Allah be pleased with him). After that, he (ﷺ) invited the Jews to Islam, but they did not accept it. A man came out into the field, and Hazrat Zubair bin Awam (may Allah be pleased with him) came out and completed his work. Then another man came out, and Hazrat Ali (may Allah be pleased with him) finished him. In this way, gradually, eleven of his men were killed. Each time, the Messenger of Allah (ﷺ) invited them to Islam. When it was time for prayer, he (ﷺ) would lead the Companions in worship and then return to meet the Jews. By evening, they had accepted defeat and given him everything they had. Khums was taken from this booty and distributed among the Companions.

The Messenger of Allah (ﷺ) stayed in Wadi Al-Qura for four days. He left the date palm gardens that belonged to the Jews with the Jews and made a treaty with them, like the one with the people of Khaybar.

Wadi Tayma

When the Jews of Wadi Tayma received the news of the defeat of the people of Khaybar, Fadak, and Wadi Al-Qura and the submission of the Muslims, the people of Wadi Tayma sent their men to avoid conflict. They offered peace, which the Messenger of Allah (ﷺ) accepted. The Jews remained in their area peacefully with their property and rights, and the Messenger of Allah (ﷺ) gave them a treatise, which was this.

This is the treatise from the Messenger of Allah (ﷺ) regarding the Banu Aadiya. The part about them is that they will not be oppressed or exiled; they will be supported by night and blessed by day (i.e., this is a permanent treaty). This treatise was written by Hazrat Khalid bin Saeed (RA). This agreement was made in Safar 7AH, 629 AD.
(Ibn Saad)

Conquest of Makkah

Reasons for the Conquest of Makkah:

The Battle of the Conquest of Makkah took place in Ramadan 8AH/630AD. According to the agreement made with the infidels of Makkah at Hudaybiyah, the Banu Khazaah and Banu Bakr forgot their enmity, and the Banu Khazaah became allies of the Muslims and the Banu Bakr of the Quraysh. Banu Bakr's intentions deteriorated, and its leader, Nawfal bin Muawiyah Wali, sought revenge on Banu Khazaah. The duty of the Quraysh of Makkah was to prevent Banu Bakr from their intentions and Banu Khazaah, who were allies of the Messenger of Allah (ﷺ), from attacking them because the peace treaty of Hudaybiyah was signed ten years ago. Still, violating the treaty, the Quraysh also provided weapons to Banu Bakr, and important people of the Quraysh, Safwan bin Umayya, Ikrimah bin Abu Jahl, and Suhail bin Amr, also participated in the attack on Banu Bakr. This attack happened suddenly at night while Banu Khazaah was sleeping. They started killing the people of Banu Khazaah.

They were frightened by this sudden attack and ran away, hiding in the Haram. They entered the house of Badil bin Waraqa and looted all his belongings, and those who were hiding in the Haram for their lives went there and killed them. Twenty or thirty people of Banu Khazaah were killed. Badil bin Waraqa and Amr bin Salim, along with some of their people, set out for Medina to complain to the Messenger of Allah (ﷺ) about the betrayal of Banu Bakr and Quraysh and to tell him about their losses. In Makkah, some oppressed people of Banu Khazaah cried out in the name of the Messenger of Allah (ﷺ), saying, "O Khatim Un-Nabiyen (ﷺ), help us and hear our cry. Banu Bakr has wronged us." At that time, the Messenger of Allah (ﷺ) was performing ablution in the room of the mother of the Believers, Hazrat Maimuna (may Allah be pleased with her). He (ﷺ) responded to the cry of the people of Banu Khazaah. Hazrat Maimuna (may Allah be pleased with her) asked:

O Messenger of Allah (ﷺ)! In response to whom did you respond? He (ﷺ) said: At that time, the cry of the people of Banu Khazaah reached my ears, which I responded to. The important thing is that the people of Banu Khazaah in Makkah heard the sound of response from you.

In the morning, the Messenger of Allah (ﷺ) told Hazrat Aisha Siddiqah (may Allah be pleased with her) that Banu Bakr and Quraysh had killed the people of Banu Khazaah together at night. Hazrat Aisha (may Allah be pleased with her) asked: Do you (ﷺ) think that they might have broken their covenant?

He (ﷺ) said: "Certainly, and Allah will soon send down His decree concerning them." After a few days, Badil bin Waraqa and Amr bin Salim arrived in Medina and complained about the Quraysh of Makkah and the Banu Bakr.

Amr bin Salim recited couplets. Its translation is as follows:

O Lord! I am reciting to Muhammad (ﷺ) his covenant and the ancient covenant of his father. You were children, and we were the ones who gave birth (among the ancestors of the Messenger of Allah (ﷺ), the wife of Qusay was from Banu Khazaah). Then we obeyed and never refused. May Allah guide you. Help you and call upon the servants of Allah to help you. Among them will be the Messenger of Allah (ﷺ) wearing armour and white and beautiful like the rising moon. If he is wronged and insulted, his face will be pale. You (ﷺ) will come amid an army that will be like a foaming sea. Indeed, the Quraysh have violated your covenant and broken your firm promise. They ambushed me in Qadah and thought that I would not call anyone for help, although they were very humiliated and few, so they attacked us at night and killed us while we were bowing and prostrating. The Messenger of Allah (ﷺ) said: "O Amr bin Salim, you have been helped." Then, a piece of cloud appeared in the sky. He (ﷺ) said: "This is giving the good news of help for Banu Ka'b."

When the people of Makkah realized the consequences of their actions, they became worried. They decided to send a delegation with Abu Sufyan to Medina and renew their pledge with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) informed the Companions before Abu Sufyan arrived that Abu Sufyan would come and present his reasons so that the treaty could be renewed and extended. Abu Sufyan set out as advised and reached Usfan, where he met Badil bin Waraqa. Badil was returning to Makkah from Medina. When asked where Badil was coming from, Badil said, "I went to the coastal valley."

Abu Sufyan asked, "Did you not go to Muhammad (ﷺ)?" Badil said, "No."

But when Badil set out for Makkah, Abu Sufyan suspected that he was coming to meet Muhammad (ﷺ). He thought that he must have fed the camels there if he had gone to Medina. In Medina, date kernels are given as fodder. Abu Sufyan

went to where Badil had ridden the camels, took the camels' hooves, and broke them. There was a date kernel in them. Abu Sufyan said, "By God! Badil met Muhammad's (ﷺ)."

When Abu Sufyan reached Medina, he went straight to his daughter's house, Umm al-Mominin, Hazrat Umme Habiba (RA). Abu Sufyan wanted to sit on the bed of the Messenger of Allah (ﷺ), so he quickly rolled it. He said, "My daughter, I do not consider this bed worthy of me." Or you did not consider me worthy of this bed. On this, she said that it is the bed of the Messenger of Allah (ﷺ) and you are an impure polytheist, so you are not worthy of sitting on this bed. On this, he said that evil has befallen you after me.

After this, Abu Sufyan wanted to speak to Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Umar (may Allah be pleased with him), and Hazrat Ali (may Allah be pleased with him) separately, but they did not speak to him. Hazrat Ali (may Allah be pleased with him) said sarcastically, " You are the chief of Kanana, so stand in the Prophet's Masjid and announce that I extend the agreement period and strengthen the covenant and pledge. When Abu Sufyan failed to talk to the Messenger of Allah (ﷺ) and other senior companions, he stood in the courtyard of the Masjid Nabvi. He announced that he would stick to the agreement, extend its duration, and set off for Makkah. When he returned to Makkah, the people there mocked and embarrassed him. The Quraysh asked if Muhammad (ﷺ) had fulfilled his declaration, and he said no! No, the people said, "Woe to you, this person, Hazrat Ali (may Allah be pleased with him), was joking with you." Abu Sufyan said, "By Allah, nothing else could have happened."

Secret preparations for the invasion:

The Messenger of Allah (ﷺ) ordered the companions to prepare for war, but this time, he did not tell them that he intended to attack any nation or region. Hazrat Aisha Siddiqah (RA) also ordered the equipment prepared. The Messenger of Allah (ﷺ) ordered the tribes outside Madinah to reach Madinah, but they did not know which direction the Messenger of Allah (ﷺ) intended to go. The tribes that began to gather in Madinah included Banu Aslam, Banu Ghaffar, Banu Muzaina, Banu Ashja and Banu Jahaniyah. The enthusiasm for jihad had increased among the people of Madinah.

Siryah Batin Azam:

To keep his plan secret, the Messenger of Allah (ﷺ) sent a detachment towards Siryah Batin Azam at the beginning of Ramadan. Hazrat Abu Qatadah bin Rabii (RA), along with a caravan of eight companions, was given leadership. This place is located between Dhul-Khashab and Dhul-Marwah, about thirty-six (36) miles from Medina. The purpose was to make people think that the Prophet (ﷺ) intended to go in that direction. This news had spread everywhere. But when this group reached the appointed place, they were informed that the Messenger of Allah (ﷺ) had set out for Makkah, so this army also came and joined him.
(Ibn Hisham)

Letter of Hazrat Hatib bin Abi Balta (RA):

The army was gathering in Medina. The Messenger of Allah (ﷺ) wanted to catch the Quraysh of Makkah unaware, so he (ﷺ) prayed; O Allah! Keep the Quraysh unaware of us so that they may see us suddenly and hear about us suddenly. Hazrat Hatib bin Abi Balta (may Allah be pleased with him) realized that the Messenger of Allah (ﷺ) intended to attack Makkah, so he wrote a letter to the Quraysh of Makkah. In which he informed them that the Messenger of Allah (ﷺ) was going to attack them. He gave a woman to deliver this letter to the Quraysh in Makkah, and a payment was agreed upon. The Messenger of Allah (ﷺ) was informed about this letter through revelation. So, he (ﷺ) sent Hazrat Ali (RA), Hazrat Miqdad (RA), Hazrat Zubair (RA), and Hazrat Abu Mursad Ghanwa (RA) saying, "Go to Rawda-tul-Kakh, there you will find a woman travelling on a camel. She has a letter in the name of the Quraysh, so get it from her." The woman was there, a slave girl named Sarah from Banu Abdul Muttalib. He gave her ten dirhams and a cloak to convince her to do this work, and told her to reach Makkah and provide this letter to whoever she found first: Safwan bin Umayyah, Suhail bin Amr, or Ikrimah bin Abu Jahl.

These men reached there on their horses very fast, caught the woman, asked her to get down, and said, "Give us the letter you have." She refused to give it, and her belongings were searched, but the letter was not found. Hazrat Ali (may Allah be pleased with him) said, "I swear by Allah that the Messenger of Allah (ﷺ) did not lie. If you take out the letter, we will strip you naked and search you." When she saw that the matter would escalate to this extent, she said, "Turn your face away." When they turned his face away, she opened the top and took out

the letter. They took the letter and went to the Messenger of Allah (ﷺ). The letter was read to the Messenger of Allah (ﷺ), and its content was as follows: The Messenger of Allah (ﷺ) has turned to attack you, with him are armies as large as the darkness of the night, flowing like a flood, but I swear by Allah that if the Messenger of Allah (ﷺ) had gone out against you alone, Allah would have helped His Messenger (ﷺ) and fulfilled His promise. Indeed, Allah is the Helper and Friend of His Prophet.

In this letter, the Quraysh of Makkah were informed of the Messenger of Allah's (ﷺ) attack on Makkah. Rasool Allah (ﷺ) called Hazrat Hatib (may Allah be pleased with him) and asked him what this was. He spoke! O Messenger of Allah (ﷺ), do not be hasty in deciding about me.

By Allah! I believe in Allah and His Messenger (ﷺ). I am neither an apostate nor have I changed. The point is that I am not a person of Quraysh. I used to live with them. My children and family are there. I have no kinship with Quraysh that they should protect my children. When I did not have all this, I thought I should do them a favour in return for their protection of my relatives.
Upon this, Hazrat Umar (may Allah be pleased with him) said, O Messenger of Allah (ﷺ), order me to behead him. Because he has betrayed Allah and His Messenger (ﷺ) and has become a hypocrite.

The Messenger of Allah (ﷺ) said! Look, he has participated in the Battle of Badr. O Umar, "What do you know? Allah may have said to the people of Badr, 'Do whatever you wish, I have forgiven you.'" Tears welled up in the eyes of Hazrat Umar (may Allah be pleased with him), and he spoke! Allah and His Messenger (ﷺ) know best. You (ﷺ) forgave Hazrat Hatib (may Allah be pleased with him). However, the news did not reach the enemy.
(Sahih Bukhari)

Imam Abu Al-Qasim Abdur-Rahman bin Abdullah Suhaili (ra) has written that these verses of Surah Al-Mumtahenah were revealed on this occasion.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ
مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۗ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ

وَابْتِغَآءَ مَرْضَاتِيْ ۚ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۚ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۭ وَمَنْ يَّفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿١﴾ اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ
وَاَلْسِنَتَهُمْ بِالسُّوْۗءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ ﴿٢﴾ لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ
يَفْصِلُ بَيْنَكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٣﴾

(Surah Al-Mumtahenah: 1 - 3)

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, then take not these disbelievers and polytheists as your friends. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, from the Straight Path. (1) Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. (2) Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do. (3)

The departure of the Messenger of Allah (ﷺ) towards Makkah:

The Messenger of Allah (ﷺ) set out for Makkah with an army of ten thousand companions on the 10th of Ramadan, 8 AH, 630 AD. He appointed Abu Rahm al-Ghafari (may Allah be pleased with him) as the governor of Medina. The Mother of the Believers, Hazrat Umme Salamah (may Allah be pleased with her), and Hazrat Maimuna (may Allah be pleased with her) accompanied him. He had an army of ten thousand. The number of the Muhajireen was seven hundred with three hundred horses, the number of the Ansar of Medina was four thousand with five hundred horses, and the rest of the Companions were on camels. The number of Banu Mazniyah was one thousand with one hundred horses, and the number of the Mujahideen of Banu Salim was four hundred with thirty horses. It was the day of Ramadan, and the Companions were fasting, and the Messenger of Allah (ﷺ) announced that whoever wishes may fast and whoever wishes may make up the fast.

When he reached Juhfa, his uncle Hazrat Abbas (may Allah be pleased with him) had converted to Islam and migrated to Medina with his family. He (ﷺ) sent his family to Medina and took Hazrat Abbas (may Allah be pleased with him) with him. He (ﷺ) continued until he reached the valley of Marra-ud-Dhahran, which is four miles from Makkah. The people of Makkah were not even aware of his arrival.

Then, at Abwa, he met his cousin, Abu Sufyan bin Harith, and his paternal uncle, Abdullah bin Umayya. Seeing both of them, he (ﷺ) turned away. Both of them used to torment him severely and mock him (ﷺ). They interceded for him through Hazrat Ali (RA), who forgave them, and they became Muslims.
(Zad-ul-Maad)

At the place of Salsal, seven miles behind Medina, the Messenger of Allah (ﷺ) sent Hazrat Zubair (RA) with two hundred Mujahideen to keep an eye on the movements of the enemy and inform the Messenger of Allah (ﷺ) of their activities. Hazrat Zubair (RA) arrested a spy from Banu Hawazin and presented him to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) got information from him, and he told him that the Banu Hawazin were preparing for war against the Messenger of Allah (ﷺ) and were gathering their allied tribes. The Messenger of Allah (ﷺ) handed over the spy to Hazrat Khalid bin Walid (RA) and instructed him not to let him escape. The Messenger of Allah (ﷺ) wanted to catch the Quraysh unawares and prevent the news of this army from reaching Makkah or anywhere else.

The Messenger of Allah (ﷺ) camped at Murrah-ud-Dhahran. The companions were fasting, but when he reached a spring called Qadeed between Usfan and Qadeed, he (ﷺ) broke his fast, and the companions (RA) also broke their fast. Then he (ﷺ) continued his journey and went to Wadi Fatimah and camped there. When he reached there, he (ﷺ) lit a fire at a short distance and appointed Hazrat Umar (RA) as a guard.

At the place of Qadeed, the Messenger of Allah (ﷺ) distributed the flags among the Muslim army. The Messenger of Allah (ﷺ) gave one flag each to Banu Salim, Banu Ghaffar, Banu Ka'b, and Banu Bakr, and gave two flags each to Banu Aslam and Banu Ashja and three flags to Banu Mazniyah and four flags

to Banu Jahaniyah. Hazrat Abbas (ﷺ) rode the white mule (Duldul) of the Messenger of Allah (ﷺ) and set out. The purpose was to inform the Quraysh of his (ﷺ) arrival through some means so that they could come and seek safety before he (ﷺ) entered Makkah.

On the other hand, the Quraysh were utterly ignorant. They used to go out to find out the news, but were afraid and apprehensive. Abu Sufyan used to go out repeatedly to find out the situation, so he went out to find out the problem, and with him were Hakim bin Hizam and Badil bin Waraqa. Hazrat Abbas (RA) passed by them and heard their conversation. Abu Sufyan bin Harb, Makkah's chief, said, "By God! I have never seen such a fire and such an army as tonight." Badil replied, "By God, these are the sons of Khazaah." Abu Sufyan said, "Khazaah is far inferior and humiliated to have this army and fire." Hazrat Abbas (RA) said, "I recognized the voice." Abu Hanzalah! He also recognized Hazrat Abbas's (RA) voice and said, "Abu al-Fadl!" I said, "Yes." He said, "What is the matter? My parents sacrificed for you." I said, "The Messenger of Allah (ﷺ) is with the people." Oh, the destruction of the Quraysh, by Allah." He said, "Tell me a way to escape. My parents sacrificed for you." I said, "By Allah, if they find you, they will kill you." So, sit on my mule. I will take you to the Messenger of Allah (ﷺ) and seek your safety. After that, Abu Sufyan sat behind me, and both Abbas (may Allah be pleased with him) and Abu Sufyan returned. Abbas (may Allah be pleased with him) said that people would ask who he was whenever I passed by a bonfire with Abu Sufyan. But when they saw that it was the mule of the Messenger of Allah (ﷺ) and I was riding on it, they would say that he was the uncle of the Messenger of Allah (ﷺ) until I passed by the bonfire of Hazrat Umar (may Allah be pleased with him).

He asked who he was, stood up, and came towards me. When he saw Abu Sufyan behind me, he said:
The enemy of Allah! Praise Allah for bringing us under His control without any treaty or agreement. After that, Hazrat Umar (RA) ran towards the Messenger of Allah (ﷺ), and I also sped up my mule and quickly reached the Messenger of Allah (ﷺ).
In the meantime, Hazrat Umar (RA) reached out and spoke! O Messenger of Allah (ﷺ), allow me to strike the neck of this enemy of Allah. Hazrat Abbas (RA) said, "I have given him shelter." When Hazrat Umar (RA) repeatedly asked for

permission, I said, "Umar (RA), if this were a man from Banu Adi bin Ka'b, you would not have said such a thing." Upon this, Hazrat Umar (RA) said to Hazrat Abbas (RA). Abbas! Stop. By Allah! If your conversion to Islam is more beloved to me than the conversion of Al-Khattab, the reason for this is simply that your conversion to Islam is more beloved to the Messenger of Allah (ﷺ) than the conversion of Al-Khattab. The Messenger of Allah (ﷺ) said to Hazrat Abbas (may Allah be pleased with him), "Bring Abu Sufyan to me in the morning." I brought him to my house and presented him to the Messenger of Allah (ﷺ) in the morning.

The Prophet (ﷺ) saw Abu Sufyan and said, "Abu Sufyan! Woe to you! Hasn't the time come for you to know that there is no god but Allah?" Abu Sufyan said: "My parents are a sacrifice for you (ﷺ). How patient, how generous, and how considerate you are toward relatives. I have understood very well that if there were any god other than Allah, I would have been useful to him by now."
Hazrat Abbas (may Allah be pleased with him) said: "Confess to Islam before Abu Sufyan is beheaded. Bear witness that there is no god but Allah and that Muhammad (ﷺ) is His Messenger." Abu Sufyan accepted the testimony of Islam and bore witness to the truth. Hazrat Abbas (may Allah be pleased with him) said: "O Messenger of Allah (ﷺ)!" Abu Sufyan is a man who loves honour. You (ﷺ) should give him some special honour. Rasool Allah (ﷺ) said! Well, whoever takes refuge in the Kaaba is safe. Whoever takes refuge in Abu Sufyan's house will also be given safety. Whoever closes the door of his house and sits inside is safe. Whoever meets him on the way without carrying a weapon is secure. Abu Sufyan was happy to see his honour.

The Islamic army enters Makkah:

The Messenger of Allah (ﷺ) set out for Makkah from Mara al-Dhahran early in the morning on Tuesday, 17th of Ramadan, 8AH. The Messenger of Allah (ﷺ) had ordered Hazrat Abbas (may Allah be pleased with him) to take Abu Sufyan and stop him on this hill so that he could see the army of Allah entering Makkah. Hazrat Abbas (RA) did the same. Then, different tribes were entering Makkah with their respective flags. Hazrat Abbas (RA) would tell the name of the tribe. Abu Sufyan would ask in surprise and express indifference until the Messenger of Allah (ﷺ) passed in the green group with great pomp between the Muhajireen and the Ansar. Then Abu Sufyan said, "How can you dare to challenge them?" and

then he said to Hazrat Abbas (RA), "Your nephew's kingdom is powerful." Hazrat Abbas (RA) said, "Abu Sufyan, this is prophethood." Abu Sufyan said, "Now, this is what will be said." The flag of the Ansar was with Hazrat Saad bin Ubadah (RA) when he passed by Abu Sufyan and said:

اليوم يوم الملحمة اليوم تستحل الحرمة

Today is the day of bloodshed and slaughter; the sacred will be made lawful today.

Today, Allah has decreed the humiliation of the Quraysh. After that, when the Messenger of Allah (ﷺ) passed by, Abu Sufyan said! O Messenger of Allah (ﷺ)! You (ﷺ) did not hear what Saad (RA) said. He (ﷺ) said! What did Saad (RA) say? Abu Sufyan said that he said this and that. Hearing this, Hazrat Uthman (RA) and Hazrat Abdur Rahman bin Awf (RA) asked:
O Messenger of Allah (ﷺ)! We are afraid that Saad (may Allah be pleased with him) will not strike among the Quraysh. The Messenger of Allah (ﷺ) said! Instead, today is the day when the Kaaba will be honoured. Today is the day when Allah will honour the Quraysh. After that, he (ﷺ) sent a man to Hazrat Saad bin Ubadah (may Allah be pleased with him), took the flag from him, and handed it over to his son Qais bin Saad (may Allah be pleased with him).

When the Messenger of Allah (ﷺ) passed by Abu Sufyan, Hazrat Abbas (may Allah be pleased with him) said to Abu Sufyan, "Run to the Quraysh and inform them." Abu Sufyan called out to the Quraysh in a loud voice.
O people of Quraysh! This is Muhammad (ﷺ). He has brought such a large army that you cannot resist him. Therefore, whoever hides in Abu Sufyan's house is safe, but his wife asks him to fight, and Abu Sufyan scolds him. Abu Sufyan said, "Whoever closes the door of his house from the inside is safe, and whoever enters the Sacred Masjid (Khana Kabah) is safe." Hearing this, the people ran towards their homes and the Sacred Masjid (Khana Kabah). Some of the bad boys said, "We will fight." Among them were Ikrimah bin Abu Jahl, Safwan bin Umayyah, Suhayl bin Amr, and a man from Banu Bakr, Hamas bin Qais.

When the Messenger of Allah (ﷺ) entered Makkah through the route of Dhe-Tuwa, he entered while thanking Allah. At this glorious victory, he was so thankful to Allah that his head was bowed, and his beard touched the wood of the

camel's back. At Dhe-Tuwa, he (ﷺ) arranged and divided the army. He placed Hazrat Khalid bin Walid (RA) on the right (side) and the people of Banu Aslam, Banu Sulaym, Banu Ghaffar, Banu Muzaina, Banu Jahniya, and other tribes. He ordered Hazrat Khalid bin Walid (RA) to enter from the lower part of Makkah, and if any of the Quraysh came to the front, he should eliminate them until they met the Prophet (ﷺ) at Safa.

Hazrat Zubair bin Awam (RA) was placed on the left (side) with the flag in his hand. He was ordered to enter from the upper part of Makkah, i.e., Qadah, and to plant the flag at Jeyhun and wait for the Messenger of Allah (ﷺ).

Hazrat Abu Ubaidah bin Jarrah (RA) was appointed as the commander of the infantry and the army commander. He (ﷺ) ordered him to enter from the middle of the valley. They even reached Makkah before the Messenger of Allah (ﷺ).

The leadership of Maimana was entrusted to Hazrat Khalid bin Walid (may Allah be pleased with him), and he was instructed to enter the city from the south. Masara's leadership was entrusted to Hazrat Saad bin Ubadah (may Allah be pleased with him), and he was ordered to enter the city from the west. Hazrat Abbas (may Allah be pleased with him) and Hazrat Abu Sufyan (may Allah be pleased with him) stood on the valley's edge, watching the army of Islam pass by.

The three groups went on their respective routes. Whoever came across the path of Hazrat Khalid bin Walid (may Allah be pleased with him) was killed. Two of his companions, Hazrat Zain Jabir Fihri (may Allah be pleased with him) and Hazrat Khunais bin Khalid bin Rabi'ah (may Allah be pleased with him), had separated from the army and gone to the other side and were martyred. Upon reaching Khandama, Hazrat Khalid bin Walid (may Allah be pleased with him) had a minor clash with some miscreants in which twelve polytheists were killed, and the rest fled. Hamas bin Qais, who had come to confront the Muslims with great enthusiasm, fled and hid in his house.

Hazrat Zubair bin Awam (may Allah be pleased with him) reached Jeyhun and planted the flag of the Messenger of Allah (ﷺ) near the place where the Masjid Fatah is now located, erected a dome for him, and remained there until the Messenger of Allah (ﷺ) arrived.

The Messenger of Allah (ﷺ) entered the Khana Kabah (Sacred Masjid) with the Muhajireen and the Ansar companions (may Allah be pleased with them), kissed the Black Stone and performed Tawaf (circumambulation) of the House. At that

time, he (ﷺ) had a bow in his hand. Three hundred and sixty idols were around the House and on its roof. He (ﷺ) kept striking them with his bow and saying:

وَقُلْ جَآءَ الْحَـقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ﴿٨١﴾

(Surah Bani Israel - 81)

And say: "Truth (i.e., Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Al-Batil (falsehood, i.e., Satan or polytheism) has vanished. Surely! Batil is ever bound to vanish." (81)

قُلْ جَآءَ الْحَـقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ ﴿٤٩﴾

(Surah Saba - 49)

Say (O Muhammad ﷺ): "Al-Haqq (the truth of the Qur'an and Allah's Revelation) has come, and Al-Batil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything)." (49)

The Messenger of Allah (ﷺ) performed Tawaf on his camel. He was not in the state of Ihram at the time of Tawaf. After completing the Tawaf, Hazrat Uthman bin Talha (RA) was called, the keys to the Kaaba were taken, and the Kaaba was opened. Inside were the pictures of Hazrat Ibrahim (RA) and Hazrat Ishmael (RA). There were arrows for divination. There was a wooden dovecote. The Messenger of Allah (ﷺ) broke it with his hands, and the pictures were erased from the walls.

Prayer in the Haram of the Kaaba and Address to the Quraysh:

The Messenger of Allah (ﷺ) closed the door of the Kaaba from the inside. Hazrat Usama bin Zaid (RA) and Hazrat Bilal (RA) were also inside. He (ﷺ) faced the wall in front of the door and prayed at a distance of three cubits from the front wall. After that, he went around the inside of the Kaaba, said the words of Takbir and Tawheed in all the corners, and then opened the door. The Muslims and the Quraysh were crowded in the courtyard of the Kabah, wondering what he (ﷺ) was saying. He (ﷺ) stood at the door of the Kaaba and addressed the Quraysh. Allah has no partner; he has fulfilled His promise. He helped His servant and defeated all the groups. It is not permissible for a person who believes in Allah and His Messenger (ﷺ) to shed blood in Makkah. It is not acceptable to cut down any green tree. I have trampled all the rituals of the time of ignorance with my feet.

Listen! All honour, excellence, and blood are under my feet except for carrying the key of the House of Allah and giving water to the pilgrims. Remember! The blood money for murder is one hundred camels.

O people of Quraysh! Allah has forbidden you from the arrogance of the time of ignorance and from boasting about your ancestors. All humans are from Adam (AS), and Adam (AS) is made of clay.

Then he (ﷺ) recited this verse:

يَاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

(Surah Al-Hujuraat - 13)

O mankind! We have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e., he is one of the Muttaqun. Verily, Allah is All-Knowing, All-Aware. (13)

Then he (ﷺ) said. O people of Quraysh! You know how I will treat you. Hearing this question, the Quraysh said that we expect good from you (ﷺ) because you (ﷺ) are our elder brother and the son of an elder brother. Hearing their answer, the Prophet (ﷺ) said!

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ ۫ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

(Surah Yusuf - 92)

He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy! (92

The Key of the Kaaba:

At the time of the Conquest of Makkah, the bearer of the key of the Kaaba was Hazrat Uthman bin Talha. On the day of the Conquest of Makkah, the Messenger of Allah (ﷺ) sent Hazrat Bilal (ﷺ) to go and bring the key of the Kaaba from Hazrat Uthman bin Talha because there were three hundred and sixty idols in the Kaaba. When Hazrat Bilal (ﷺ) reached Hazrat Uthman bin Talha, he said, "The key is with my mother." At the behest of Hazrat Uthman bin Talha, he went to his

mother and asked her for the key to the Kaaba. She had not yet become a Muslim. She said, "By Lat and Uzza! I will not give the key to Muhammad (ﷺ)."

Hazrat Uthman bin Talha (ﷺ) said, "O mother! Give me this key, for the command that has come cannot be rejected. If you do not give the key to him, my brother Shaybah and I will be killed." His mother gave him the key. The key was conveyed to the Messenger of Allah (ﷺ) through Hazrat Umar (RA). Hazrat Usama bin Zaid (RA) and Hazrat Uthman bin Talha (RA) entered the House of Allah, and Hazrat Khalid bin Walid (RA) removed people from the door. The Messenger of Allah (ﷺ) saw images in the House: of the prophets, angels, Hazrat Maryam (AS), Hazrat Ibrahim (AS), and Hazrat Ismail (AS). Arrows were placed alongside it to test one's fortune.

The Messenger of Allah (ﷺ) said!

قاتل الله قوما يصورون مالا يخلقون

May He destroy people who make images that they cannot create?

The Messenger of Allah (ﷺ) ordered all images to be erased through Hazrat Uthman bin Affan (RA). The House of Allah was cleansed of all pictures and statues by washing them with water.

Salafa bint Saad (mother of Hazrat Uthman bin Talha) was watching the whole scene and was wondering how you (ﷺ) would treat those who had caused trouble to the Messenger of Allah (ﷺ). At that moment, she heard the voice of the Messenger of Allah (ﷺ) saying, "What do you think of me, what am I going to do now?" The people of Makkah looked at each other and said, "We hope for good from you."

On this, the Messenger of Allah (ﷺ) said, "There is no blame on you today. May Allah forgive you, and He is the Most Merciful of those who show mercy." I also say what my brother Yusuf (ﷺ) said.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۚ يَغْفِرُ اللّٰهُ لَكُمْ ۫ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿ ۹۲ ﴾

(Surah Yousuf – 92)

He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy! (92)

So today, you are all free and clear of all accusations.

At that time, Hazrat Ali (RA) had the keys to the House in his hand. The Messenger of Allah (ﷺ), called Hazrat Uthman bin Talha (RA) took the keys from Hazrat Ali (RA) and handed them to Uthman (RA) and said, "O Uthman, I have no blame on you today." Take these keys, O Uthman, and they will remain with your descendants. Whoever snatches these keys from you will be a tyrant.

Hazrat Uthman bin Talha (RA) took the keys and handed them over to his mother. When she held the keys, she said she did not believe it. My eyes are not confirming it. She said that I thought that today Rasool Allah (ﷺ) would take account of us for killing and destroying, either by killing us or by exiling us. But he (ﷺ) forgave everyone. At first, I thought that he (ﷺ) would give the keys and the position of water carrier to his uncle Abbas bin Abdul Muttalib (RA), but he (ﷺ) is so kind and merciful that he has brought a spring of mercy and compassion and spread it over everyone. Then, Salafa bint Saad (RA) said to her son, Hazrat Uthman bin Talha (RA), " Take me to the Messenger of Allah (ﷺ). I want to recite the Kalima and swear allegiance to him. Hazrat Uthman bin Talha (RA) was pleased and spoke.
O mother! Are you going to accept the truth? Mother said! Yes. I say accepting the truth!

اشهد ان لا الہ الا اللّٰہ و ان محمدا عبدہ و رسولہ

I bear witness that there is no god but Allah and that Muhammad ﷺ is the servant and messenger of Allah.

It is narrated in Tabqat ibn Sa'd that the Prophet (ﷺ) gave the key and said:
O Uthman! Take it forever; only the oppressor will take it away from you.
O Uthman! Allah has made you the trustees of His House. So, eat what you get from this House of Allah with good manners.

Hazrat Bilal's (RA) Adhan on the Roof of the Kaaba:

The Messenger of Allah (ﷺ) was present in the Kaaba when it was time for prayer. The Messenger of Allah (ﷺ) ordered Hazrat Bilal (RA) to climb onto the roof of the Kaaba and give the Adhan. At that time, Abu Sufyan bin Harb, Attab bin Asid, and Harith bin Hisham were sitting in the courtyard of the Kaaba. Attab

said that Allah had bestowed His grace upon Asid by causing him to die so that he could not hear this call to prayer; otherwise, he would have had to hear such an unpleasant thing. Harith said, "Listen. By Allah, if I know that he is right, I will become his follower." Abu Sufyan said, "I will not say anything. If I speak, even these pebbles will talk about me."

Then the Messenger of Allah (ﷺ) came to them and said, "What you have just said is true." I have come to know. Then Rasool Allah (ﷺ) repeated their conversation. On this, Harith and Attab spoke. We bear witness that you are the Messenger of Allah (ﷺ). By Allah! No one else was with us who would have informed you (ﷺ) of this conversation, and we say that he informed you.

The acceptance of Islam by the father of Hazrat Abu Bakr Siddiq (RA):

The Holy Prophet (ﷺ) was sitting in the Khana Kabah (Sacred Masjid) when Hazrat Abu Bakr Siddiq (may Allah be pleased with him) brought his old father, Hazrat Abu Qahafah (may Allah be pleased with him), and made him sit in front of him. He (ﷺ) said! O Abu Bakr (may Allah be pleased with him), why did you not let this old man stay home? I would have come to him myself. Hazrat Abu Bakr (may Allah be pleased with him) said! O Messenger of Allah (ﷺ), instead of you (ﷺ) walking to my father, it is better that my father himself walks to you (ﷺ). After that, the Prophet (ﷺ) touched Hazrat Abu Qahafah (may Allah be pleased with him) on his chest and advised him to embrace Islam, and he accepted Islam. Due to his old age, his head and beard were white. The Prophet (ﷺ) advised him to stay away from black dye, meaning never to use black dye. (Seerat Ibn Hisham)

Allama Halabi (ra) writes in Seerat Halabiyah that when Hazrat Abu Qahafah (may Allah be pleased with him) embraced Islam, the Prophet (ﷺ) congratulated Hazrat Abu Bakr Siddique (may Allah be pleased with him). Hazrat Abu Bakr (may Allah be pleased with him) said, O Messenger of Allah (ﷺ), by the One who sent you with the truth! If Hazrat Abu Talib had embraced Islam, my eyes would have been more incredible.

Prayer of Thanksgiving

The Messenger of Allah (ﷺ) went to the house of Hazrat Umme Hani (RA), took a bath there, and prayed eight rak'ahs in her home. It was the time of the Asr prayer. Hazrat Umme Hani (RA) had sheltered two of her husband's brothers. When the Prophet (ﷺ) came to know about it, he (ﷺ) said, "We have also sheltered the one you sheltered."

Announcement of general amnesty except for nine criminals:

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۚ ﴿٦٠﴾ مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ﴿٦١﴾ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٢﴾ يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۭ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ۭ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿٦٣﴾

(Surah Al-Ahzab: 60 - 62)

If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al Madinah, stop not, We shall certainly let you overpower them; then they will not be able to stay in it as your neighbours but a little while. (60) Accursed, they shall be seized wherever found and killed with a (terrible) slaughter. (61) That was the Way of Allah in the case of those who passed away of old, and you will not find any change in the Way of Allah. (62)

On the occasion of the Conquest of Makkah, a general amnesty was declared, but nine (9) people were ordered to be captured and killed if they were found even under the curtain of the Kaaba.

Their names are as follows:

(1) Abdul Uzza bin Khattal
(2) Abdullah bin Saad bin Abi Sarh
(3) Ikrimah bin Abi Jahl
(4) Harith bin Nufail bin Wahb
(5) Muqays bin Sababah
(6) Hubber bin Aswad

(7) (8). Two of Ibn Khattal's slave girls used to mock the Prophet (ﷺ).

(9). Sarah. She was the slave girl of one of Abdul Muttalib's sons.
A letter from Hatib (RA) was found with her.

Abdullah bin Saad bin Abi Sarh:

Abdullah bin Saad bin Abi Sarh is among those who were the leaders in harassing the Prophet (ﷺ). He belonged to Banu Amir. Abdullah had come to Medina and embraced Islam, but his heart was not free from hostility towards Islam. Abdullah knew how to read and write, so the Messenger of Allah (ﷺ) assigned him to write down the revelations, but the Messenger of Allah (ﷺ) found out that he was acting dishonestly in writing down the revelations, so he was removed from this work. The Messenger of Allah (ﷺ) was aware of his dishonesty, and he realized that the Messenger of Allah (ﷺ) might have him killed, so he left Medina and went to Makkah and became an apostate. There, he used to spit venom against Islam and write satires against the Messenger of Allah (ﷺ). When Makkah was conquered, he learned that Hazrat Ebad bin Bishr (RA) had sworn to kill him, so he hid in the house of Hazrat Uthman bin Affan (RA), his adopted brother. On the occasion of the conquest of Makkah, Hazrat Uthman (may Allah be pleased with him) presented Abdullah bin Saad bin Abi Sarh to the Messenger of Allah (ﷺ) at the place of Mahr-ul-Dhahran and requested that his life be spared.

The Messenger of Allah (ﷺ) remained silent for some time and then forgave him. After that, Abdullah bin Abi Sarh (may Allah be pleased with him) swore allegiance to the Messenger of Allah (ﷺ) and accepted Islam again. Afterward, he remained steadfast in his repentance and proved to be a good Muslim. He accompanied the Muslims in the jihad in Egypt, Syria, and Africa, and continued to exemplify bravery. When these countries were conquered, Hazrat Umar Farooq (may Allah be pleased with him) made him the governor of a province in Egypt. When Hazrat Uthman Ghani (may Allah be pleased with him) became the Caliph, he made Hazrat Abdullah the head of Egypt. He died in 95AH.

Ikrimah bin Abi Jahl:

On the occasion of the conquest of Makkah, Ikrimah was among those ordered to be killed on sight. Therefore, Ikrimah fled from Makkah, boarding a ship and

sailing to Yemen. When he reached the nearest port, a ship bound for Yemen was ready. His wife, Umme Hakim bint Harith (RA), had believed in the Messenger of Allah (ﷺ). She asked the Messenger of Allah (ﷺ) for protection for her husband, which he accepted. She went to the seashore to go to Yemen in search of him. When Ikrimah's wife reached the port, she saw her husband and called him to her. Umm Al-Hakim said to her husband, "O my uncle's son! I have come to you from a man who is the most righteous and generous of all people. I have come to you with protection from the Messenger of Allah (ﷺ). Ikrimah returned with his wife and went to the Messenger of Allah (ﷺ). When Hazrat Umme Hakim (RA) came to the Messenger of Allah (ﷺ) with her husband Ikrimah bin Abu Jahl, the Messenger of Allah (ﷺ) welcomed him warmly and said, "Welcome, emigrant rider." Ikrimah told the Messenger of Allah (ﷺ) that this woman told me that you (ﷺ) had given me security. The Messenger of Allah (ﷺ) said: "Yes, security for you."

Hazrat Ikrimah (RA) immediately accepted Islam, recited the Kalima Shahadah and asked the Messenger of Allah (ﷺ) for forgiveness, and then became a true and righteous Muslim. There was a wave of joy among the companions because he was an expert soldier and commander. After he embraced Islam, some Muslims started saying that he was the son of an enemy of Islam. The Messenger of Allah (ﷺ) forbade them and said: "Do not harm the living by speaking ill of the dead." Allah Almighty blessed the two sons of the greatest enemy of Islam, Hazrat Ikrimah bin Hisham (RA) and Hazrat Harith bin Hisham (RA). Along with them, Hazrat Suhail bin Amr (RA) also benefited from the wealth of Islam.

Ibn Khattal:

Ibn Khattal was hanging by the cloth of the Kaaba when a companion (RA) informed the Prophet (ﷺ). He (ﷺ) said that he should be killed, so he killed him.

Hazrat Numailah bin Abdullah killed **Muqees bin Sababah**. He had converted to Islam, then killed an Ansari and fled as an apostate.

Harith bin Nufail. He used to harass the Messenger of Allah (ﷺ) in Makkah. Hazrat Ali (RA) killed him.

Habbar bin Aswad:

Habbar bin Aswad was among the worst enemies of the Messenger of Allah (ﷺ). This is the man who, together with Huaris bin Naqid, had given the Prophet's (ﷺ) daughter, Hazrat Zainab (may Allah be pleased with her), such a severe wound during the migration that she fell on a rock from the hump of her camel and miscarried. The Prophet (ﷺ) was so angry as a father that he ordered his companions to kill him. On the day of the Conquest of Makkah, the companions were looking for him to kill him. This man had fled on the Conquest of Makkah day, thinking he was a foreigner. He would migrate to the country and keep an eye on the situation in Arabia. He knew that if the biggest criminal came to the Messenger of Allah (ﷺ), he would not kill him but would forgive him. He was mentally prepared to go to the Prophet (ﷺ). When he looked at the forgiveness and pardon of the Prophet (ﷺ), his steps would move towards the Messenger of Allah (ﷺ), and when he looked at his crimes, his steps would stop. Days were passing by in this manner. He was staying with Banu Hawazin, but when Banu Hawazin faced a terrible defeat with the Muslims, he thought that now there was no refuge for him, so it was better that he should come to the Messenger of Allah (ﷺ) as soon as possible and ask for forgiveness.

So, he got ready. When the Messenger of Allah (ﷺ) was besieged at Taif, he came to the Prophet (ﷺ) while he was staying at Jarana. Seeing him, a companion recognized him and took out his sword from its sheath, raised it to his head, and stood there, waiting for the Messenger of Allah (ﷺ) to signal him. He said to the Messenger of Allah (ﷺ), "O Messenger of Allah! This is Habbar bin Aswad." The Messenger of Allah (ﷺ) remembered the injustice done to his daughter before his eyes, but he (ﷺ) stopped the companion and said, "Let him go. He has come to us on his own. Perhaps Allah has changed his heart."

Habbar bin Aswad could not bear the moral greatness of the Messenger of Allah (ﷺ), and tears of regret started flowing from his eyes like rain. He said,

"O Messenger of Allah (ﷺ)! We were astray, worse than animals, and we used to worship idols. O Messenger of Allah (ﷺ)! You have guided us. My mistakes are huge, but the echo of your forgiveness has encouraged me. Perhaps I, too,

will succeed in finding a place at your feet." The Messenger of Allah (ﷺ) forgave him. He became a Muslim and found peace. The Messenger of Allah (ﷺ) said that this is also a favour from Allah that He has given you the desire for guidance; by accepting Islam, all the sins of a person are washed away, and a person comes out of all the previous vices and mistakes.

After accepting Islam, Hazrat Habbar bin Aswad (RA) came to Medina with the Messenger of Allah (ﷺ). The hearts of the companions had not yet developed any liking for him.

One of the two concubines of Ibn Khattal was killed. The other sought protection and became a Muslim. In the same way, Sarah also sought protection and became a Muslim.
In this way, four out of the nine were killed, and five were given protection.

Safwan bin Umayya:

Safwan was an important leader of the Quraysh. His father, Umayyah, was killed in the Battle of Badr. Both father and son were fierce enemies of Islam and Muslims. Safwan was not declared to be obligatory to be killed; he was among the great leaders, which is why he fled when his life was in danger. He was sure that the Messenger of Allah (ﷺ) would never forgive him, so he committed suicide by drowning in the sea. On the occasion of the Conquest of Makkah, his cousin Umayr bin Wahb Al-Jammi (may Allah be pleased with him) came to the Messenger of Allah (ﷺ) and asked for his safety. He (ﷺ) granted him his safety and, as a token of his assurance, gave him his turban, which he (ﷺ) had worn at the time of the Conquest of Makkah. Umayr (may Allah be pleased with him) reached Safwan, who was preparing to sail from Jeddah to Yemen. Umayr (may Allah be pleased with him) brought him back. He said to the Messenger of Allah (ﷺ), "Give me two months." He (ﷺ) said, "You have four months." His wife had already converted to Islam, so she quickly became Muslim. The Messenger of Allah (ﷺ) annulled their marriage.

Fazala:

Fazala was a brave man. While the Messenger of Allah (ﷺ) was performing Tawaf, he came to him to kill him, but he (ﷺ) told him what was in his heart, and he became a Muslim.

Utbah and Mutab:

These two were the sons of Abu Lahab. Although Abu Lahab was the uncle of the Messenger of Allah (ﷺ), he spent his entire life in enmity with him. He was the worst enemy of Islam until his death. Abu Lahab had died before the conquest of Makkah. On the day of Makkah's conquest, his two sons were hiding. After several days, the Messenger of Allah (ﷺ) asked Hazrat Abbas (RA), "Where are the two sons of your brother?" He said, "O Messenger of Allah (ﷺ)! They have hidden somewhere like other polytheists out of fear of you." The Messenger of Allah (ﷺ) told Hazrat Abbas (RA) to find them and present them before me. Hazrat Abbas (RA) found both of them and presented them before the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) invited them to Islam, and they recited the Kalima al-Shahadah without any hesitation. The joy of their conversion to Islam was evident on the blessed face of the Messenger of Allah (ﷺ), and Hazrat Abbas (RA) was also delighted. The Holy Prophet (ﷺ) surrounded the two brothers on his right and left and prayed for them for a long time.

When the breasts of these sons of Abu Lahab became familiar with the sweetness of faith, they became very accurate Muslims. On the day of the Battle of Hunain, when some of the companions fled from the field, these two brothers remained steadfast and remained on the right and left of the Messenger of Allah (ﷺ) and pushed back the enemies. They risked their lives in the protection of the Messenger of Allah (ﷺ). Even in difficult times, Banu Hashim had supported the Messenger of Allah (ﷺ), whether he had accepted Islam or not. Due to tribal hatred, they supported the Messenger of Allah (ﷺ). The infidels of Quraysh tried very hard to make Banu Hashim stop supporting the Messenger of Allah (ﷺ) so that they could quickly kill him, but Banu Hashim had made it clear to them that they could not leave their side under any circumstances. Even then, Abu Lahab and his sons, despite belonging to Banu Hashim, had supported the infidels of Makkah. When the Messenger of Allah (ﷺ) was besieged in the valley of Shab Abi Talib with Banu Abdul Muttalib, they were with the polytheists of Quraysh. But the greatness of the mercy of the Messenger of Allah (ﷺ) is that he forgave all their faults.

Sermon on the second day of the conquest:

On the second day of the conquest, he (ﷺ) stood among the people. After praising and glorifying Allah, he said:
O people! Allah made Makkah a sacred city on the day He created the heavens. Therefore, it is holy until the Day of Resurrection because of Allah's sanctity. It is not permissible for a person who believes in Allah and the Hereafter to shed blood in it or to cut down a tree here. If anyone takes leave because the Messenger of Allah (ﷺ) fought here, tell him that Allah permitted the Messenger (ﷺ). But you are not allowed, and it was only allowed for me for an hour a day. Then, today, its sanctity returned in the same way. Now, whoever is present should tell the absent one this.

Fears of the Ansar of Medina:

When the Messenger of Allah (ﷺ) conquered Makkah and completed all its stages, the Ansar (peace be upon them) started thinking among themselves that this is his (ﷺ) city, his (ﷺ) birthplace and homeland. Allah has conquered it again; it is a sacred city, and now he (ﷺ) will stay here.

The Messenger of Allah (ﷺ) was praying at that time on Safa. After finishing his prayer, he asked the Ansar what the people said. They said nothing, O Messenger of Allah (ﷺ), but he (ﷺ) insisted, so they expressed their fear. He (ﷺ) said! Allah's refuge, now life and death are in your hands.

Pledge:

The Messenger of Allah (ﷺ) sat on Safa and began to take the pledge of allegiance from the people to obey Allah and His Messenger. After finishing with the men, he (ﷺ) instructed Hazrat Umar bin Khattab (RA) to take the pledge of allegiance from the women, and he prayed for their forgiveness.

When the idols of the Kaaba fell, and the idol of pride of the Quraysh of Makkah was also broken, the surrounding tribes, who had not come close to Islam due to fear of the Quraysh, started to enter Islam in droves. In a very short time, all the tribes of the surrounding and distant places became Muslims. The Messenger of Allah (ﷺ) stayed in Makkah for nineteen (19) days, and then he ordered any procession to break the surrounding idols.

The Campaign to Destroy the Idols of the Surroundings

Uzza:

After the conquest of Makkah, the Messenger of Allah (ﷺ) sent Hazrat Khalid bin Walid (may Allah be pleased with him) on the 25th of Ramadan 8 AH to destroy the idol of Uzza. The idol of Uzza was in Nakhla. The Quraysh and Banu Kinana used to worship it, their biggest idol. Banu Shayban used to look after it. Hazrat Khalid bin Walid (may Allah be pleased with him) went with thirty (30) horsemen and destroyed it. On his return, the Messenger of Allah (ﷺ) asked him if he had seen anything. Hazrat Khalid (may Allah be pleased with him) said, "No, you (ﷺ) said, 'In fact, you did not destroy the idol. Go and destroy it again.'

Hazrat Khalid (RA) again drew his sword in anger. This time, a naked, black, dishevelled woman came out from his side. The neighbours started shouting and calling her, but in the meantime, Hazrat Khalid bin Walid (RA) struck the woman with such force that her body was cut into two pieces. After that, Hazrat Khalid (RA) called the Messenger of Allah (ﷺ) and informed him. He (ﷺ) said! Yes, it was Uzza. She was disappointed that she would ever be worshipped in your country.

Sowa:

The Messenger of Allah (ﷺ) sent Hazrat Amr bin Al-Aas (may Allah be pleased with him) to demolish an idol named Sowa. It was an idol of Banu Hudail at a distance of three miles from Makkah. When Hazrat Amr bin Al-Aas (may Allah be pleased with him) reached there, the neighbour asked! What do you want, he said. The Messenger of Allah (ﷺ) has ordered me to demolish it, and they said you are not able to do it.

Hazrat Amr (may Allah be pleased with him) said! Why? They spoke! Be stopped. Hazrat Amr (may Allah be pleased with him) said! You are still on falsehood; woe to you, does it hear and see? Then he went to the idol and broke it, and its treasure was destroyed, but nothing was found in it. Then he said to the neighbour! Tell me how it was. The attendant of the temple spoke! I embraced Islam for the sake of Allah.

Manat:

The Messenger of Allah (ﷺ) sent Hazrat Saad bin Zaid Ash-Hali (may Allah be pleased with him) with twenty (20) horsemen to destroy Manat. It was the idol of Aws, Khazraj, and Ghassan in the courtyard of Qadeed. When Hazrat Saad (may Allah be pleased with him) reached there, his neighbour said to him! What do you want? He spoke! I want to destroy Manat.

He spoke! You know what you are doing. Hazrat Saad (may Allah be pleased with him) went towards Manat when a black, naked woman with messy hair came out, beating her chest and wailing.

The neighbour told him, "Mannat, catch some of her disobedient people." But in the meantime, Hazrat Saad (RA) finished the work with his sword and then jumped and demolished the idol. He just smashed it. Nothing was found in the treasury.

Battle of Hunain

The political situation of the Arabian region before the Battle of Hunain:

Twenty years ago, when the Messenger of Allah (ﷺ) announced his prophethood in Makkah, the Arabs placed little importance on this matter. At that time, the people of Quraysh opposed the Messenger of Allah (ﷺ), and the other tribes of the region considered it an internal matter of the Quraysh of Makkah, and they thought that the Quraysh of Makkah would easily control them. But the Quraysh of Makkah fought three battles (Badr, Uhud, and Khandaq) with the Messenger of Allah (ﷺ), yet still could not control them, and finally they faced defeat in Makkah as well. Most of the people of Makkah accepted Islam, and those who did not want to admit it migrated to distant lands; their great leaders had been killed in battles with the Muslims. As these infidels went to faraway lands, news about the Muslims started reaching other areas, and the people there also eagerly came to the Messenger of Allah (ﷺ) and accepted Islam.

Hazrat Abu Dhar Al-Ghaffari (RA) came from Banu Ghaffar, Tufail bin Amr Al-Dosi (RA) from Banu Duos accepted Islam, and a delegation of Christians from Najran came to meet the Messenger of Allah (ﷺ). Then, the tribes around Makkah realized that controlling the Muslims was not easy. They contacted the leaders of Banu Hashim and sought their advice on how to stop this storm. But after failing in this, they made plans to kill the Messenger of Allah (ﷺ). The Prophet (ﷺ) had migrated to Medina, Medina had become a state, the tribes of Aws and Khazraj had forgotten their long-standing enmity and became brothers, they had accepted Islam and had become the strong arms of the Prophet (ﷺ). They were always ready to sacrifice their lives on the command of the Prophet (ﷺ).

The people of all Arab countries were watching the growing popularity of Islam. At that time, there were three major powers in the Arab region. One was the polytheists of Makkah, the Quraysh, who used to attack Medina regularly. The second was the Jews of Medina, whose dominance was ended by the Messenger of Allah (ﷺ) coming to Medina. The third was the Bedouin tribes of Arabia, who lived in the deserts, and plundering was their profession. Their hearts were filled with hostility and hatred towards Islam. Islam was becoming an obstacle in their actions. These tribes had allied against the Muslims. Banu

Hawazin, Banu Thaqif, Banu Jatham, and Banu Saad bin Bakr were more powerful and fierce in their hostility towards Islam. Banu Hawazin had been hostile to Islam from the beginning.

Historians have explained the reasons for their hostility against Islam:

1. Banu Hawazin were bitter enemies of Quraysh even during the pre-Islamic era. The war of Fajr, mentioned in the history of Arabia, was between Quraysh and Hawazin. In the last battle of these wars, the Messenger of Allah (ﷺ) also participated to help his uncles.
2. After the Quraysh accepted Islam and Makkah was conquered, the Banu Hawazin realized it was their turn now. Because the great enemies of Islam, the Jews, had been destroyed and the Quraysh of Makkah had accepted Islam, now they were the last wall that stood between Islam and the people of Arabia.
3. They thought they were in large numbers and were excellent in weapons and archery, so defeating the Muslims would not be difficult for them. They would become heroes throughout Arabia by defeating the Muslims. They thought that the Messenger of Allah (ﷺ) also had his own family among the Quraysh, so they did not fight them. We will deal with them appropriately.
4. Banu Hawazin was also encouraged to fight because the Prophet (ﷺ) had destroyed their idol, Uzza. All the tribes with religious and emotional ties to Uzza also gathered under the banner of Banu Hawazin.
5. When Banu Hawazin invited their allied tribes to fight against Islam and the Quraysh, they were more successful than expected. Banu Thaqif, Banu Jatham, Banu Saad bin Bakr, Banu Hilal, and Banu Nasr declared their support and were ready to fight the Muslims under Banu Hawazin.

The beginning of the war:

The news of the conquest of Makkah by the Messenger of Allah (ﷺ) and the conversion of the Quraysh to Islam was reaching the surrounding tribes. The weaker tribes were submitting to it. However, the fierce tribes of Hawazin and Thaqif, who lived between Taif and Makkah and were considered rivals and opponents of the Quraysh, were worried that the Muslims would now attack them after the Quraysh. The chief of Banu Hawazin, Malik bin Awf, persuaded Hawazin and the chief of Banu Thaqif, Kinana bin Abd Yelil, to fight against the Muslims and began to gather them. The tribes of Nadr, Jatham, and Saad also

agreed to join. The chief of Banu Ka'b, Ibn Abi Bara, and the people of Banu Kilab joined them and avoided fighting the Muslims. The army began to gather at Maqam Awtas. This is a valley in the territory of Banu Hawazin near Hunain, but it is separate from the valley of Hunain. Hunain is another valley located next to Dhul-Majaz, ten miles from Makkah, and passes through Arafat.

When the news of the gathering of this army reached the Messenger of Allah (ﷺ) in Makkah, he (ﷺ) sent Hazrat Abdullah bin Abi Hudood Aslami (may Allah be pleased with him) to investigate and go among these people and bring them accurate news. He said that the enemy's preparations were complete, and they were ready for war with the Muslims. He (ﷺ) immediately began preparations for war. Ten thousand emigrants and Ansar came with him from Medina. Two thousand were recruited from the people of Makkah, thus making an army of twelve thousand.

On Saturday, 6th of Shawwal 8 AH / 27th January 630AD, the Messenger of Allah (ﷺ) left Makkah, and it was the nineteenth day after he (ﷺ) arrived in Makkah. The Messenger of Allah (ﷺ) borrowed one hundred (100) pieces of armour and weapons from Safwan bin Umayyah and appointed a nineteen-year-old youth, Hazrat Attab bin Asad (may Allah be pleased with him), as the governor of Makkah. In the afternoon, a horseman reported that he had climbed the mountain and saw that all the people of Banu Huwazan, including women, children, and cattle, had come to the battlefield.
The Messenger of Allah (ﷺ) said, "If Allah wills, this will be booty for all the Muslims." At night, Hazrat Anas bin Abi Marsad Ghanwa (may Allah be pleased with him) performed the duties of guarding him (ﷺ).
(Sunan Abu Dawud)

The Messenger of Allah (ﷺ) divided the army of Islam into detachments and gave them different flags. The Messenger of Allah (ﷺ) distributed three flags among the people of Quraysh: one flag was given to Hazrat Abu Bakr Siddique (may Allah be pleased with him), one flag was entrusted to Hazrat Ali (may Allah be pleased with him), and one flag was handed over to Hazrat Saad bin Waqqas (may Allah be pleased with him). Among the Ansar of Medina, the flag of Banu Aws was handed over to Hazrat Usaid bin Khudair (RA), and the flag of Banu Khazraj was given to Hazrat Khabab bin Mundhir (may Allah be pleased with

him). The following day, the Messenger of Allah (ﷺ) entered the valley of Hunain with his army. It was Tuesday and the tenth of Shawwal.

On Monday, three spies of Awf bin Malik, the chief of Banu Hawazin, reached Awf, trembling, sweating, and unable to speak. People asked them what had happened to them, and they said that they had seen people riding on horses as tall as white marble and that the riders were from another world. When we wanted to approach them, a strong wave of fear enveloped us, and when they looked at us, we felt from the sparkle in their eyes that our joints had been torn apart. They were frightened and said, 'By Allah! You will never be able to compete with them, so run away as fast as you can.' Awf bin Malik scolded them and sent his bravest soldier to assess the situation. He immediately rode his horse and reached the place indicated by the spies. He returned shortly; his complexion was pale and very scared. When asked about this, he could not answer for a while, and then, when he regained some of his strength, he repeated what his spies had told him earlier. Awf bin Malik separated the three from the army so that the news would not spread throughout the military, and the people would become afraid.

When the enemy heard news of the Islamic army's arrival, they hid in their ambush in the Hunain Valley and waited for the military. The Muslims had started descending through the intricate paths of the valley, and the darkness of dawn had spread when, suddenly, the men of the enemy, Malik bin Awf, came out of the ambush and rained arrows on the Muslims. Due to this sudden disaster and unexpected attack, the Muslims were terrified, and the two thousand people who had come from the people of Makkah started fleeing here and there.
The Messenger of Allah (ﷺ) was on the right side of the valley, and with him was Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Umar (may Allah be pleased with him), Hazrat Ali (may Allah be pleased with him), Hazrat Abbas (may Allah be pleased with him), Hazrat Fadl bin Hayyan (may Allah be pleased with him), Hazrat Abu Sufyan (may Allah be pleased with him) and a small group. He (ﷺ) was riding on his mule, "Duldul." Hazrat Abbas (may Allah be pleased with him) was holding the reins. In this chaos, the Messenger of Allah (ﷺ) called out: "O people! Come to me. I am the son of Abdullah." At that time, there was no one with him (ﷺ) except a few Muhajireen, Ansar and his family. At this critical moment, the courage and independence of the Messenger of Allah (ﷺ) gave the Muslims some courage. The enemy was attacking in full force around him, and these few companions were fighting them. Then he ordered Hazrat Abbas (RA), whose voice was thunderous, to call the Muslims towards him. So

Hazrat Abbas (RA) started calling out the names of each tribe and asking them to come towards him. Recognizing their voices, the Muslims ran towards him like calves running towards their mother. But only a hundred people could reach the Messenger of Allah (ﷺ). The rest could not reach him because they were in the middle of the enemy and had to fight from there.

The Messenger of Allah (ﷺ) said Allahu Akbar and moved the swamp towards the enemy and attacked the enemy with a hundred companions. He drove the enemy away from his front and started capturing their men. Hearing his voice, the other companions also began attacking the enemy, shouting Allahu Akbar, and in a short time, the battle changed. The enemy was severely defeated. In this battle, the Muslims had to retreat at the beginning because the polytheists of Makkah, who were part of the army, were attacking them. They fled and made the other tribes' feet tremble. The Messenger of Allah (ﷺ) handled the situation with courage and bravery in this challenging situation when the battlefield was filled with chaos.

In this regard, Allah Almighty has given guidance in the Holy Quran.

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿٢٥﴾ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ۗ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿٢٦﴾

(Surah At-Tawbah, 25 - 26)

Indeed, Allah has given you victory on many battlefields, and on the Day of Hunain (battle), when you rejoiced at your significant number, but it availed you naught, and the earth, vast as it is, was straitened for you, then you turned back in flight. (25) Then Allah did send down His Sakinah (calmness, tranquillity, and reassurance, etc.) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. (26)

The Messenger of Allah (ﷺ) raised his hands in supplication and said, "O Allah! I seek the help that You have promised me. O Allah, it is not Your glory that the polytheists should prevail over us. O Allah, You will remain forever and ever. You cannot die. The eyes sleep, the stars lose brightness, but You are the Ever-Living and Ever-Subsistent. You neither sleep nor slumber.

O Allah, is it Your will that there should be no one to worship You? All praise is for You. We complain to You alone of our pain and sorrow and ask for Your help.

When the Messenger of Allah (ﷺ) finished supplication, he heard a sound on his right. He saw that it was Gabriel (as), and the sound was coming from his wings. Gabriel (as) came to him, greeted him, and said, "O Messenger of Allah (ﷺ)!" The supplication that has entered your heart today is the same supplication that Allah Almighty revealed to Hazrat Musa (AS). O Messenger of Allah (ﷺ)! Just as I am standing on your right today, I once stood on the right of Hazrat Musa (AS), and he made this supplication. Allah Almighty granted him victory over the army of the Pharaoh of Egypt.

He (ﷺ) took a handful of dust from the ground and threw it at the enemy, saying:

شَاهَتِ الْوُجُوْه (May the faces be disfigured)

This handful of dust spread so much that there was not a single enemy man who did not get this dust in his eyes. After that, their strength began to weaken, and defeat crushed them. The Muslims began to kill them severely, and they fled from the battlefield. Seventy men of Banu Thaqif were killed. Their wealth, weapons, women, and children fell into the hands of the Muslims. Four companions of the Muslim army were martyred.

The enemy army commander, Malik bin Awf, fled from the field towards Taif. The leaders there hid him in a safe place. One group left the field and gathered at Maqam Awtas, while another fled and hid at Maqam Nakhla. The Messenger of Allah (ﷺ) sent a detachment to pursue them. There, they clashed, and Hazrat Abu Amr Ashari (may Allah be pleased with him) was martyred. The other group pursued the fleeing group towards Nakhla, where Hazrat Rabi'ah bin Rafi caught hold of Duraid bin Samah and killed him. The Muslims defeated the enemy at every place and returned with booty and prisoners. He (ﷺ) ordered all the prisoners of war and booty to be collected at the place of Jarana and appointed Hazrat Masood bin Umar Ghaffari (may Allah be pleased with him) to guard it. In this battle, the Messenger of Allah (ﷺ) saw the body of a woman, and he became angry because I had forbidden the killing of women, children, and the elderly.

The Messenger of Allah (ﷺ) sent Hazrat Tufail bin Amr Al-Dosi (may Allah be pleased with him) to Dhul-Kifl, where the Arabs had an idol, which they called Dhul-Kifl and worshipped with great passion. Hazrat Tufail (may Allah be pleased with him) burned this wooden idol. The priest of this idol was Amr bin Hamah, who

helplessly watched the idol burn, as if the one we were asking for help were himself burning in the fire.

In this battle, six thousand prisoners, twenty-four thousand (24,000) camels, more than forty-four thousand (44,000) sheep and goats, four thousand ounces of silver, and a significant number of horses and donkeys fell into the hands of the Muslims. This battle became known as the Battle of Hunayn. Four Muslim martyrs were killed in this battle. After the battle, the people of Banu Thaqif gathered in Taif, and the people of Taif sympathized with them.

Battle of Taif

History of Taif:

Taif is a civilized city in Arabia. Today, it is a large and important city in Saudi Arabia. Different historians have said various things about its history. The genealogists have stated that Damon bin Sadaf, who belonged to the Kanda tribe and was a citizen of Hadramout, killed a man from his people. He escaped from there and took refuge with Banu Thaqif. He told Banu Thaqif from Damon, "Why don't I build a wall around your city to protect you from others?" In this way, he built a wall around Taif. The people went around the wall to test its strength. Due to their circumambulation around the wall, the city was named Taif.

Imam Abdullah bin Abdur Rahman Suhaili (ra) has written about the name of the town of Taif in Rawda-tul-Anaf, the garden that Allah Almighty has mentioned in Surah Qalam, ﴿Nun﴾ is this city Taif. Hazrat Jibraeel (peace be upon him) had uprooted this garden, and the place where the garden was located had become entirely desolate. He had taken this garden and brought it to Makkah, circled it around the House of Allah, and the place where it was placed was called Taif. That garden was located a few miles from Sana'a at the place of Zarwan, so there is no water or trees like Taif in the surrounding area—the story of these gardeners dates back to a short time after the time of Jesus.

Imam Burhanuddin Halabi (ra) writes that Taif was a large city where grapes, dates, and other fruits were abundantly produced. Taif is still one of the most fertile and lush regions of Arabia, located in the middle of the Arabian Desert. The climate here is delightful, and it is an incredible paradise in the scorching deserts of Arabia. According to a historical account, it was a city in Syria. In the desert where Prophet Abraham (AS) built the house of Allah,

When he saw the city, he prayed to Allah Almighty for its population and fertility. He requested Allah to transfer this green and lush city of Syria to Arabia. So, Allah Almighty granted the honour of accepting the prayer of Hazrat Ibrahim (AS) and ordered Hazrat Gabriel (AS) to lift the city and transfer it to Arabia. When Hazrat Gabriel (as) descended and circled the city, lifted it, and placed it where it is now, it was named Taif due to his circling. There is no substantial evidence for any of these historical narratives.

Siege of Taif:

After the defeat in the Battle of Hunain, the people of Banu Huwazan and Banu Thaqif and their leader, Malik bin Auf, came to Taif and fortified it, and the people of Taif gave them full support.

The Messenger of Allah (ﷺ) sent Hazrat Khalid bin Walid (RA) ahead with a thousand soldiers, and then he set out for Taif on 11th Shawal 8 AH. The army passed through Nakhla-e-Imaniyat, Qarn-e-Manazil, and Laiya on the way. There was a fort of Malik bin Awf in Laiya. He had that fort demolished. Then he came to the fort of Atam and treated it the same way. When he reached Taif, he met the people there.

He camped near the fort of Taif and laid siege to it. The blockade (20) lasted for twenty days, during which the tribes of the surrounding came in droves and embraced Islam. During the siege, there were incidents of archery and stone-throwing from both sides. At first, there was heavy archery from the fort, which injured many Muslims. Rasool Allah (ﷺ) raised his camp and moved it to where the Masjid-e-Ta'if is now. The Messenger of Allah (ﷺ) set up a catapult to attack the fort, and from it, arrows rained down on the wall of the fort. As a result, a gap was made in the wall of the fort, and a group of Muslims entered with a heavy load, but due to the rain of arrows, those companions (RA) were martyred.

The Messenger of Allah (ﷺ) announced that any slave who comes down from the fort and comes to us is free. After this announcement, thirty (30) slaves came out of the fort and joined the Muslim army, one of whom was Abu Bakrah (RA). He used to climb the fort wall and turn the wheel to draw water. In Arabic, the spinning wheel is called Bakra. The people of Taif were severely shocked by the joining of these slaves in the Muslim army.

The chief of Banu Thaqif said, "We will neither go out to fight you nor open the gate of the city. We have had food and drink for many years. If you can wait for many years, then stay put." After Banu Thaqif refused, Hazrat Khalid bin Walid (RA) started circling the city wall with a cavalry detachment from his companions

and tried to find a place where they could easily make a tunnel. Still, they did not find any such place in the fort wall.

When the siege became prolonged, and the Messenger of Allah (ﷺ) saw no benefit in staying any longer, he (ﷺ) decided to end the blockade and announced through Hazrat Umar (may Allah be pleased with him) that, In-Sha-Allah, we will return tomorrow. Some people were against going back like this. But at the behest of the Prophet (ﷺ), they prepared to return. The people requested him (ﷺ) to pray for the Banu Thaqif.

So, he (ﷺ) said! "O Allah! Guide Thaqif and bring them (towards Islam)."

A delegation from the tribe of Hawazin came to the Prophet (ﷺ) and requested forgiveness from him through Hazrat Halimah Sa'd (may Allah be pleased with her). The Prophet (ﷺ) said, "Do not ask for forgiveness until after the Zuhr when all the people are gathered, lest that happen." The Prophet (ﷺ) said to the delegation from Hawazin, "Release as many prisoners as are in my share and the share of the family of Abdul Muttalib." Upon this, all the Muhajirs and Ansar said, "O Messenger of Allah (ﷺ)! What is ours, belonging to the Messenger of Allah (ﷺ)." Therefore, all the prisoners of Banu Hawazin were set free. Thus, within a short time, about 6,000 prisoners were freed.

Among these captives was Hazrat Shaima bint Halima Saadia. She said that I am your (ﷺ) adopted sister. He (ﷺ) asked, "What is the proof?"

She said, there are marks of your (ﷺ) teeth on my back; you (ﷺ) had bitten me when you were a child. He (ﷺ) said! Okay. Then he (ﷺ) spread his blanket, made her sit on it, and said if you want to stay here, I will treat you with respect and honour, and if you want to go to your people, you have the option. She preferred to stay in her tribe. The Prophet (ﷺ) gave her a slave girl and a slave in his country. Hazrat Shaima married both of them, from whom her lineage began.

The Battle of Taif took place in Shawwal in 8AH/630 AD, and twelve companions of the Muslims were martyred in it. They included Saeed bin Al-Aas, Arfatah bin Habbab, Abdullah bin Abi Umayya, Abdullah bin Abu Bakr, Abdullah bin Umayya, Abdullah bin Amir, As-Saib bin Harith, Abdullah's brothers, Juliha bin

Abdullah, Mundhir bin Abdullah, Qayyim bin Thabit, Thabit bin Jazaah, and Harith bin Sahl (may Allah be pleased with them).

Distribution of the spoils:

The Messenger of Allah (ﷺ) then reached Jarana and distributed the spoils there. He (ﷺ) gave more money to the people of Makkah, who were the masters of hearts, and some of them received many times more spoils than their share.

Hazrat Abu Sufyan bin Harb (may Allah be pleased with him) was given forty Oqiyah (about six kilograms) of silver and one hundred camels. He said, "My son Yazid (may Allah be pleased with him)." He (ﷺ) gave the same amount to Yazid (may Allah be pleased with him). Then he said, "My son Muawiyah (may Allah be pleased with him)." He (ﷺ) gave the same amount to Hazrat Muawiyah (may Allah be pleased with him). (i.e., Hazrat Abu Sufyan and his sons alone received about eighteen kilograms of silver and three hundred camels.)

Another hundred camels were given to Hakim bin Hizam (may Allah be pleased with him). Similarly, he gave one hundred camels to Safwan bin Umayyah, then one hundred camels, then one hundred camels, that is, three hundred camels. He also gave one hundred camels to Harith bin Kalah and some more to the people of Quraysh until it became known that Muhammad (ﷺ) gave gifts in such a way that he was not afraid of poverty.

The Messenger of Allah (ﷺ) said! By the One in Whose Hand is my soul, if I had the number of sheep equal to the number of trees of Tihamah, I would distribute them among you, and you would not find me stingy, cowardly, or a liar.

He (ﷺ) said! I have not taken anything from your wealth (fay), but only Khums, which is imposed on you, too. When the division was calculated, even though the entire army was divided, at least one had a share of the booty: twenty-four camels and forty goats.

The Ansar were surprised to find themselves entirely deprived of Hunayn's wealth. However, they were the ones called upon in difficult times and proved useful when needed. They had fought alongside the Messenger of Allah (ﷺ), and because of them, the defeat had turned into victory, but they were seeing that the hands of the fugitives were full and theirs were empty. Some of the young men of the Ansar began to say that the Holy Prophet (ﷺ) had given wealth to

his relatives and countrymen without any right and had not given us more than a small share, although we were more deserving of the gifts.

Ibn Ishaq (ra) narrated from Abu Saeed Al-Khudri (may Allah be pleased with him) that when the Messenger of Allah (ﷺ) gave gifts to the Quraysh and the Arab tribes and did not give anything to the Ansar, the Ansar felt terrible in their hearts. There was much gossip until someone said: "By Allah!" The Messenger of Allah (ﷺ) has joined his people. After that, Hazrat Saad bin Ubadah (may Allah be pleased with him) came to Rasool Allah (ﷺ) and presented it. O Messenger of Allah (ﷺ), the Ansar are not happy with what you (ﷺ) took from the collected wealth. You (ﷺ) distributed it among your people. You gave large gifts to the Arab tribes but gave nothing to the Ansar. Rasool Allah (ﷺ) said: O Saad! What is your opinion about this?
He said, O Messenger of Allah (ﷺ)! I am also a member of my people.

He said, "Gather the Ansar." When the Ansar gathered, the Messenger of Allah (ﷺ) came and praised and glorified Allah, saying, "O people of the Ansar! What have I heard of you, and what is this displeasure that you have felt towards me? Did I not come to you while you were astray, and Allah guided you, and you were in need, and Allah enriched you, and you were enemies, and Allah united your hearts?"
The people said, "Why not? A great blessing is the grace of Allah and His Messenger (ﷺ)."
O people of the Ansar! Why don't you give me a reply with what you have now? The Ansar offered! O Messenger of Allah (ﷺ)! What can we give you (ﷺ) reply now? The grace and mercy of Allah and His Messenger (ﷺ) are upon us.
He (ﷺ) said! Look, by Allah! If you wish, you can speak, and you will talk about the truth, and your word will be accepted as accurate, that you (ﷺ) came to us in a state that you (ﷺ) were denied, and we confirmed it. You (ﷺ) were left without a helper. We helped you (ﷺ). You (ﷺ) were expelled from the city. We did not turn you away. You (ﷺ) were in need. We grieved for you (ﷺ).
The Messenger of Allah (ﷺ) said: O Ansar! You have become displeased with this worldly wealth in your hearts, through which I had united the hearts of people so that they would become Muslims and bring you to the mercy of your Islam.

O Ansar! Are you not pleased that people should take camels and sheep, and you should plunder your houses with the Messenger of Allah (ﷺ)? By Him in Whose Hand is the life of Muhammad. If not for the migration, I, too, would have been one of the Ansar. If all the people were to follow one path and the Ansar were to follow another, I, too, would have followed the path of the Ansar.
O Allah, have mercy on the Ansar, on their sons, and their sons' sons.

Upon hearing the speech of the Messenger of Allah (ﷺ), the Ansar wept so much that their beards became wet, and they said, "We are pleased."

That is, our fate and portion are the Messenger of Allah (ﷺ), after which the Messenger of Allah (ﷺ) returned, and the people also scattered.
(Ibn Hisham)

The Battle of Tabuk

Due to the continuous successes of the Messenger of Allah (ﷺ), the Muslims were emerging as the only strong force in the Arabian region, which threatened the Roman government, and the Roman soldiers also suffered considerable losses in the Battle of Mutah. The Roman Caesar started a series of harassments against the Muslims. An example of this was that Sharjeel bin Amr Ghassani had martyred the ambassador of the Messenger of Allah (ﷺ), Hazrat Harith bin Umair Azdi (may Allah be pleased with him), who was going to the ruler of Basra as a messenger with a letter from the Messenger of Allah (ﷺ).

After that, the Messenger of Allah (ﷺ) sent Hazrat Zaid bin Haritha (may Allah be pleased with him) with an army, but he was not successful and was martyred. However, the Arabs of the surrounding tribes had a good impression on them. Not even a year had passed since the Battle of Mutah when Caesar Rome assembled an army of Romans and subordinate Arabs, namely the Banu Ghassan, and began preparing for a bloody and decisive battle with the Muslims.

To avenge the defeat at the Battle of Mutah, the Ghassan king raised a large army and sought help from every clan in Rome. Every clan sent an army of forty thousand to the Ghassan king, and he decided to follow with a large army. Abu Amir, the monk, went to Caesar's Rome to prepare Caesar to attack Medina. On the other hand, he had constant contact with the hypocrites of Medina. According to their advice, the hypocrites had started the construction of the Mosque of Zarar.

One reason for the Battle of Tabuk was that an Arab ruler who was an ally of the Roman Empire had embraced Islam. He belonged to the Banu Jazzam tribe and was named Farwah bin Amr. He was the ruler of his family, the Banu Nafathah, who were allies of Rome in the areas between the Gulf of Aqaba and Yanbu. His tribe was not very powerful, but based on his abilities, the Roman emperor appointed him to rule this area. The Messenger of Allah (ﷺ) had not yet set out to take Tabuk when a messenger from Hazrat Farwah bin Amr Jazzami (RA) arrived at the Messenger of Allah (ﷺ). He informed the Messenger of Allah (ﷺ) of Hazrat Farwah's conversion to Islam and presented a letter and gifts from Hazrat Farwah to the Messenger of Allah (ﷺ). On the other hand, when the

Emperor of Rome received the news of Hazrat Farwah (RA)'s conversion to Islam, he wrote to his most significant and most powerful ally, Abu Shamar Ghassani, the chief of Banu Ghassan, to arrest Farwah bin Amr Jazzami (RA) and present him before him. So, Banu Ghassan launched an army against Banu Nafathah, arrested Hazrat Farwah bin Amr (RA), and presented him before the Emperor of Rome. The Emperor of Rome demanded that Hazrat Farwah bin Amr (RA) abandon Islam and return to his original religion; his life would be spared, and his rule would also remain. Otherwise, we will kill you. I will give you time to think. Whoever has the truth of Islam in his heart, no worldly greed or fear can make him turn away from Islam. There was no room for him to return to the darkness of misguidance after the light of Islam had come. Hazrat Farwah (RA) was ready for any punishment, so the Roman Emperor crucified him, and he was martyred.

The Messenger of Allah (ﷺ) constantly received news of the preparations of every army; such an important matter could not be ignored in any way. He (ﷺ) informed the familiar tribes that they should come and join the army to confront the army of Heraclius. Muslims from different tribes started gathering in Medina. The group of hypocrites was also doing their work; they were busy trying to mislead the people and harm Islam.

Before that, whenever he (ﷺ) intended to take an army to some place, he would keep it secret and would not announce it in advance so that the hypocrites would not get a chance to dishearten the Muslims. He would indicate the destination at the right time. But this time, because a large army had to be assembled and gathering supplies for a large army was not an easy task, he (ﷺ) announced that he would go to the border of Syria to confront the armies of every tribe. There was a drought last year, so the people's financial condition was not very good. This year, the harvest had been good and was ready, so going to war in such a situation was complicated.

The hypocrites were using various excuses to prevent the Muslims from participating in this war and were justifying their compulsions to the Messenger of Allah (ﷺ) for not participating in the war. A hypocrite named Jad bin Qais said to the Messenger of Allah (ﷺ)! You (ﷺ) know that I am a womanizer. When I see Banu Safra (a white woman), I cannot control myself. So, keep me away from this war, and do not put me to the test. The son of Jad bin Qais, Abdullah bin Jad bin Qais, was a staunch Muslim and had no hypocrisy in his heart. He

embarrassed his father with what he did to the Messenger of Allah (ﷺ). Allah Almighty said about this in the Quran!

وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ
بِالْكٰفِرِيْنَ ﴿۴۹﴾

(Surah At-Tawbah - 49)

And among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial." Indeed, they have fallen into trial. And verily, Hell is surrounding the disbelievers. (49)

The Messenger of Allah (ﷺ) ordered all the Companions to join the army and made a general appeal for provisions, mounts, weapons, and money for the war. Hazrat Uthman (may Allah be pleased with him) was about to leave for Syria with his merchandise, so he gave all the equipment to prepare for the war. It was nine hundred camels, one hundred horses with baggage, and one thousand gold dinars. Hazrat Abu Bakr Siddiq (RA) brought all the belongings of his house and gave them as alms. When asked, he said that he would entrust his children to Allah. Hazrat Umar (RA) divided all his belongings in half and gave half to his family and the other half in the way of Allah. Hazrat Abdur Rahman bin Auf (RA) brought two hundred ounces of silver (approximately twenty-nine and a half kilograms). Hazrat Abbas (RA) had much wealth. Hazrat Talha (RA), Hazrat Saad bin Ubadah (RA), and Hazrat Muhammad bin Maslamah (RA) also brought much wealth. Hazrat Asim bin Adi (RA) brought ninety Wasaq (three and a half thousand kilograms, 13½ tons) of dates. Women also participated enthusiastically; they gave their necklaces, armlets, anklets, earrings, rings, etc., in the way of Allah; the hypocrites used to call the one who gave more charity, showing off and used to mock the one who gave less, saying that he would conquer Rome with three dates. Allah Almighty described their situation in this way.

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ
فَيَسْخَرُوْنَ مِنْهُمْ ؕ سَخِرَ اللّٰهُ مِنْهُمْ ۫ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۹﴾

(Surah At-Tawbah - 79)

Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment. (79)

Those who were very poor, who were labourers, who gave as much as they could in the way of Allah, the hypocrites, did not participate in this donation. After trying, an army of thirty thousand (30,000) was prepared. The weather was hot, the journey was long, the mounts were few, the path was complicated, and the enemy was brutal. In these difficult circumstances, the Prophet (ﷺ) did not want the Romans to enter the territories of the Muslims and come trampling the tribes, which would be a danger of breaking their courage. Therefore, the Prophet (ﷺ) went ahead and decided to enter their territory and borders without giving the Romans time to advance towards the Muslims and wage a fruitful war against them. The Battle of Tabuk took place in Rajab 9AH (631 AD).

Apart from the hypocrites of Medina, all the Muslims participated in the army except for three companions who, despite having the right faith, could not join in the battle. Some poor and needy people who did not have any means of travel would ask the Messenger of Allah (ﷺ) for a ride, and he would excuse them, and they would become depressed because they could not go to war.

For them, Allah Almighty says:

وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ﴿٩٢﴾

(Surat al-Tawbah - 92)

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). (92)

The Messenger of Allah (ﷺ) left Medina and set up a camp on a mountain called Thaniya-tul-Wida. He appointed Muhammad bin Maslamah (may Allah be pleased with him) as the governor of Medina (in some narrations, the name of Saba bin Arfatah (RA) also appears). He left Hazrat Ali (may Allah be pleased with him) in Medina to protect his family. The hypocrites started insulting Hazrat Ali (may Allah be pleased with him). They said that the Messenger of Allah (ﷺ) did not care about Ali (may Allah be pleased with him) and considered him a burden, so he left him. Hazrat Ali (may Allah be pleased with him) could not bear it, so he armed himself and left Medina. He appeared before the Messenger of Allah (ﷺ) at Maqam-e-Jerf and said, "The hypocrites are talking bad things about me. I have come to you (ﷺ)." He (ﷺ) said, "They are liars. I have left you

in Medina to protect my family. Go back." He said, "I have left you in Medina to protect my family." Are you not satisfied that you have the same relationship with me as Aaron (AS) had with Moses (AS)? The Prophet was, however, there will be no prophet after me. Hazrat Ali (may Allah be pleased with him) returned to Medina.

The Messenger of Allah (ﷺ) set out towards the north. It was a Thursday. Despite the people's sincerity and enthusiasm, the army needed more equipment. Eighteen men had to ride each camel in turn. Sometimes, they had to eat tree leaves for food, which caused swelling on the lips. Despite the shortage of camels, sometimes they had to be slaughtered for food. This army was called "Jaish-e-Asrat" (the army of hardship). On the way to Tabuk, the army passed through the valley of Hajar. This was the territory of the tribe of Thamud. The tribe of Thamud was a nation that had carved rocks in the valley of Al-Qura and built houses. The companions (may Allah be pleased with them) took water from the wells there, but when they started walking, the Prophet (ﷺ) said! Do not drink this water taken from here or perform ablution for prayer. Do not eat the dough you have kneaded with this water yourself. Feed it to the animals. He (ﷺ) said! Pass through here repenting and seeking forgiveness, and only take water from the well from which Hazrat Salih (ﷺ)'s camel used to drink.

Hazrat Ibn Umar (RA) narrated that when the Messenger of Allah (ﷺ) passed through Hajar (the land of Thamud), he said: Do not enter the dwellings of these oppressors, lest you also be afflicted with the same calamity that befell them. Yes, but weeping, he (ﷺ) covered his head and walked quickly across the valley. (Sahih Bukhari)

On the way, due to the intense heat, people needed water. He (ﷺ) prayed, and it rained, and the people drank water and even collected it.
When the Prophet (ﷺ) approached Tabuk, he (ﷺ) said: You will soon reach the spring of Tabuk, so do not drink from it until I come.

When the Messenger of Allah (ﷺ) reached there, he (ﷺ) washed his face and hands and poured water into the spring, after which the spring became abundant. The companions drank to their heart's content. Then the Messenger of Allah (ﷺ) said to Hazrat Mu'adh (may Allah be pleased with him)! If you live long, you will see lush gardens in this place. (Sahih Muslim)

On the journey to Tabuk, the Messenger of Allah (ﷺ) prayed Zuhr and Asr, Maghrib and Isha together. He used to do it in conjunction with Taqdeem and Takhir. Taqdeem means that both Zuhr and Asr should be prayed at the time of Zuhr, Maghrib, and Isha at the time of Maghrib, and Takhir means that both Zuhr and Asr should be prayed at the time of Asr, and both Maghrib and Isha should be prayed at the time of Isha.

After camping in Tabuk, the Prophet (ﷺ) delivered a very eloquent sermon. After praising and glorifying Allah, he said:
O people! The most truthful speech is the Book of Allah, and the most substantial support is piety. The best religion is the religion of Abraham (AS), and the best way is the way of Muhammad (ﷺ). The best of all, the speech is a remembrance of Allah, and the best of all, the stories are from the Book of Allah. The best deeds are righteousness, and the worst is innovation. The best path is the path of the Prophets, and the best of death is a martyr's death. The most foolish speech after Islam is misguidance, and the best of deeds is that which brings benefit. The best guidance is that which is followed. The worst of all is the blindness of the heart. The upper hand is better than the lower hand. A little wealth that fulfills a need is better than much wealth that makes a person heedless of the remembrance of Allah. The worst of excuses is the excuse at the time of separation, and the worst of regrets is the regret on the Day of Judgment.

Some of you are late for Friday prayer, and some of you are absent from the remembrance of Allah. They do so by association: the most sinful tongue is the one that lies, and the best heart is the rich one, the best means of guidance is piety, the most incredible wisdom is the fear of Allah, the treasure of the heart is certainty and doubt leads to disbelief, lamenting over the dead is ignorance and betrayal of trust is an act that leads to the fire of Hell, intoxicating oneself is the act of the people of Hell and bad poems are from Satan, alcohol is the greatest of all evils. The worst wealth is the wealth of an orphan (which is eaten unjustly), the fortunate is the one who seeks guidance from others, and the unfortunate comes from the womb of the mother. The destination for all humans is a pit of four hands, and all deeds will be rewarded on the Day of Judgment.

The end depends on deeds, and lying is the worst of sins; everything that comes is close and abusing a believer is an act of disobedience; killing a believer is disbelief, and backbiting is an act of disobedience. The wealth of a believer is forbidden just as his blood, which is a false oath by Allah. Whoever eats, he denies Allah. Allah will forgive him or punish him. Whoever forgives people, Allah

will forgive him. Whoever controls his anger, Allah will reward him, and whoever is patient in severe hardship will be rewarded. Whoever spreads evil, Allah will defame him, and whoever refrains from disobedience, Allah will forgive him, and whoever disobeys will not be able to escape the punishment of Allah. I seek help from Allah for all of you. I seek help from Allah for all of you. I seek help from Allah for all of you.
(Ayyam al-Harb, Volume 2)

The sermon of the Messenger of Allah (ﷺ) encouraged the army. On the other hand, the enemy feared his arrival. They did not dare fight; the Christian and Ghassani armies dispersed after hearing the news of the Muslims' arrival, and the field became empty. The Messenger of Allah (ﷺ) stayed here for twenty (20) days.
One day during the stay in Tabuk, the Messenger of Allah (ﷺ) said to Hazrat Bilal (ﷺ): Bilal, bring me something to eat. Hazrat Bilal (ﷺ) said, O Messenger of Allah (ﷺ)! The sack with dates has become empty. I see one or two dates at the bottom. The Messenger of Allah (ﷺ) said, "Bring whatever you have." Hazrat Bilal (ﷺ) spread a cloth in front of the Messenger of Allah (ﷺ) and told the companions that whoever had something to eat should bring it on this cloth—those who had something brought it and placed it on the table. Most of the companions had nothing. The food on the table was not much: some dates, some pieces of dried meat. The Messenger of Allah (ﷺ) prayed over this food and ordered the companions to come and eat from this table. The companions say that we kept eating from the table until all the companions were complete, and there was still enough food. The Messenger of Allah (ﷺ) said! Fill your eating utensils with this food; there were no empty utensils for the people there.

The ruler of Elah, Yahna bin Ruba, came to the Prophet (ﷺ) and agreed to pay the jizyah and made a peace treaty. The people of Jarba and Azraq also went to the Prophet (ﷺ) and agreed to pay the jizyah. The Messenger of Allah (ﷺ) wrote a letter for them, which he kept with him.
The following is the content of the letter that the Prophet (ﷺ) gave to the ruler of Elah:

In the name of Allah, the Most Gracious, the Most Merciful

This is a peace treaty from Allah and the Prophet Muhammad (ﷺ), the Messenger of Allah, to Yahna bin Ruba and the people of Elah. Allah is responsible for their ships and caravans on land and sea and is responsible for the Prophet Muhammad (ﷺ). The same is the responsibility of the Syrians and the people of the sea who are with Yahna, but if any of them makes a mistake, his wealth will not be a barrier to his life, and whoever takes his wealth will be lawful for him. They will not be prevented from landing in spring or travelling on land or sea.

Imam Burhanuddin Halabi (ra) wrote that in this same assembly, the Messenger of Allah (ﷺ) also gave security to the people of Dhara and Mina.

Revelation of Surah At-Tawbah:

Many verses of Surah At-Tawbah were revealed regarding the Battle of Tabuk, some before the departure, some after the departure, some during the journey, and some after returning to Medina, in which the circumstances related to the battle were mentioned. The hypocrites were exposed, the virtues and praise of the sincere Mujahideen were praised, the true believers were mentioned, and the repentance of those who could not participate in the battle was mentioned.

The murderous attack of the hypocrites on the Messenger of Allah (ﷺ) on his return from Tabuk to Medina:

On his way back from Tabuk to Medina, the Prophet (ﷺ) was passing by a ravine at one place. With him, Hazrat Ammar (RA) was holding the bridle of a camel, and Hazrat Hudhayfah bin Al-Yaman (RA) was driving the camel. The rest of the companions (RA) were passing through a valley. At that time, the hypocrites, who numbered twelve, were hiding their faces and had already been sitting in ambush. They considered this opportunity suitable for their evil purpose and advanced towards the Prophet (ﷺ). The two companions of the Prophet (ﷺ) were walking along the path as usual when they heard footsteps. They had come very close and were wearing masks. Hazrat Hudhaifah bin Al-Yaman (may Allah be pleased with him) went ahead and started hitting the faces of their mounts with his shield, which terrified them, and they quickly ran away and joined their people. After that, the Prophet (ﷺ) told Hazrat Hudhaifah bin Al-Yaman (may Allah be pleased with him) the names of these people and informed them of their intentions, which is why Hazrat Hudhaifah bin Al-Yaman (may Allah be pleased with him) is called the confidant of the Messenger of Allah (ﷺ).

On this occasion, Allah Almighty said:

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۗ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِى الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٧٤﴾

(Surah At-Tawbah - 74)

They swear by Allah that they said nothing (bad), but really, they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad ﷺ), which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger (ﷺ) had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper. (74)

The companions who remained behind from the Battle of Tabuk:

Historians have written that six staunch companions of the Prophet (ﷺ) were left behind in this expedition. They were Ka'b bin Malik (RA), Hilal bin Umayyah (RA), Marara bin Rabi' (RA), Abu Zar Ghaffari (RA), Umair bin Wahb (RA) and Abu Khaithama (RA).

Hazrat Abu Khaithama (RA):

Hazrat Abu Khaithama (peace and blessings of Allah be upon him) himself narrated his own story that he had every intention of going out in this battle: I had several mounts, but due to the severity of the weather and his laziness, I did not leave on time, and the army left Medina. The case with the Messenger of Allah (ﷺ) was that when he was told about a companion who was reluctant to go out in battle, he would say: Leave him alone. If there is any good in him, he will come and join us, and if he does not come, then Allah is free from such people. One day, many days after the departure of the Islamic army, when Hazrat Abu Khaithama (RA) returned home after finishing his work, he saw that his garden had been sprinkled with water, from which a cool, fragrant breeze was coming. Tents had been set up under the shade of these trees, where even the intense heat was neutralized. His two wives, dressed and with food cooked, were waiting for their husbands. When they heard the sound of the horse, they came to the doors of their tents and stood there to welcome her husband. When Hazrat Abu Khaithama (RA) saw such a pleasant arrangement, he said, "By Allah! I will not set foot in these tents of yours but will follow the Messenger of Allah (ﷺ). Prepare my mount and my cloak." His wives obeyed him and prepared their mounts and equipment for the war. He immediately mounted his camels and set out to reach the Messenger of Allah (ﷺ).

Hazrat Umayr bin Wahb (RA):

On the way, he met Hazrat Umayr bin Wahb (RA). He had also lagged behind the army due to laziness, but when his conscience rebuked him, he set off alone towards Tabuk. The two of them had gone together, and it was a long journey, but they reached their destination in no time. When their destination was near, Hazrat Khaithama (RA) asked Hazrat Umayr (RA): "I have sinned and am very ashamed of Allah." I want to appear before the Messenger of Allah (ﷺ) alone. If you would please wait a little so that I may ask forgiveness from the Messenger

of Allah (ﷺ). Hazrat Umayr (RA) agreed to his request and allowed him to go before the Messenger of Allah (ﷺ). After entering the place of Tabuk, Hazrat Abu Khaithama (RA) was riding his camel when his companions saw a camel driver coming. They mentioned this to the Messenger of Allah (ﷺ), who said that Abu Khaithama (RA) would be there. When he came closer, the companions saw it was Abu Khaithama (RA). Abu Khaithama (RA) went to the Messenger of Allah (ﷺ) and greeted him. The Messenger of Allah (ﷺ) returned his greeting and said, "O Abu Khaithama, it would have been better for you to come." After him, Hazrat Umayr bin Wahb (RA) also came to the Messenger of Allah (ﷺ).

Hazrat Abu Dhar al-Ghaffari (RA):

Hazrat Abu Dhar al-Ghaffari (RA) had set out with the Messenger of Allah (ﷺ) in the army, but on the way, his camel became ill, and he remained behind. Some companions thought Hazrat Abu Dhar al-Ghaffari (RA) did not set out with him. Hazrat Abu Dhar al-Ghaffari (RA) is among the first to embrace Islam. He was the first to embrace Islam after Hazrat Abu Bakr (RA) and Hazrat Ali (RA). He was a great scholar and a pious and worshipful companion. He did not hesitate to speak the truth in front of anyone. After reaching Tabuk, the Messenger of Allah (ﷺ) was informed that a man was coming towards us on foot. The Messenger of Allah (ﷺ) immediately understood who he could be. The Companions asked who this man was. He (ﷺ) said! May Allah have mercy on this man. He is walking alone; he will die alone, and he will be raised alone on the Day of Judgment. Go and welcome my beloved companion, Abu Dhar al-Ghaffari (RA). The Companions stood up to welcome Hazrat Abu Dhar al-Ghaffari (RA). When Hazrat Abu Dhar al-Ghaffari (RA) approached, the people recognized him as Hazrat Abu Dhar al-Ghaffari (RA). Hazrat Abu Dhar al-Ghaffari (RA) came to the Messenger of Allah (ﷺ) along with the Companions.

A long time later, during the caliphate of Hazrat Uthman (RA), the prediction of the Messenger of Allah (ﷺ) that he would die alone was fulfilled. At that time, Hazrat Abu Dhar al-Ghaffari (RA) resided in Damascus (Syria). The rulers there criticized Hazrat Amir Muawiyah (RA) extensively and obstructed his every work. So Hazrat Amir Muawiyah (RA) wrote to Hazrat Uthman Ghani (RA) to invite him to Medina. Hazrat Uthman (RA) invited him to Medina. After arriving in Medina, he began criticizing Hazrat Uthman (RA). Hazrat Uthman (RA) sent him to a place called Zabda outside Medina, where he began living with his slave and weak

wife, Umme Dhar (RA). Once, he was travelling with his wife and slave when the effects of death began to appear on him, and he passed away there. In this way, the Prophet (ﷺ) also said that he would embrace death alone in a desert. As per her husband's will, the wife of Hazrat Abu Dhar Ghaffari (RA) shrouded him, placed his body on the road, and started waiting for a caravan to pass by so that she could help him in his funeral prayer and burial. Not long after, an Arab caravan arrived there. The leader of this caravan was Hazrat Abdullah bin Masood (RA). He was present at the gathering in which the Messenger of Allah (ﷺ) had said that he (Hazrat Abu Dhar Ghaffari RA) would die alone. Hazrat Umme Dhar (RA) requested help from the people of this caravan. Hazrat Abdullah bin Masood (RA) heard her and went ahead.
He grew up and started crying. He buried him along with the caravan and then told all the companions the hadith that he had heard from the Messenger of Allah (ﷺ), in which he (ﷺ) had said that Abu Dhar (RA) was walking alone, would die alone and would be resurrected alone on the Day of Judgment.

Hazrat Kaab bin Malik (RA), Hazrat Murara bin Rabi' (RA) and Hazrat Hilal bin Umayyah (RA):

These companions were among the righteous, but they continued to do so due to laziness and prepared their luggage when the Islamic army left Medina. Even after that, they could not go due to laziness. When the Prophet (ﷺ) returned from Tabuk to Medina, these three came to the service and confessed their mistake openly. An order was issued for them not to speak to them. The companions altogether boycotted them. Despite the vastness of the land, it became cramped for them. After forty days, their women were told to separate from them. When this situation became known and reached the ears of the Ghassani king, he sent his envoy with a letter to Hazrat Kaab bin Malik (RA), saying you are a noble and honourable man. Muhammad (ﷺ) has mistreated you. Come to me, and I will honour and console you. After seeing the letter, Hazrat Kaab (RA) prayed to Allah to save him from this new calamity, as now even the infidels are starting to place their hopes on him. Hazrat Kaab bin Malik (RA) read the letter, threw it into a burning oven, and said this was his answer. When the boycott lasted fifty days, Allah gave him the good news that his repentance had been accepted.

The Almighty says:

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾

(Surah At-Tawbah - 118)

And (He did forgive also) the three [who did not join the Tabuk expedition whose case was deferred (by the Prophet ﷺ)] (for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (118)

When this verse was revealed, all the companions of the Prophet (ﷺ) rejoiced and ran to inform the three of them. Upon hearing this news, they thanked Allah and gave all their wealth as gifts and charity because it was the happiest day of their lives when Allah revealed verses in the Quran for them.

Companion's army during the Prophet's (ﷺ) time

Saryah Saif al-Bahr or Saryah Hamzah (RA)

The Messenger of Allah (ﷺ) appointed Hazrat Hamzah bin Abdul Muttalib (RA) as the leader of this army and sent thirty Muhajireen under his command to track down a Quraysh caravan coming from Syria. There were three hundred men in this caravan, including Abu Jahl. When the Muslims reached the seashore near Ra'id (a place on the Red Sea between Yanbu' and Marwah), the caravan encountered each other, and the two sides lined up for battle. But Majdi bin Umar, the chief of the Johana tribe, who was an ally of both sides, ran away and prevented the battle.

This flag of Hazrat Hamzah (may Allah be pleased with him) was the first that the Messenger of Allah (ﷺ) tied to his arm. Its colour was white, and its standard-bearer was Hazrat Mursad-e-Kanaz bin Hussain Ghanwa (may Allah be pleased with him).
This battle took place in Ramadan 1/Hijri, March 623AD.

The Battle of Rabaa or the Battle of Hazrat Ubaidah bin Harith (RA)

The Messenger of Allah (ﷺ) sent Hazrat Ubaidah bin Harith bin Abdul Muttalib (RA) with a contingent of sixty horsemen from the Muhajireen. They met Abu Sufyan in the valley of Rabaa, at a water point ten miles from Juhfa and part of Rabaa. The two sides shot arrows at each other, but no further fighting occurred. Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) shot an arrow that day, which was the first arrow that Islam fired at the infidels.

Ibn Ishaq (ra) has written that the leader of this caravan was Ikrimah bin Abu Jahl. In this caravan, two men from the Makkahian army met the Muslims. One was

Hazrat Miqdad bin Umar al-Bahrani (may Allah be pleased with him), and the other was Hazrat Utbah bin Ghazwan al-Mazini (may Allah be pleased with him). Both of them were Muslims and had set out with the infidels with the sole intention of meeting the Muslims in this way.
Hazrat Ubaidah bin Harith (RA) had a white flag, and the standard-bearer was Hazrat Mistah bin Ashath bin Mutable bin Abd Munaf. This caravan took place in Shawwal 1 AH (April 623 AD).

Saryah Kharar or Saryah Hazrat Saad bin Abi Waqqas (RA)

Kharar is a place near Juhfa. The Messenger of Allah (ﷺ) appointed Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) as the commander of this group. He commanded twenty men and ordered them to go out to find a caravan of Quraysh and not to go beyond Kharar. Kharar was the name of a few wells on the left side of Juhfa, near Khom, on the way from Juhfa to Makkah. These people went on foot. They travelled at night and hid somewhere during the day. On the fifth day, when they reached Kharar in the morning, it was found that the caravan had left the day before. This group took place in Dhul-Qadah 1 AH, May 623 AD. The flag of this group was white, and the standard-bearer was Hazrat Miqdad bin Umar (RA). The honour of shedding the first blood of the infidels in the path of Allah belongs to Hazrat Saad bin Abi Waqqas (RA), and he also shot the first arrow in the path of Allah.

Saryah Nakhla or Saryah Abdullah bin Jahesh (RA)

On this expedition, the Messenger of Allah (ﷺ) appointed Hazrat Abdullah bin Jahesh (may Allah be pleased with him) as the leader. There were 12 emigrants and 6 camels, with 2 people travelling on each camel. The Holy Prophet (ﷺ) gave the leader of the group a document and told him to open it after two days of the journey and act on it. So, after two days, that document was found. It was written in it: When you see this document of mine, go ahead until you land at Nakhla between Makkah and Taif, and there lie in wait for a caravan of Quraysh and find out its news for us.

Upon this, Hazrat Abdullah bin Jahesh (RA) informed all his companions and said, "I do not force anyone; whoever wants to go ahead with me should stay with me, and whoever wants to go back can go." All his companions prepared to proceed with him and set off towards the new destination. On the way, the camel on which Hazrat Saad bin Abi Waqqas (RA) and Utaybah bin Ghazwan (RA) were travelling disappeared, so these two companions remained behind. Hazrat Abdullah (RA) bin Jahesh (RA) travelled long distances to Nakhla. From there, a caravan of Quraysh passed by, carrying raisins, leather, and trade goods. In the caravan were the two sons of Abdullah bin Mughirah, Uthman and Nawfal, and Umar bin Hadhram and Hakeem bin Kaysan, the leaders of Mughirah. The Muslims consulted among themselves as to what to do. The first day of Rajab had begun, which falls in the sacred months in which fighting is prohibited. They said that if we wait, they will enter the holy area, so we should attack. So, one of the men shot Amr bin Hadhram with an arrow and finished his work. The rest of the people captured Uthman and Hakeem. However, Nawfal escaped. Afterward, these two men reached Medina with the prisoners and the caravan's goods. They also took a fifth of the booty, and this was the first fifth, the first killed, and the first prisoners in Islamic history.

The Messenger of Allah (ﷺ) questioned them about this act, saying that fighting was not ordered in the sacred month. This incident gave the polytheists an excellent opportunity to be deceived.

Allah Almighty revealed this verse.

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۗ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۗ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ
وَكُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۙ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۗ
وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۗ وَمَنْ يَّرْتَدِدْ مِنْكُمْ
عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰۤىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۤىِٕكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾

(Surah Al-Baqarah - 217)

They ask you about fighting in the Sacred Months (i.e., 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression), but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (217)

After this, the Messenger of Allah (ﷺ) released the two prisoners, and the blood of the deceased was given to the heirs of the deceased. This incident occurred in Rajab-ul-Murajab, 2 AH, January 624 AD.

Saryah Umayr bin Adi (RA)

On 25th Ramadan 2 AH, the Messenger of Allah (ﷺ) sent Umayr bin Adi Kharash al-Khatami (RA) to Asmaa bint Marwan, who belonged to the Banu Umayyah bin Zaid. This woman used to make satires against Islam and the Messenger of Allah (ﷺ) and recite inflammatory poems against her opponents.

Hazrat Umayr bin Adi (RA) entered this woman's house at night. Her children were sleeping around Asmaa, and a breastfeeding baby was sleeping with her. Umayr, who was blind, felt around, separated the baby from his mother, and plunged his sword into the woman's chest.

Umayr (RA) prayed the morning prayer with the Messenger of Allah (ﷺ) in Medina. The Messenger of Allah (ﷺ) asked him, "Did you kill the daughter of Marwan?" He said, "Yes, is there anything else I can do?" He said, "Two sheep will fight over it." This was the first thing that was heard from the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) named him Umayr Basir, meaning Umayr the Seer.

Saryah Salim bin Umayr (RA)

In Shawwal 2 AH, the Messenger of Allah (ﷺ) sent Saryah to kill Abu Afak bin Amr, who was a hundred years old and a very seditious person. He used to incite people against the Messenger of Allah (ﷺ) and make fun of him.

Salim (RA) was a very tender-hearted companion. He came to the Messenger of Allah (ﷺ) on the occasion of Badr and said, "I wish I could kill Abu Afak or die doing this." He kept looking for an opportunity to kill him. One summer night, Abu Afak was sleeping outside the tent. When Salim bin Umayr (RA) came to know about this, he came to him and placed his sword on his chest and pressed it so hard that it passed through his body and penetrated the bed.

Saryah Zaid bin Haritha (RA)

Since the Battle of Badr, the troubles of the infidels of Makkah were constantly increasing, and now they began to see that the trade of Syria was also in danger. A caravan was prepared for the trade of Syria, and Safwan bin Umayya was appointed its leader. He asked the people, "What should we do with our trade routes? The Muslims have made them unguarded?" They are constantly monitoring the routes; the nearby tribes have made peace with them, and the ordinary people also support them. We do not understand which path to choose. If we do not trade and remain at home, we will consume our wealth along with trade, leaving nothing. Because our livelihood in Makkah is based on trade, we trade with Syria in the summer and Abyssinia in the winter.

The chiefs of Quraysh began to be angry at Safwan's words. Finally, Aswad bin Abdul Muttalib told Safwan to leave the coastal route and travel through Iraq. This route is a bit long; it goes through Najd to Syria, but it is safe and passes through to the east of Medina. The Quraysh were unfamiliar with this route, so Aswad bin Abdul Muttalib advised Safwan to hire Frat bin Hayyan, a member of the tribe of Bakr bin Wail, as a guide to show them the way. He knows the route and will guide you on your journey. In this way, the caravan set out for Syria on a new path.

On the other hand, Sulayt bin Nu'man (RA), who had converted to Islam, and his two companions, Naim bin Mas'ud, were drinking together. This was before alcohol prohibition. When Na'im became very drunk, he told the whole caravan the story of its journey. Hazrat Sulayt bin Nu'man (may Allah be pleased with him) immediately left there, reached the Messenger of Allah (ﷺ), and told him the whole story.

The Messenger of Allah (ﷺ) immediately prepared for an attack and sent a detachment of one hundred horsemen under the command of Hazrat Zaid bin Harith al-Kalbi (may Allah be pleased with him). Hazrat Zaid bin Haritha (may Allah be pleased with him) set off at a very fast pace, and just as the Quraysh caravan was about to disembark at a spring called Farwa amid complete ignorance, he caught them and wholly and suddenly attacked and captured the entire caravan. Safwan bin Umayya and the other caravan guards escaped and saved their lives.

The Muslims captured the leader of the caravan, Frat bin Hayyan, and two men. Many silver and utensils worth one hundred thousand dirhams were taken as booty. The Messenger of Allah (ﷺ) took out a fifth of the booty and distributed it among the members of the expedition. Frat bin Hayyan embraced Islam at the hands of the Messenger of Allah (ﷺ). (Ibn Hisham)

The Quraysh of Makkah were in a state of constant pain due to the Muslims. This incident occurred on the first of Jumada al-Awwal, 3AH, 624AD.

Saryah Abu Salamah bin Abdul Asad Makhzoomi (RA)

At the place of Qatan, some mischievous people from the tribe of Banu Asad were gathering to attack the Muslims. Qatan was a mountain near Fayd, and there was a spring near which the Banu Asad bin Khuzaymah tribe lived. Talha bin Khuwaylid and Maslamah bin Khuwaylid were their leaders who used to incite their people to fight against the Messenger of Allah (ﷺ). He (ﷺ) sent Hazrat Abu Salamah Makhzoomi (RA) with a group of one hundred and fifty (150) Muslims to fight with them.

He (ﷺ) instructed them to attack them if they come against you alone. This army set out and passed through Al-Akhbar, reached Qatan, and occupied the plain of Qatan. Three slave herdsmen were captured, but they escaped before they reached them; their cattle were captured and brought to Medina. This incident occurred on Muharram 4 AH (625 CE).

Saryah Abdullah bin Anis (RA)

The Messenger of Allah (ﷺ) was informed that Khalid bin Sufyan was gathering an army to attack the Muslims. The Messenger of Allah (ﷺ) immediately sent Abdullah bin Anis (RA) with his companions to the area of Arna to take action against them. The Messenger of Allah (ﷺ) said to him, "When they see you, they will be afraid." Hazrat Abdullah bin Anis (RA) took up his sword and said I belong to the Banu Khazaah. When he reached Batin Arna, people from different tribes were joining them. When the tribe chief, Khalid bin Sufyan al-Hazily, saw them, he was fearful and began to sweat.

Hazrat Abdullah (RA) said that I became convinced that Allah and His Messenger (ﷺ) had spoken the truth. I killed the chief of the tribe, Khalid bin Sufyan al-Hazily, and cut off his head. I entered a cave in the mountains, and a spider made a web for me. People searched for me a lot, but they did not find me. When they returned, I came out of the cave. I used to travel at night and hide during the day until I reached Medina. When I reached the Masjid Nabvi, the Messenger of Allah (ﷺ) was there. When he saw me, he said, "May your face be blessed." I said, O Messenger of Allah (ﷺ)! Your face also became healthy, and I placed the head of the commander, Khalid bin Sufyan al-Hazily, in front of him (ﷺ) and informed him of the whole incident.

Hazrat Abdullah bin Anis (RA) remained on the campaign for eighteen (18) days and returned with victory on Saturday, 23rd Muharram 4 AH/526 CE. The Messenger of Allah (ﷺ) also presented Hazrat Abdullah bin Anis (RA) with a staff and said that this would be a sign between you and me on the Day of Resurrection. So, when he passed away, that staff was also buried with him.
(Ibn Hisham)

The Tragedy of Bir Mauna

Abu Bara' Amir bin Malik bin Ja'far came to the service of the Messenger of Allah (ﷺ) in Medina. Rasool Allah (ﷺ) invited him to Islam. He did not become a Muslim, but he did not look at Islam with hatred. He said, "I am concerned about my people." He said, "You (ﷺ) send some people with me to Najd and invite my people to Islam and advise them." He (ﷺ) said, "I fear that the people of Najd will harm the Muslims." He said, "Do not worry about the people of Najd. They will be under my protection." He (ﷺ) accompanied a group of seventy (70) companions led by Hazrat Mundhir bin Umar Wa Samadi (may Allah be pleased with him), all of whom were reciters and memorizers of the Quran. Hazrat Mundhir bin Umar (may Allah be pleased with him) was a companion who used to cut wood during the day and sell it to provide food for the people of Sufa. He used to recite and teach the Quran and would stand all night in prayer and supplication before Allah. When these people reached the well of Bir Mauna between the lands of Banu 'Amir and Harrah Banu Sulaym, the letter of the Holy Prophet (ﷺ) reached 'Amir bin Tufail through the hands of Hazrat Haram bin Muljan (RA). This Amir bin Tufail was the nephew of Abu Bara 'Amir bin Malik. He did not even read the letter but pointed to a man who struck Hazrat Haram bin Muljan (may Allah be pleased with him) from behind with a spear so hard that he fell. Seeing the blood, Hazrat Haram (may Allah be pleased with him) said:
Allahu Akbar! By the Lord of the Kaaba, I have succeeded and been martyred.

After that, he called out to his people, Banu 'Amir, to kill these Muslims. Given Abu Bara's shelter, they did not listen to him, so he, in despair, called out to Banu Sulaym. The three tribes of Banu Sulaym, Izayah, Rael, and Zakwan agreed and, without any crime, began to kill these Muslims. Among them, only Hazrat Ka'b bin Zaid bin Najjar (RA) survived, although he was wounded.
Two companions of Hazrat Umar bin Umayyah al-Zamzi (may Allah be pleased with him) and Hazrat Munzer bin Uqbah bin Amir were herding camels nearby. They saw birds flying over the scene of the incident. When they reached the spot, they martyred Hazrat Munzer bin Uqbah (may Allah be pleased with him) and arrested Hazrat Umar bin Umayyah al-Zamzi (may Allah be pleased with him). When they came to know that he belonged to the Mudar tribe, they shaved his forehead and freed him based on his mother's vow to free a slave. Hazrat Umar bin Umayyah al-Zamzi (may Allah be pleased with him) reached Medina with the news of this painful incident. The Messenger of Allah (ﷺ) was told the whole

situation. He (ﷺ) was deeply saddened by the martyrdom of his companions through this injustice and deceit. He (ﷺ) prayed for them for a month. Within a month, Amir bin Tufail fell ill with the plague, and Abu Bara Amir bin Malik died within a week. This incident occurred in 4 AH, 625 AD.

Allah Almighty revealed to the Messenger of Allah (ﷺ) what he knew from the martyrs: Tell our people that when we meet our Lord, He is pleased with us, and we are happy with Him. After that, the Messenger of Allah (ﷺ) stopped reciting this Qunut Nazilah. (Bukhari)

Qunut Nazilah:

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ وَتَوَلَّيْتَ وَبَارِكْ لِيْ
فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ
وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَنَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ اَللّٰهُمَّ اغْفِرْ لَنَا
وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَاَلِّفْ بَيْنَ قُلُوْبِهِمْ وَاَصْلِحْ ذَاتَ بَيْنِهِمْ
وَانْصُرْهُمْ عَلٰى عَدُوِّكَ وَعَدُوِّهِمْ اَللّٰهُمَّ الْعَنِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ
وَيُكَذِّبُوْنَ رُسُلَكَ وَيُقَاتِلُوْنَ اَوْلِيَآءَكَ ط اَللّٰهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ
وَشَتِّتْ شَمْلَهُمْ وَفَرِّقْ جَمْعَهُمْ وَخَرِّبْ بُيُوْتَهُمْ وَدَمِّرْ دِيَارَهُمْ وَكَسِّرْ اَعْمَارَهُمْ
وَقَرِّبْ اٰجَالَهُمْ وَاَنْزِلْ بِهِمْ بَاْسَكَ الَّذِيْ لَا تَرُدُّهٗ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ
اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ اَللّٰهُمَّ لَا تُسَلِّطْ عَلَيْنَا
مَنْ لَّمْ يَرْحَمْنَآ اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ اَللّٰهُمَّ انْصُرِ الْاِسْلَامَ وَالْمُسْلِمِيْنَ
اَللّٰهُمَّ اَنْصُرْ عَسَاكِرَ الْمُسْلِمِيْنَ اَللّٰهُمَّ انْصُرْ جَمَاعَةَ الْمُوَحِّدِيْنَ وَاخْذُلِ الْكَفَّارَ
وَالْمُشْرِكِيْنَ وَاَهْلِكِ الْكُفَّارَ وَالْمُشْرِكِيْنَ وَصَلِّ عَلَى النَّبِيِّ (ط)

O Allah, guide me among those whom You have guided, protect me among those whom You have succumbed to, take me as Your protector among those whom You have taken as Your protector, and bless me in what You have given me and protect me

from the evil of what You have decreed, for indeed, You decree, and none can decree against You. Indeed, He does not humiliate whom You befriend, nor does He honour whom You oppose. Perish, O our Lord, and You are exalted. We ask Your forgiveness, and we repent to You. O Allah, forgive us and the believing men and women and the Muslim men and women; unite their hearts, reconcile their differences, and grant them victory over Your enemy and their enemy. O Allah, curse the disbelievers who avert [people] from Your path and deny Your messengers and turn away from Your friends. O Allah, cause discord between their word, shake their feet, scatter their ranks, divide their gatherings, destroy their homes, destroy their lands, break their lives, bring their end near to them, and send down upon them Your punishment which You cannot avert from the criminal people. O Allah, we place You against them and seek refuge in You from their evils; O Allah, do not let them dominate us. He who has not seen our protection. O Allah, grant glory to Islam and the Muslims. O Allah, grant victory to Islam and the Muslims. O Allah, grant victory to the greatest of Muslims. O Allah, grant victory against the monotheists and abandon the infidels. And the polytheists, oh, the unbelievers are destroyed, and the polytheist is disgraceful. And pray for the Prophet ﷺ)

The tragedy of Raji

Some people from Adel and Qara (brothers of Banu Asad) came to the Messenger of Allah (ﷺ) and said to him, "Our entire nation has decided to accept Islam. You (ﷺ) should send with us some people who have learned the religion and taught us the Quran." He (ﷺ) sent with them ten (10) or six (6) people from among the Companions and made Hazrat Asim bin Thabit (RA) their leader. This group included Asim bin Thabit, Mursad bin Abi Mursad, Abdullah bin Tariq, Khubaib bin Adi, Zaid bin Daghna, Khalid bin Abi Bakir, and Mutab bin Ubaid (may Allah be pleased with them).

When they reached the spring called Raji of the Hudail tribe between Rabi and Jeddah, Qara and Adel sent the people of Banu Lehyan, a branch of the Hudail tribe, after them. About a hundred archers followed them. The companions (RA) took refuge behind a hill. They surrounded them and said, "We were only testing you. Come down. We will not kill anyone." But Hazrat Asim (RA) refused to come down and continued to fight them. Finally, they captured two men (Hazrat Khubaib (RA) and Abdullah bin Tariq (RA), and all the others were martyred. This tragedy occurred on Safar 4 AH, 625 CE.

Protection of the body of Hazrat Asim bin Thabit (RA)

Hazrat Asim bin Thabit (may Allah be pleased with him) was the leader of the ten companions whom the infidels had requested from the Messenger of Allah (ﷺ) for their education and training and then had him martyred by deceit. The Quraysh of Makkah sent a man to behead Hazrat Asim (RA) so that they could be identified. When these people approached his body, a swarm of wasps came upon it, and the Quraysh could not desecrate his body. Hazrat Asim (RA) had prayed: O Allah! Do not let the polytheists touch me. When this news reached Hazrat Umar Farooq (RA), he said: Allah protects His believing servant even after death as He protects him in life. This incident occurred in 4 AH (625 AD).
(Ibn Hisham 2/169-179, Zad al-Maad 2/109)

Hanging Hazrat Khubaib (RA) on the Cross

Among the companions whom they captured were Hazrat Khubaib (RA) and Hazrat Zaid bin Al-Dushana (RA). They arrested them and took them to Makkah, where they were executed and imprisoned him. Hazrat Khubaib (RA) had killed the chiefs of Makkah in Badr. They intended to kill Hazrat Khubaib (RA) and took him to Tanim outside the Haram. When they wanted to crucify him, he said, "Leave me alone so that I can pray two rak'ahs." The polytheists allowed him. When he had finished Salat, he said, "By Allah! If you had not said I was doing what I was doing out of fear, I would have made it a little longer." Then he said, "O Allah! Count them one by one and kill them, leaving no one among them."

After that, Abu Sufyan said to Hazrat Khubaib (RA)! Would you like it if Muhammad (ﷺ) were with us instead of you, and we would have beheaded him, and you would have remained with your family and relatives?"
He said, "No, by Allah!" I do not even want to be among my family and Muhammad (ﷺ) to be pricked by a thorn and suffer even the slightest pain.

After that, they hanged Hazrat Khubaib (may Allah be pleased with him). Utbah bin Harith killed Hazrat Khubaib (may Allah be pleased with him). His father was killed in the Battle of Badr. Another companion, Hazrat Zaid bin Dashna (may Allah be pleased with him), was bought by Safwan bin Umayyah and killed (martyred) in place of his father. This tragedy occurred in 4 AH, 625 AD.

The Jewish conspiracy to kill the Messenger of Allah (ﷺ)

In Rabi' al-Awwal 4 AH, 625AD, while Hazrat Umar ibn Umayyah (RA) was returning from the tragedy of Bir Mauna, he met two men on the way, whom he mistook for enemies and killed. When the Messenger of Allah (ﷺ) learned that they belonged to Banu 'Amir and were under the protection of the Muslims, he said that it was necessary to shed their blood. The Jewish tribe of Banu Nudair was an ally of Banu 'Amir. He (ﷺ) thought that he should seek their help. He (ﷺ) himself went to Banu Nudair to consult them. Hazrat Abu Bakr Siddiq (RA) and Hazrat Ali Murtaza (RA) were also with him.
Banu Nudair gathered together in solitude, and a devilish thought came to their hearts to kill the Messenger of Allah (ﷺ) by deception, due to which they immediately got ready to consult him (ﷺ) and made him (ﷺ) sit in the shade along the wall of the fort and moved around on the pretext of calling people. They gave a very heavy millstone to a Jew named Umar bin Hajjash and made him climb up the wall of the fort so that he could throw it down on him (ﷺ) and crush him. One of these people, Salam bin Shakam, said, "Don't do that. He (ﷺ) will come to know about your intentions, and the treaty that is between them and us will be violated." They did not listen to him and were determined to carry out their plan. So, they pushed Umar up. He had not yet been able to throw the stone when Gabriel (as) visited the Messenger of Allah (ﷺ) and informed him of the intention of the Jews. He (ﷺ) got up quickly and set out for Medina. Later, the Companions also got up and came with him (ﷺ), and when they found out the reason for his (ﷺ) getting up, he (ﷺ) told them about the intentions of the Jews.

When the Jew wanted to call him (ﷺ), he (ﷺ) said you had planned to kill me, now we do not trust you. The Jew neither denied his plan nor apologized. After reaching Medina, he (ﷺ) sent a message to them to write a second pledge. But he refused to pledge again. After their refusal, he (ﷺ) gave them an ultimatum again that they should leave Medina within ten days and go somewhere else, after which anyone found here would be beheaded.

Saryah Muhammad bin Maslamah Ansari (RA)

After the Ghazwah Ahzab and Banu Qurayza, a caravan was prepared under Hazrat Muhammad bin Maslamah (may Allah be pleased with him) with a small group of thirty companions. It was sent to a place called Qarta, near Dharia in Bakrah in Najd. There was a seventy-night journey between Banu Dharia and Medina. This caravan was allowed to leave on 10th Muharram 6 AH, and its purpose was to teach a lesson to the people of Banu Bakr bin Kalab, whose mischief had significantly increased. When the Muslims raided them, ten men of Banu Kalab were killed, and the rest escaped.

The Muslims captured 150 camels and 3,000 goats as booty. There was one day left of Muharram when these people returned to Medina. Nineteen days later, on the 29th of Muharram, these people reached Medina. Khums was taken, and the booty was distributed. One camel was considered equal to ten goats. (Tabqat Ibn Saad)

In this campaign, the leader of Banu Hanifa, Thumamah bin Athal Hanafi, was also arrested.

The intention to kill the Messenger of Allah (ﷺ) changed into love.

In the company of Muhammad bin Maslamah (may Allah be pleased with him), the leader of Banu Hanifa, Thumamah bin Athal Hanafi, was arrested. He had gone out to kill the Messenger of Allah (ﷺ) in disguise on the orders of Masalamah Kizzab. He was brought and tied to a pillar of the Masjid Nabvi. When the Messenger of Allah (ﷺ) came to visit him, he (ﷺ) inquired about his condition. He (ﷺ) said: What is the matter with you, Thumamah? He said: I hope for good. If you kill me, you will kill a murderer. If you do good, do good to someone equal to you. If you ask for wealth, ask for whatever you want.

The Messenger of Allah (ﷺ) left him in that state and went away. Then he passed by and asked him again: What is the matter with you, Thumamah? Thumamah gave the same answer. After that, he passed by him for the third time, asked the same question, and gave the same answer. He (ﷺ) said to the Companions:

Release Thumamah. They set him free. Thumamah went to a date palm garden near the Masjid Nabvi, bathed there, returned to him (ﷺ), and embraced Islam at his hands.

He spoke! By God! No face was more hateful to me than your face. But now your face has become more beloved than all other faces. Your riders caught me while I was on my way to perform Umrah. The Messenger of Allah (ﷺ) said, "Be happy," and asked me to perform Umrah. When he reached Makkah for Umrah and met the Quraysh, they said, "Thumamah, you have become an infidel." He said, "No, I have become a Muslim at the hands of Muhammad (ﷺ) and listen!"

By God! You cannot get a grain of wheat from Yamamah unless the Messenger of Allah (ﷺ) gives permission. Yamamah was a field for the people of Makkah. Hazrat Thumamah (may Allah be pleased with him) returned home, and he stopped the shipment of grain to Makkah, which caused difficulties for the Quraysh. They wrote through the relatives of the Messenger of Allah (ﷺ) to tell Thumamah not to stop the shipment of grain. The Messenger of Allah (ﷺ) told him to restore the shipment, so he agreed. (Zada Al-Maad)

The Murder of Ka'b bin Ashraf

Ka'b bin Ashraf belonged to the Tay branch of the tribe of Banu Nabhan, and his mother was from the tribe of Banu Nudair. He was a wealthy, famous poet and a staunch enemy of Islam. He used to write satires in honour of the Messenger of Allah (ﷺ). His fort was located south of Medina, behind the ancestral home of Banu Nudair. He was very saddened by the defeat of the infidels of Makkah in the Battle of Badr and used to write his poems to incite the enemies of Islam against the Muslims. When this action did not satisfy him, he reached Makkah and stayed at the house of Matal bin Abi Wadiah. He used to make the polytheists of Makkah jealous to warm up their fire of revenge and to lament the killing of their loved ones who were killed and thrown into the well of Badr. Ka'b bin Ashraf used to tell the infidels of Makkah that you are more religious than the Muslims. After returning from Makkah, he started writing poems about Muslim women. Seeing his actions, the Messenger of Allah (ﷺ) asked his companions, "Who will deal with Ka'b bin Ashraf, for he has offended Allah and

His Messenger?" In response, Hazrat Muhammad bin Maslamah (may Allah be pleased with him), Ubad bin Bashir (may Allah be pleased with him), and Abu Na'ila (may Allah be pleased with him), whose name was Salkab bin Salamah, who was Ka'b's adopted brother. Al-Harith bin Aws (may Allah be pleased with him) and Abu 'Abbas bin Jubair (may Allah be pleased with him) offered their services. The commander of this small group was the fearless Muhammad bin Maslamah (may Allah be pleased with him). Hazrat Muhammad bin Maslamah (RA) asked permission from the Prophet (ﷺ) to say some ambiguous words that would please Kaab, which he (ﷺ) granted.

After that, Hazrat Muhammad bin Maslamah (RA) went to Kaab bin Ashraf under the pretext of Rabi' al-Awwal, 3 AH, 624 AD, and the Messenger of Allah (ﷺ) asked him for some ambiguous words that would please Kaab.

We complained to the Prophet (ﷺ) that he asked us for charity and that we were burdened. Ka'b said to him, "By Allah! You will become even more tired now." Muhammad bin Maslamah (may Allah be pleased with him) said, "Now that we have become his followers, it is not right for us to leave him. We are waiting to see what will happen to him. We want you to give us some grain, one or two Wasaq of grain." (A Wasaq is sixty Saa' which is the weight of a camel. Ka'b said, "Put something in my possession." Muhammad bin Maslamah (may Allah be pleased with him) said, "What would you like to put in your possession?" Ka'b said, "Put your wives in our possession." Muhammad bin Maslamah (may Allah be pleased with him) said, "How can we put our wives in your possession when you are the most handsome man in the Arab world?" He said, "Then put your sons in your possession." Muhammad bin Maslamah (may Allah be pleased with him) said, "How can we put our sons in your possession?" If that were done, they would be accused of being pawned for two Saa' of wheat. This is a shame, but we can put our weapons in your possession." After that, it was decided that Muhammad bin Maslamah (may Allah be pleased with him) would come to him with weapons.

The second party, Abu Naila (may Allah be pleased with him), also worked on the plan. He came to Ka'b bin Ashraf and kept reciting verses here and there because he was a poet. Then he said, "O Ibn Ashraf! I have come to you for a need, but I do not want this matter to be told to anyone." Ka'b said, "Okay, I will do that."
Abu Naila (may Allah be pleased with him) said, "This person [he was referring to the party of the Messenger of Allah (ﷺ)] has put us to the test. The whole of

Arabia has become our enemy. They have all joined forces against us and have blocked our paths. Our families are being ruined, and there is always a risk to our lives. our children, and we are tired of working hard. I have some companions whose thoughts are like mine. Please do us a favour. If you say so, I will bring them to you so you can explain.

The initial stage had been decided. Muhammad bin Maslamah (may Allah be pleased with him) would come with weapons, and Abu Nayla (may Allah be pleased with him) would come with his companions.

On the moonlit night of 14 Rabi' al-Awwal, 3AH, they met the Messenger of Allah (ﷺ) and set out on their mission. The Messenger of Allah (ﷺ) came to see them off at Jannat al-Baqi'.

Abu Nayla called him when this group reached the fort of Ka'b bin Ashraf. He was sitting next to his new bride. Hearing the call, he got up. His wife tried to stop him, but he said, "This is my brother, my brother-in-law." When he came out, he was covered in perfume and had put some on his head. Muhammad bin Maslamah (may Allah be pleased with him) said, "I have never smelled such perfume before." Ka'b said, "I have the most beautiful and fragrant woman among the women of Arabia." Muhammad bin Maslamah (may Allah be pleased with him) said, "If I may, I will smell her head." So, Muhammad bin Maslamah (may Allah be pleased with him) smelled her head, and his companions praised her further. When he had gone some distance, Abu Naila (may Allah be pleased with him) said, "Smell the night air once more."

He said, "Okay." This time, Abu Naila (may Allah be pleased with him) held his head tightly and said, "O enemy of Allah! Many swords fell on him then, but his work was not completed." Seeing this, Muhammad bin Maslamah (may Allah be pleased with him) struck him with his hoe, which went around him, and this enemy of Allah was crushed there. Then, these people came to the service of the Messenger of Allah (ﷺ) and informed him of his killing.

Hazrat Harith bin Aws (RA) was slightly injured in the attack. Rasool Allah (ﷺ) applied his burning saliva to his wound, which healed him, and he never suffered from any pain again. (Ibn Hisham)

The Killing of Abu Rafay

His real name was Abdullah bin Abi Al-Haqiq, and his nickname was Abu Rafay. He was also called Salam bin Abi Al-Haqiq. He was a very wealthy Jewish merchant. He was a bitter enemy of the Messenger of Allah (ﷺ). He would not spare any opportunity to harm him (ﷺ).

The killers of Ka'b bin Ashraf [the insulter of the Messenger of Allah (ﷺ)] were Muhammad bin Maslamah (may Allah be pleased with him) and his companions from the Aws tribe. Now, the people of the Khazraj tribe asked the Messenger of Allah (ﷺ) for permission to kill this insulter of the Messenger of Allah (ﷺ). He (ﷺ) permitted them and emphasized that no child or woman should be killed. Hazrat Abdullah bin Atik (may Allah be pleased with him) was made the Amir. He allowed Mas'ud bin Sunan (may Allah be pleased with him), Abdullah bin Anis (may Allah be pleased with him), Abu Qatadah, Harith bin Rabi' (may Allah be pleased with him), and Aswad bin Khazei (may Allah be pleased with him) to go with him.
Hazrat Abdullah bin Atik (may Allah be pleased with him) says that he and his companions reached the Abu Rafay fort after sunset in Jumada al-Akhirah 3 AH, 624 AD. He left his companions there and tried to enter the fort. By chance, at that time, a donkey of the fort had gone missing, and someone went out with a light to search for it, so it hid and sat on the ground as if it were relieving itself. After that, the gatekeeper said, "Whoever wants to enter the fort, let them enter." I also entered and hid in the place where the mattresses were tied. The gatekeeper closed the door and hung the keys on a peg on one side.

Abu Rafay lived in the upper house, and a group of two men used to gather around him. People ate with him and then went home. Silence fell on all sides when part of the night passed, and the gatekeeper had also fallen asleep; I secretly took the keys and opened the door. I used to lock the door from the inside so that if people found out, I could finish the work before they arrived. Then, I climbed the stairs and reached Abu Rafay's room.

He was sleeping with his family, and the house was completely dark. I did not know where Abu Rafay was, so I called out, saying Abu Rafay: He said, "Who is it?" I went towards the voice and struck him with my sword, but it did not hit the right place, and my leg was injured. Abu Rafay shouted. I stepped back, changed my voice, and said, "What happened, Abu Rafay?" He said, "Your

mother has been killed. Someone has just struck me with a sword." I struck him with my sword again in the direction of the voice, this time wounding him. His wife also woke up and started screaming. I changed my voice to show sympathy. At that time, he was lying down. I placed my sword on his stomach and pressed it with force, pushing it past his waist. I understood that his work was now done. So, in the morning, the one who brought the news of the death climbed the wall of the fort and said that Abu Rafay, the famous merchant of Hijaz, had been killed.

I was delighted to hear the announcement. I had also been wounded in the thigh during the attack. But I did not feel any pain because of this happy news. After leaving there, Hazrat Abdullah bin Atik (may Allah be pleased with him), along with his companions, came to the service of the Messenger of Allah (ﷺ) and heard the whole incident. Then Rasool ALLAH (ﷺ) rubbed his blessed hand on my leg, so I became as if nothing had happened.
(Bukhari)

Saryah Ghamar or Okasha bin Muhsin (RA)

In Rabi' al-Awwal or Rabi' al-Thani 6AH, corresponding to 627 AD, Hazrat Okasha bin Muhsin (RA) was sent to Ghamar with forty companions. This place was located on a two-night journey from Fayd to Medina. It was the name of a spring in Banu Asad. Hearing of the Muslim army's arrival, the enemy fled to the top of the mountain. There was no battle; their cattle were left in the field, and the Muslims received two hundred camels as booty.

Saryah Dhul-Qissa (I)

The Messenger of Allah (ﷺ) sent a ten-man detachment under the leadership of Hazrat Muhammad bin Maslamah (RA) towards Dhul-Qissa in Rabi' al-Awwal 6AH, 627 AD. This area was located twenty-four miles from Medina on the way to Zabda. It was the territory of Banu Tha'labah.

Where the people of Banu Tha'labah and Banu Awal were gathering to attack the Muslims, the enemy, who numbered one hundred, hid in their secret places in their area. As soon as the Muslims reached there, they suddenly attacked them and killed them. Only Hazrat Muhammad bin Maslamah (may Allah be pleased with him) managed to escape.

Saryah Dhul-Qissa (the second)

After the martyrdom of Hazrat Muhammad bin Maslamah's (RA) companions, in Rabi' al-Thani 6 AH, the Messenger of Allah (ﷺ) sent Hazrat Abu Ubaidah bin Jarrah (may Allah be pleased with him) with a group of forty companions towards Dhul-Qissa. They first headed towards the place where the companions were martyred and travelled all night on foot to the territory of Banu Tha'labah and attacked them as soon as they arrived. They (the enemy) fled to the mountains from a great distance, unable to be controlled. One man was captured, and he converted to Islam. The booty, including cattle and sheep, came into the hands of Muslims.

Saryah Jamum or Saryah Zaid bin Haritha رضي الله عنه

In Rabi' al-Thani 6 AH, 627AD, the Messenger of Allah (ﷺ) sent an army under the leadership of Hazrat Zaid bin Haritha رضي الله عنه to Jamum. Jamum is the name of a spring of Banu Salim in Marra al-Dhahran (present-day Wadi Fatima). When Hazrat Zaid bin Haritha رضي الله عنه reached there, he captured a woman from the tribe of Muzaina named Halima. She told him the location of Banu Salim. When the enemy came to know about the arrival of the Muslims, they fled, and many cattle, goats, and prisoners came from there. Hazrat Zaid رضي الله عنه returned to Medina with everyone. The Messenger of Allah (ﷺ) freed this Muzaina woman and married her.

Saryah Ees

The Messenger of Allah (ﷺ) prepared an army consisting of seventy companions, whose commander was Hazrat Zaid bin Haritha (may Allah be pleased with him). He was sent towards Ees in Jumada al-Awwal 6AH. In this campaign, the wealth of a Quraysh caravan fell into the Muslims' hands. It was led by the son-in-law of the Messenger of Allah (ﷺ), Hazrat Abu al-Aas (may Allah be pleased with him), who had not yet converted to Islam. He could not

be captured, but he fled straight to Medina and took refuge in Hazrat Zainab (may Allah be pleased with her), the daughter of the Messenger of Allah (ﷺ). Taking her refuge, Hazrat Zainab (may Allah be pleased with her) recommended that they return her wealth, so the Messenger of Allah (ﷺ) signalled to the companions to return their wealth.

The companions happily returned all their property, big and small, to them. Abu al-Aas took all the property, returned it to its owners, and immediately came to Medina and embraced Islam. The Messenger of Allah (ﷺ) renewed his marriage with Hazrat Zainab (may Allah be pleased with him).
(Abu Dawud)

Saryah Tarff or Tarq

In Jumada al-Akhirah 6 AH, 628 CE, this expedition was sent under the leadership of Hazrat Zaid bin Haritha (may Allah be pleased with him) to a place called Tarff or Tarq. This place was in the area of Banu Tha'labah. Only fifteen companions accompanied Hazrat Zaid (may Allah be pleased with him), but when the Bedouins of the area heard of their arrival, they fled. They feared that the Messenger of Allah (ﷺ) himself was coming. Hazrat Zaid (may Allah be pleased with him) stayed there for four days and took four camels as booty.

Saryah Hasma

In Jumada al-Akhira 6 AH, 628 CE, the Messenger of Allah (ﷺ) wrote a letter to the Emperor of Rome, Har-Qul. The emperor rewarded the messenger, Hazrat Wahiyah Kalbi (may Allah be pleased with him), with gifts and clothes. When Hazrat Wahiyah Kalbi (may Allah be pleased with him) was returning, some people from the tribe of Jazam, including Hunaid bin Arid and his son, attacked him in Hasma and looted everything. When Hazrat Wahiyah Kalbi (may Allah be pleased with him) reached Medina, he went straight to the Messenger of Allah (ﷺ) and told him everything.

The Messenger of Allah (ﷺ) sent an army of five hundred companions under the command of Hazrat Zaid bin Haritha (may Allah be pleased with him). Hazrat Zaid (may Allah be pleased with him) sent a messenger to the tribe of Jazam, accompanied by a leader from Banu Azra. They killed a certain number of people and took a certain number of prisoners and livestock. Hunaid and his son were also killed. Among them were 1,000 camels and 5,000 sheep; the prisoners included 100 women and children.

The chief of the tribe of Jazam, Zaid bin Rafah Jazzami, came to the Messenger of Allah (ﷺ) with the leaders of his people. He showed him the decree that he had written to grant them security. He asked him what he wanted. He said that our prisoners should be released and our livestock should be returned. At the request of the tribe chief, the Prophet (ﷺ) returned their prisoners and cattle.

Saryah Wadi Al-Qura

In Rajab 6 AH, 628AD, a detachment was sent under the command of Hazrat Zaid bin Haritha (may Allah be pleased with him). The Messenger of Allah (ﷺ) sent twelve men with him to Wadi Al-Qura. The purpose of this expedition was to find out the movements of the enemy. But the people there suddenly attacked his army and martyred (9) companions. Three companions, including Hazrat Zaid (may Allah be pleased with him), returned alive.

Saryah Diyar Bani Kalb. Domat Al-Jandal Area

In Shaban 6 AH (628 CE), this brigade was sent under the leadership of Hazrat Abdur Rahman bin Auf (RA). The Messenger of Allah (ﷺ) made Hazrat Abdur Rahman bin Auf (RA) sit in front of him, tied a turban around his head with his hands, and told him to adopt the best posture for the fight. The Messenger of Allah (ﷺ) said! Fight in the name of Allah in the way of Allah. Whoever disbelieves in Allah, fight them in this way: neither betray, nor break the promise, nor kill children.
Rasool Allah (ﷺ) said that if they obey you, then marry the daughter of the chief. Upon reaching there, he (RA) invited the people to Islam for three days, during

which, by the grace and mercy of Allah, the entire nation, including their chief, Ashbaugh bin Amr Kalbi (RA), accepted Islam. Hazrat Abdur Rahman bin Awf (RA) married Hazrat Tamazar bint Ashbaugh (RA), the daughter of the chieftain there. She was the mother of Hazrat Abu Salamah (RA) and Hazrat Abdur Rahman (RA).

Saryah Diyar Bani Saad - Fadak area

In Shaban 6 AH or 8 AH, this head was sent under the leadership of Hazrat Ali (RA). The reason for this was that the Messenger of Allah (ﷺ) came to know that some people from Banu Saad were helping the Jews, so he (ﷺ) sent Hazrat Ali (RA) to them with a group of two hundred companions. Hazrat Ali (RA) used to travel at night and hide during the day.

Finally, he captured a man at the Hajj site in this area, offered him safety and dates from Khaybar, obtained information about the area, and asked him where the Banu Saad were camping. In light of this information, Hazrat Ali (RA) suddenly attacked them at night. The leader of Banu Saad, Weber bin Alim, managed to escape with his men. However, the Muslims got five hundred camels and two thousand goats as booty.

Saryah Wadi al-Qura (Al-Thani)

In Ramadan, 6 AH, 628 AD, this army was sent under the leadership of Hazrat Abu Bakr Siddiq (RA) and Hazrat Zaid bin Haritha (RA), a branch of Banu Fazarah who had planned to assassinate the Messenger of Allah (ﷺ) by deception. Therefore, the Prophet (ﷺ) sent Hazrat Abu Bakr Siddique (may Allah be pleased with him) to suppress these people.

Hazrat Salamah bin Akwa (may Allah be pleased with him) reported that we raided them after the morning prayer and stormed the spring, killing some people. There was a devilish woman named Umme Qarfa who had prepared thirty horsemen to kill the Messenger of Allah (ﷺ), and they were all eliminated.

The Khaybar Campaign or Saryah Abdullah bin Rawaha (RA)

After the killing of Abu Rafay Salam bin Al-Haqiq, the Jews made Asir bin Zarem their leader. In Shawwal 6 AH, 628 CE, this leader, Abdullah bin Rawaha (may Allah be pleased with him), led an army of thirty (30) companions. The reason was that the captive, Bashir bin Zarem, was gathering people to rise against the Muslims. The Muslims persuaded the captive to go with thirty companions by giving him the hope that the Messenger of Allah (ﷺ) would make him the governor of Khaybar, but upon reaching Qarqara, suspicion arose in the party, as a result of which Asir and his thirty companions lost their lives in the battle.

Saryah Urnain

In Shawwal 6 AH, 628AD, a party was sent under the leadership of Hazrat Karz bin Jabir Al-Fihri (may Allah be pleased with him). This was because some people from Aqel and Urania came to Medina, embraced Islam, and stayed there for a few days. They did not like the climate of Medina. The Messenger of Allah (ﷺ) sent these people with some camels to the pasture in the area of Quba, six miles from Medina, in Dhul-Jadar, and ordered them to stay there and drink the milk and urine of the camels. They did so, and they recovered.
Then they mercilessly killed Yasar, the shepherd and representative of the Messenger of Allah (ﷺ), cut off his hands and feet, pierced his eyes with acacia thorns, tied his body with his hands and feet cut off and hung it from a tree, and took the camels away. After embracing Islam, they again became disbelievers (apostates). The Messenger of Allah (ﷺ) sent Hazrat Karz bin Jabir al-Fihri (may Allah be pleased with him) with a group of twenty companions to search for them and prayed:

O Allah! Make the path blind for these people, and narrow it to the width of a bracelet. Allah Almighty accepted this prayer. These people did not understand the path at all, and they were caught. In return for what they had done to the Muslim shepherd, their hands and feet were cut off, hot stitches were put in their eyes, and they were left in a part of Al-Harra, where they reached their end, writhing on the ground.
This incident is narrated in Sahih Bukhari from Hazrat Anas (RA).

Surah Amr bin Umayyah Al-Zamri (RA)
(The plot to kill the Messenger of Allah ﷺ)

Abu Sufyan said to some people of Quraysh, "Is there not someone who can kill Muhammad (ﷺ) by deception? Because he walks in the market." A Bedouin offered his services for this task. He said, "I am the fastest, the strongest, and the most powerful."

If you give me strength, I will find my heart most satisfied. I will set out towards him and kill him by deception. I have a dagger like a vulture's wing with which I will attack him. Then, I will run away and join a caravan because I know the routes well.
Abu Sufyan said to him, "You are our friend. " He gave him a camel and expenses and said, "Keep this matter a secret." He set out at night and rode for five days. In the morning, it was noon, and he came to the Messenger of Allah (ﷺ) asking about him. He tied up his horse while the Messenger of Allah (ﷺ) was sitting in the Masjid of Abdul Ashall.
The Messenger of Allah (ﷺ) saw him and said, "This man intends to break his promise." The man advanced, but Hazrat Usaid bin Hudair (RA) grabbed and pulled his apron, causing the dagger to fall. The man became frightened and started shouting, "My blood, my blood." Hazrat Usaid bin Hudair (RA) grabbed his collar, arrested him, and asked him who he was. He said, "First, give me safety, then I will tell you everything." He told him in full detail how Abu Sufyan had sent him to kill the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) released him, then he embraced Islam and became a Muslim.

The Messenger of Allah (ﷺ) sent Hazrat Amr bin Umayyah (RA) and Hazrat Salamah bin Aslam (RA) to Makkah to Abu Sufyan and said, "As soon as you get a chance, kill Abu Sufyan." Both men reached Makkah, and Amr bin Umayyah (RA) started circumambulating the House of Allah. When Muawiyah bin Abu Sufyan saw him, he recognized him and informed his father. He was fearless even in a time of ignorance. The Quraysh became suspicious, so they searched him and said, "We suspect you have not come for your brother." Amr and Salamah fled without being searched. On the way, Ubaidullah bin Malik bin Ubaidullah tried to stop him, so he killed him, along with a man belonging to Banu al-Dil, and returned.

Saryah Hazrat Aban bin Saeed (RA)

In Safar 7 AH, 629AD, the Messenger of Allah (ﷺ) sent Hazrat Aban bin Saeed (RA) with an army to Najd to scare away the Bedouins who were committing robberies and looting and were waiting for the Muslims to be careless. This precaution of the Prophet (ﷺ) was because the Muslims had gone from Medina to Khaybar, so they would not attack Medina from behind. After the return of the Messenger of Allah (ﷺ) from Khaybar, Aban bin Saeed (may Allah be pleased with him) returned.

Saryah Abu Bakr Siddiq (RA) (Bani Kilab, Najd)

This party was set up by Hazrat Abu Bakr Siddiq (may Allah be pleased with him) in Shaban 7 AH from Banu Kilab, Najd, near Dharia. Hazrat Salamah bin Al-Aku' (may Allah be pleased with him) reported that I was with Hazrat Abu Bakr Siddiq (may Allah be pleased with him) at this party. On the way, we encountered some people whom we killed.

Saryah Abu Qatadah (RA) and Mahlam bin Jathama (RA)

In 7 AH, 629 AD, the Messenger of Allah (ﷺ) sent a party with Hazrat Abu Qatadah (may Allah be pleased with him) and Mahlam bin Jathama (may Allah be pleased with him) towards Adham. Amir bin Azfat passed by them on a camel carrying a Mushkiza of milk and greeted them in an Islamic manner. They did not respond, and Mahlam bin Jathama (RA) attacked and killed him. There was some animosity between the two of them before when these people came to the Messenger of Allah (ﷺ), he was informed of this incident.

Upon which this verse of the Quran was revealed.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ

السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ

كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۗ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

(Surah An-Nisa, 94)

O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer," seeking the perishable goods of the worldly life. There are many more profits and booties with Allah. Even as he is now, so were you yourselves before Allah conferred on you His Favours (i.e., guided you to Islam); therefore, be cautious in discrimination. Allah is Ever Well Aware of what you do. (94)

When the Messenger of Allah (ﷺ) was informed of this incident on his return, he said, "You killed him even after he said, 'I believe in Allah.'" Ayaina bin Badr came to him and demanded revenge from Amir bin Azfat, the chief of Qais. He was demanding it on behalf of Iqra bin Habis Ghulam, the chief of Khandaf. The Messenger of Allah (ﷺ) said, "Take fifty camels from us now, and we will return to Medina and give you the rest." Ayaina bin Badr replied, "By Allah! I will never leave him until I inflict on his women the same pain he inflicted on our women." Thus, after much discussion, they agreed to take blood money.
(Zad al-Maad)

Saryah Hazrat Abdullah bin Hudhaifa al-Sahmi RA

It is narrated from Hazrat Ali (RA) that in 7 AH, 629 AD, the Messenger of Allah (ﷺ) appointed an Ansari companion as the leader of a Saryah and ordered that they listen to and obey his orders. Hazrat Abdullah bin Hudhaifa (RA) angered the leader over something. The leader said, "Gather some wood." He did so and then said, "Light it on fire." When the fire was lit, he said, "Didn't the Messenger of Allah (ﷺ) order us to listen to and obey him?" He replied, "Yes." He said, "Jump into the fire." They looked at each other and said, "We have come to the Messenger of Allah (ﷺ) from the fire." Meanwhile, the leader's anger subsided, and the fire went out. When he came before the Messenger of Allah (ﷺ), he mentioned it. He (ﷺ) said, "If you had entered it, you would never have come out of it. Obedience to the leader is only in what is known."
(Zad al-Maad)

Saryah Torba

In Sha'ban 7 AH, 629AD, a group of thirty (30) Sahabah was sent towards Banu Hawazin under the leadership of Hazrat Umar Farooq (RA). They used to travel at night and hide during the day, but Banu Hawazin still found out about it. When they reached the area, they had fled, and no one was found. Hazrat Umar (RA) returned to Medina.

Saryah Fadak Area or Saryah Bishr bin Saad Ansari (RA)

In Sha'ban 7 AH, 629AD, a group of thirty (30) companions under Hazrat Bashir bin Saad Ansari (RA) leadership was sent towards Banu Murrah.
When Hazrat Bashir (RA) reached the area, the enemy hid. They returned after chasing the enemy's cattle and goats, so they attacked from behind. The Muslims rallied and fought back, but their arrows ran out, and they were unarmed. As a result, everyone was killed except Hazrat Bashir bin Saad (RA), who was wounded and was taken to Fadak. His news was conveyed to the Messenger of Allah (ﷺ) by Alaba bin Zaid al-Harithi. Later, Hazrat Bashir bin Saad (RA) also came to Medina.

Saryah Maifah

In Ramadan 7 AH, 629 CE, this campaign was carried out by Ghalib bin Abdullah Lashi (RA) against Banu Awal and Banu Abd bin Tha'labah, who were in Maifah. This area is the area of Najd from Baten Nakhl towards Nuqra, which is (96) ninety-six miles from Medina. The number of the Companions with them was one hundred and thirty (130). They attacked the enemy in a group, killing everyone they met and taking away their cattle and livestock. In addition, they defeated the Harqab branch of the Johanna tribe.
In the same area, Hazrat Usamah bin Zaid (may Allah be pleased with him) killed Nahik bin Mard, while before being killed, he had shouted, "There is no god but Allah (لا اله الا الله)." The Messenger of Allah (ﷺ) was very angry at this and said that he had recited the Kalimah to save his life. The Messenger of Allah (ﷺ) said to him! Why didn't you open his heart and discover whether he was telling the truth or lying? Hazrat Usama (RA) repented and promised to avoid such a mistake for the rest of his life.

Saryah Yemen and Jabar

The names of the tribes of Banu Fazarah and Banu Azrah were Yemen and Jabar. In Shawwal 7 AH (629 CE), these tribes set out with 300 companions under the leadership of Hazrat Bashir bin Ka'b Al-Ansari (RA). The Messenger of Allah (ﷺ) was informed that the people of Banu Fazarah and Banu Azrah were gathering to attack Medina. This army was prepared to attack them. They used to travel at night and hide during the day. When they reached the vicinity of the tribes, they scattered and fled from the battlefield. Hazrat Bashir (RA) captured two of their men and brought them as prisoners, and also brought their cattle and livestock. When these two prisoners reached Medina, they accepted Islam.

Saryah Ghabah

The chief of the tribe of Jatham bin Muawiyah, Rifa'ah bin Qais, went to Ghabah with a large number of people. He was preparing them for war against the Muslims of Banu Qais. When the Messenger of Allah (ﷺ) learned about this, he sent Hazrat Abu Hudood (RA) and his companions (RA) to find out the truth of the matter in Shawwal 7 AH, 629 AD. He made such a strategic decision that the enemy retreated, and many camels and goats were obtained as booty.
(Zad al-Maad)

Saryah Abu al-Awja'

In Dhul-Hijja, 7AH, 629AD, the Messenger of Allah (ﷺ) sent fifty of his companions under the leadership of Hazrat Abu al-Awja' (may Allah be pleased with him) to Banu Salim to invite them to Islam. But they refused to accept this invitation. Then, the two groups fought. Hazrat Abu al-Awja' (may Allah be pleased with him) was also wounded, but the Muslims were victorious, and two of the enemy men were also captured and brought back.

Saryah Qadeed or Saryah Ghalib bin Abdullah (*RA)*

In Safar or Rabi' al-Awwal 8 AH, 629AD, the Messenger of Allah (ﷺ) gave command of a brigade to Hazrat Ghalib bin Abdullah Laishi (may Allah be pleased with him), which had not been sent towards the Banu Mallah tribe because the people of that tribe had killed the companions of Bashar bin Suwayd (RA), and Muslims wanted to avenge that.

On reaching Qadeed, Harith bin Malik Bardha Laishi was arrested there. He said: I have come to become a Muslim. Ghalib bin Abdullah said: If you have come to become a Muslim, then there is no harm in one day and one night, and if you have come for another matter, that too will come to light. So, they tied him up and made a small black man guard him and said that if he quarrelled with you, you would blow off his head and tell him to come back. They went towards Wadi Qadeed and reached there in the evening after Asr prayer. They spent part of the night attacking the people of the settlement, killing whoever came to fight them, and returning with camels and goats as booty. They also took Harith bin Malik and his guard with them on the way back. Some people in the settlement wanted to chase them, but because of the rain on the way, they could not go far, and the Muslims returned to Medina safely.
(Zad al-Maad)

Saryah Bashir bin Sa'd رضي الله عنه

This Saryah was in Safar al-Muzaffar 8 AH, 629 AD. The Messenger of Allah ﷺ had given Hazrat Aseel bin Nohra رضي الله عنه to keep track of the movements of the tribes of Khaybar. They reported that the people of Yemen, Atfan, and Hayyan were gathering an army. The Prophet (ﷺ) sent Hazrat Ayina (RA) to them to invite them to Islam. But they refused to accept and prepared for a fight. The Messenger of Allah (ﷺ), after consulting Hazrat Abu Bakr (RA) and Hazrat Umar (RA), sent Hazrat Bashir bin Saad (RA) with three hundred companions and instructed them to travel at night and hide during the day. Aseel (RA) also went out with them to lead the way. They travelled at night and hid during the day until they reached the southern region of Khaybar. When they reached the enemy, they attacked them. The enemy, frightened by this sudden attack, fled. One man was killed by Ayaina (RA), and two were captured. Many cattle were among the booty. (Zad al-Maad)

Saryah Zat Atlah

In Rabi' al-Awwal 8 AH, 29AH, the Messenger of Allah (ﷺ) sent a group of fifteen (15) companions under the leadership of Hazrat Ka'b bin Umar al-Ansari (may Allah be pleased with him) towards Banu Qada'ah. Because they were gathering the Bedouins to attack the Muslims. Hazrat Ka'b bin Umar (may Allah be pleased with him) invited them to Islam, but instead of accepting, they rained arrows on them. Due to this archery, all the companions except one were martyred. That one companion was also brought in injured.
(Rehmat Al-Lil Aalamin)

Saryah Zat Arq

In Rabi' al-Awwal 8 AH, the Messenger of Allah (ﷺ) sent Hazrat Shuja bin Wahb (may Allah be pleased with him) with a group of fifty companions towards Banu Huwazan. They had repeatedly helped the enemies of Islam and Muslims. These people did not come forward for the war when they went there. Therefore, the war did not come, but these people drove away the enemy's animals. This campaign was for fifteen days.

Saryah Abu Hadrad Aslami (RA)

In 8 AH, 629 AD, the Messenger of Allah (ﷺ) appointed Abu Hadrad Aslami (RA) as the commander of this brigade. Ibn Ishaq (ra) writes that there was a man from Hatim bin Muawiyah named Qays bin Rafatiha or Rafaa' bin Qays. He came out against the Muslims with a large army. Abu Hadrad Aslami (RA) took his army, reached the village at sunset, told all his companions to hide, and said, "When I say Takbir, you also say Takbir." They waited for dawn and some light to spread. A large part of the night had passed. A shepherd from the people of the town delayed his arrival at night, which made the people of the tribe worry that he might have been killed.

At this, their chief, Rafaa' bin Qays, stood up, put his sword around his neck, and said, "I will go and look for the marks of this shepherd." His companions said, "We will also go with you." He stopped everyone and said, "I will go alone." Then he went out and passed by Abu Hadrad (RA). When he came under their attack,

he took aim and shot him in the chest, and he fell without making a sound and died. He went to him at a run, cut off his head, and shouted, (Allah-o-Akbar) "Allah is great." In response, his companions also shouted, "Allah is great." Their voice terrified the enemies, and they fled with their women, children, and light belongings. A large number of camels and goats were taken as booty, which were presented to the Messenger of Allah (ﷺ). Rifa'ah's head was also presented. The Messenger of Allah (ﷺ) distributed the booty among the Mujahideen after deducting the fifth according to the custom.
(Zad al-Maad)

Battle of Mutah

Mutah is the name of a famous settlement near Balqa in Arun, from which Jerusalem was a day's journey away. This city was an example of its own in the sword-making industry. The swords made here were of very high quality. This was the bloodiest battle of the Prophet's (ﷺ) life, and it proved to be the prelude to the conquests of the Christian countries. The distance from Madinah to Mutah is eleven hundred kilometres.

Cause of the battle:

In Jumada al-Awwal 8 AH, August/September 629AD, the Prophet (ﷺ) gave his letter to Hazrat Harith bin Umair Azdi (may Allah be pleased with him) and sent it to the ruler of Basra, Harith bin Shimr al-Ghassani. The governor of Caesar's Roman Empire, Sharjeel bin Amr al-Ghassani, chief of the Ghassan tribe who was stationed in Balqa, had arrested Hazrat Harith (may Allah be pleased with him), tied him up tightly, and beheaded him.

The killing of ambassadors and messengers was considered a fabulous crime even in those days, and it was considered equal to war. When the Prophet (ﷺ) heard about this, he was very sad and felt disgusted. He (ﷺ) prepared an army of three thousand to attack this area. This was the most prominent Islamic army that had not been assembled in any other war except the War of Khandaq.

The will of the Messenger of Allah (ﷺ) to the commander of the army and departure:

The Messenger of Allah (ﷺ) ordered the army to gather at a place called Jerf, three miles from Medina. He appointed Hazrat Zaid bin Haritha (may Allah be pleased with him) as the commander of this army and said that if Zaid (may Allah be pleased with him) were martyred, Hazrat Ja'far bin Abu Talib (may Allah be pleased with him) would be the commander of the army. If Hazrat Ja'far (may Allah be pleased with him) were martyred, Hazrat Abdullah bin Rawaha (may Allah be pleased with him) would be the army commander. He (ﷺ) handed over the white flag of the army. The Messenger of Allah (ﷺ) went to Thania-tul-Wida to bid farewell to the military and then returned to Medina. He (ﷺ) said: "In the place where Hazrat Harith bin Umair (may Allah be pleased with him) was killed, invite the people to Islam. If they accept it, it is better; otherwise, seek help from Allah and fight them." The Messenger of Allah (ﷺ) offered Friday prayer with the army at Al-Jerf and addressed the Mujahideen of Islam, saying:

"O Muslims! Set out in the way of Allah, and when you reach the place where my messenger of the Prophet was killed, then pray for his forgiveness and then invite the people there to Islam. If they accept Islam, then withhold your hand from them. Otherwise, be patient and steadfast in Allah's way; fight the enemy and do not turn your back. The Messenger of Allah (ﷺ) said: "Fight in the way of Allah in the name of Allah." I advise you to fear Allah and to be kind to the Muslims who are with you. When you enter the enemy's territory, you will find some people who are not interested in this world and are housebound. Do not attack their monasteries. Be careful not to break your oath. Do not betray; do not kill a child, a woman, or an old man; do not kill a monk living in a monastery; do not cut down palm trees or any other tree. And do not demolish buildings. May Allah be with you, keep you away from every hardship, and bring you back safe and sound with your booty. (Rehmat-Lil-Aalamin)

Hazrat Abdullah bin Rawaha (may Allah be pleased with him) left the Messenger of Allah (ﷺ) with great emotion. The Muslim army reached Ma'an in Jordan, adjacent to the northern Hijaz, and camped there. Spies reported that Har-Qul Rome was stationed at Maab in the Balqa region, with 100,000 soldiers. Another one hundred thousand people from the Arab tribes of Lahm, Jazam, Balqin, Bahra, and Bali were gathering with him.

This was a completely sudden situation, and the Muslims did not even imagine such a large army. Hazrat Zaid bin Haritha (RA) consulted among themselves. Should the Messenger of Allah (ﷺ) be informed, and more help be sought?

To which Hazrat Abdullah bin Rawaha (RA) said!
People! Wallah, you are avoiding the martyrdom we have come out to seek. Remember that our fight with the enemy is not based on numbers, strength, and abundance, but only on this religion, which Allah has bestowed upon us. So, let us go and move forward. We will get one of two good things: either victorious or martyred. Finally, everyone agreed with Hazrat Abdullah bin Rawaha (RA).

Hearing this courageous statement of Hazrat Abdullah bin Rawaha (RA), Hazrat Zaid bin Haritha (RA) stood up with a spear and a flag in the other. All the Muslims were filled with enthusiasm and a desire for martyrdom, and the army set out from Ma'an and the enemy's army was seen near Masharif, a town in Balqa. The Muslims did not consider it appropriate to fight there, so they moved towards Mutah in Katra to find a suitable field for the battle. They pitched their tents in Mutah and formed the army's battle formation. The right wing of the army was commanded by Qutaiba bin Qatada al-Azri (RA), who had killed Malik bin Zafilah, the commander of the combined Arab army, and Ubadah bin Malik al-Ansari commanded the left wing.

The beginning of the Battle of Muta:

In the Battle of Muta, the two armies finally came face to face, and then they clashed. A very fierce battle took place. On one side, there were three thousand people, and on the other, there was an army equipped with war equipment of two hundred thousand people. It was a strange and strange sight that made the onlookers' eyes tear up, but the blessing and strength of faith showed strange and strange scenes. For the first time, the Muslims had come face to face with an army that was the organized army of a country. Their weapons were excellent, their uniforms and cavalry were wonderful, and they were all armoured. The Muslims were not afraid of them but were undoubtedly surprised to see them.

When the battle began, the Romans were on slightly higher ground, so the situation on the battlefield was also in their favour. Hazrat Zaid bin Haritha (RA) came up with a solution to this problem by sending small groups of Muslims towards the enemy, confusing them in battle, and bringing them from a height to a lowland where the Muslims were hiding behind small hills that would start shooting arrows at them. The Romans faced difficulties from the very beginning of the war. The Muslim warriors would attack the Romans, retreat, and spread

out into the vast desert, then, after a few moments, they would appear from another direction and attack them. The result was that the enemy army would descend from the hill and surround the Muslims, during which archery was going on from both sides.

Hazrat Zaid bin Haritha (RA) had prepared the war map so that the large number of the Roman army itself became a problem for them. Some wanted to return, but they were trapped among their comrades. Before the Roman army launched a massive attack on the Muslims, the Muslims on the right and left, namely Maimana and Maysara, also attacked the Romans. The Roman soldiers were being killed mercilessly, and their large numbers were of no use to them. The war was in full swing. Hazrat Zaid bin Haritha (RA), the adopted son of the Messenger of Allah (ﷺ), took the flag and fought bravely, penetrating the ranks of the Syrians until the enemy army surrounded him from all sides and rained down a shower of spears, which led to his martyrdom. Hazrat Ja'far bin Abi Talib (RA) jumped down, picked up the flag, and held it high. Hazrat Ja'far (RA) was riding a horse. He felt that in this way, he could not inflict as much damage on the enemy as he had desired, so he jumped off the horse, came openly in front of the enemy, and continued to fight bravely. He killed many of the enemy, when a Roman enemy struck him with such force on his arm that it was cut off, and he fell. He took the flag in his other arm. The enemy also struck his other arm and cut it off, so he held the flag against his chest and held it high with his other arm. The enemy attacked him with such force that he was cut into two pieces, and he, too, was martyred.

Allah Almighty gave him two wings in Paradise in exchange for his two arms, with which he flies around in Paradise. That is why he was nicknamed Ja'far Tayyar (may Allah be pleased with him) and (جعفر الجناحين) Ja'far Al-Janahin (Tayyar means the one who flies and Dhul-Janahin means the one with two arms). It is narrated in Sahih Bukhari from Hazrat Abdullah bin Umar (may Allah be pleased with him) that I stood by Hazrat Ja'far (may Allah be pleased with him) on the day of the Battle of Muta when he had been martyred and counted fifty wounds from arrows and swords on his body. None of them was inflicted on his back. In another narration, it is said that he had ninety wounds on his body.

After the martyrdom of Hazrat Ja'far Tayyar (may Allah be pleased with him), Hazrat Abdullah bin Rawaha (may Allah be pleased with him) rode a horse, took the flag, and entered the field. After fighting the enemy for a while, he, too, was martyred. On this occasion, a companion named Thabit bin Arqam (may Allah be pleased with him) from the tribe of Banu Ajlan raised the flag and said, "The

Muslims should appoint one of their men as their commander." The people said, "You should do it," but he said, "I cannot do it." After that, the Muslims appointed Hazrat Khalid bin Walid (may Allah be pleased with him) as their commander. This was the first time after his conversion to Islam that he fought a war on behalf of the Muslims. After raising the flag, he attacked the enemy in full force.

When Hazrat Khalid bin Walid (may Allah be pleased with him) took the flag in his hand, there were signs of despair and retreat among the Muslims. Some of the Muslim companions had even left the battle. They did not want to stop before reaching Medina, but their number was small. When Hazrat Khalid bin Walid (RA) took command of the army, his Mammana and Maysara were retreating. The commander of his Mammana, Hazrat Qutaybah bin Amir (RA), called out to the Muslims and said, "People! Where are you running away to? It is a million times better to be martyred while fighting the infidels than to be chased and killed by the enemy while running away." This challenge by Hazrat Qutaybah bin Amir (RA) reduced the fear and terror that had gripped the hearts of the Muslims. They all returned, and the Muslims steadied their feet. The Muslims lost their malice again, and they began to show courage. Meanwhile, the shadows of evening began to fade. Hazrat Khalid bin Walid (RA) signalled the army to retreat, and they slowly withdrew while continuing to fight the enemy. The Roman soldiers were also tired of fighting, so they did not consider it appropriate to pursue the Muslims, and they also went to their respective camps. Hazrat Khalid bin Walid (RA) first incited the Muslims to fight, encouraged them to fight, and then informed them of his next war plan.

It is narrated from Hazrat Khalid bin Walid (RA) that nine of my swords broke during the Battle of Muta. Then, I was left with only one Yemeni Bana (i.e., a small sword). On the day of the Battle of Muta, the Messenger of Allah (ﷺ) was in Medina when no news had come from the battlefield. Through revelation, he (ﷺ) said: Hazrat Zaid (RA) took the flag and was martyred, then Ja'far (RA) took it and was martyred, then Hazrat Ibn Rawaha (RA) took it and was also martyred. During this, there were tears in the eyes of the Prophet (ﷺ). Until one of Allah's swords took the flag and fought a battle in which Allah gave them victory. From then on, Hazrat Khalid bin Walid (RA) was called Saifullah. (Sahih Bukhari)

It was a great surprise to defeat such a large army with so few. Therefore, it was the help of Allah and the strategy of Hazrat Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) thought that if the Muslims started to retreat and run away, the Romans would not leave a single Muslim. He (RA) made a significant change to the battle plan by removing all the companions (RA) from their positions and

reassigning them. He (RA) ordered some companions to pass quickly around the Roman army with horsemen and reach the center of his army while shouting slogans so that the enemy would think that these were the Muslim horsemen who were now arriving from Medina to join the battle. As a result, when the enemy saw new faces, they thought the Muslims had received reinforcements. They became afraid, so Hazrat Khalid bin Walid (RA) started slowly withdrawing the army. The enemy considered this a trick, and he did not come forward for fear that the Muslims wanted to trap them in the ravines and kill them. The enemy returned to their territory and did not pursue the Muslims, and Khalid (may Allah be pleased with him) and the Muslim army reached Medina safely and successfully.

This was the seventh day of the Battle of Mutah. Before that, the Muslims and the Roman soldiers had been fighting each other for six days. When Hazrat Khalid bin Walid (may Allah be pleased with him) took command the following day, when he entered the battlefield, the enemy saw that the battle map had changed in front of them. There were new, fresh, and well-equipped troops in front of them. The Romans had been listening to the slogans of the Muslims around their tents all night and the sounds of the cavalry coming and going, so they had already suspected that new reinforcements had reached the Muslims. They had new people in front of them at Maimana and were facing new people at Maysara. The situation in the center had also changed. It was demoralizing the Muslims and demoralizing them. The Roman army thought that they could use their large numbers to crush these handfuls of Muslims in a very short time. But their wish could not be fulfilled. Before this battle, they were fighting armies aiming to seize land or be loyal to their king.

For the first time, the Roman soldiers were facing the soldiers of Allah, in whom everyone was eager to sacrifice their lives. The Muslim fighters did not care that they had forty times more troops and war equipment. Their aim was only martyrdom or victory, and both goals were being achieved. The Muslims were very determined, even in these difficult circumstances, and despite their overwhelming numbers and weapons, the Roman army was in despair. At the same time, when the Romans saw a pile of dust and dirt moving towards them from a distance with lightning speed, they knew that more reinforcements had arrived for the Muslims. Hazrat Abu Amir (RA) was sent by the Messenger of Allah (ﷺ) to the country of Syria on some business. When he returned, he found two armies facing each other. He stopped to watch the battle. When Abu Amir (RA)'s army arrived, Hazrat Khalid bin Walid (RA) attacked the enemy army to show the enemy that fresh reinforcements had arrived and massacred them in an unparalleled manner. The Romans were facing a terrible defeat at the hands of

the Muslims. Hazrat Abu Amir (RA) says! The situation had become such that the Muslims killed whoever they wanted, wherever they wanted, and however they wanted. We felt as if the Romans were unarmed and we were reaping their harvest. During this battle, the Roman soldiers started fleeing badly, and the Muslims killed everyone they came across while fleeing. Hazrat Khalid bin Walid (RA) stopped the Muslims from pursuing the Romans, leaving many of their belongings, food, weapons, horses, and camels on the battlefield, which the Muslims got as booty.

When Hazrat Khalid bin Walid (RA) reached Medina with his army, the Messenger of Allah (ﷺ) himself came out and welcomed him. Twelve companions of the Muslims (RA) were martyred in this battle, and the number of enemy casualties was incalculable. Due to this battle, the fear and reputation of the Muslims increased significantly among the Arab tribes. At that time, clashing with Rome was like inviting death because it was considered the most extraordinary power of the time. To fight with an army of two hundred thousand with three thousand people and return safely was nothing less than a miracle. The reputation of the Muslims was now recognized internationally, and everyone started to fear clashing with the Muslims.

After this battle, many tribes were attracted to Islam, including the Banu Sulaym, Ashja, Ghatfan, Dhubian, and Fazarah, all of whom accepted it.

Martyrs of the Battle of Mutah

1. Hazrat Zaid bin Haritha (RA)
2. Hazrat Ja'far bin Abu Talib (RA)
3. Hazrat Abdullah bin Rawaha (RA)
4. Hazrat Masood bin Aws (RA)
5. Hazrat Wahb bin Sa'd bin Abi Sarh (RA)
6. Hazrat Abd bin Qais (RA)
7. Hazrat Harith bin Nu'man (RA)
8. Hazrat Suraqah bin Amr (RA)
9. Hazrat Abu Qulaib Amr bin Zaid (RA)
10. Hazrat Jabir bin Amr bin Zaid (RA) (both of them were real brothers)
11. Hazrat Amr bin Sa'd bin Harith (RA)
12. Hazrat Amir bin Saad bin Harith (RA) (Both of them were full brothers)

When Hazrat Khalid bin Walid (RA) returned from the Battle of Mutah, this verse of the Holy Quran was revealed to the Messenger of Allah (ﷺ).

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ
فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ۭ وَمَنْ اَوْفٰى بِعَهْدِهٖ
مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ۭ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾

(Surah At-Tawbah - 111

Verily, Allah has purchased their lives and properties of the believers for (the price) that theirs shall be the Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth that is binding on Him in the Tourat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

Saryah Saif al-Bahr (Saryah Khabat)

This Saryah took place in Rajab 8 AH. The Messenger of Allah (ﷺ) sent Hazrat Abu Ubaidah bin Jarrah (RA) against Banu Jahaniyah towards Saif al-Bahr because he was receiving disturbing news from them.

On this journey, they faced severe difficulties in eating and drinking. They had to spend the whole day on just two or three loaves of bread. Due to the severity of hunger and lack of food on this journey, the Companions (RA) even ate the leaves of trees, slaughtered their camels, and started eating them. This army was sent towards the tribe of Jahaniyah.

Hazrat Umar Farooq (RA) was present in this army. By chance, a giant fish came from the sea, which was enough for everyone for fifteen days. They also used its oil. Some of its meat was prepared as a meal and brought to Medina, and some of its meat was also presented to the Messenger of Allah (ﷺ). Some narrations state that this expedition occurred in Dhul-Hijja 5 AH, 627 AD, while others state that it occurred in either 2 AH or 6 AH.

Saryah Zat al-Salasil (Battle of Qada'ah)

To deal with the tribes that had gathered to fight the Muslims with the Roman army on the occasion of the Battle of Muta, the Messenger of Allah (ﷺ) prepared an army in Jumada al-Akhirah 8 AH, 630AD, under the leadership of Hazrat Umro Ibn al-Aas (may Allah be pleased with him), along with three hundred companions. The polytheists of Banu Qada'ah wanted to attack Medina in conjunction with the surrounding tribes. The Islamic army had thirty horses, travelling at night and hiding during the day.

The Messenger of Allah (ﷺ) ordered that the people of the tribes of Bale, Azra, and Balqin, who had recently converted to Islam, be invited to join the battle. When they approached the enemy, they found many of them. Hazrat Amr bin Al-Aas (RA) sent Hazrat Rafi bin Mukaith Al-Juhani (RA) to the Messenger of Allah (ﷺ) for more help.

The Messenger of Allah (ﷺ) sent another group of two hundred companions (RA) under the leadership of Hazrat Abu Ubaidah bin Al-Jarrah (RA), including senior companions (RA), such as Hazrat Abu Bakr Siddique (RA), Hazrat Umar Farooq (RA) and some leaders of the Ansar. He (ﷺ) ordered the two armies to fight together. When Hazrat Abu Ubaid Al-Jarrah (RA) arrived, the two armies joined, and Hazrat Amr bin Al-Aas (RA) led the prayer. After more troops arrived, Hazrat Umar and bin Al-Aas (RA) entered the Qada'ah area. They advanced far into the area and finally encountered the enemy army, but when the Muslims attacked them, they fled in all directions.

Hazrat Awf bin Ashjai (may Allah be pleased with him) was sent as a messenger to the Messenger of Allah (ﷺ) to convey the good news of the victory to him. He narrated the details of the battle and informed him of the Muslims' safety. Zat al-Salasil was a piece of land beyond Wadi al-Qura, a ten-day journey from Medina. According to Ibn Ishaq (ra), a spring in the land of the tribe of Jazam was called Salil, near which the Muslim army was encamped.
(Ibn Hisham)

Saryah Khidrah (Abu Qatadah's Saryah)

In Sha'ban 8 AH, 630 AD, fifteen companions led by Hazrat Abu Qatadah bin Rabi' Ansari (RA) were sent to the people of Banu Ghatfan at a place called Khidrah in the Muharib tribe in Najd, who were reportedly engaged in anti-Islamic activities. Hazrat Abu Qatadah (RA) and his companions went there and wiped them out. Many were killed, and some were captured, and booty was also obtained, including two hundred camels and two thousand goats. In this campaign, the army of Hazrat Abu Qatada (may Allah be pleased with him) remained outside Medina for fifteen days. (Rahmat al-Aalamin)

Message of Farwah bin Umar al-Jazzami (RA)

Hazrat Farwah bin Umar al-Jazzami (may Allah be pleased with him) was a fearless Arab commander in the Roman army. The Romans had made him governor of the Arab areas adjacent to their borders, with Ma'an (south of Jordan) as the center. All the surrounding areas came under his control. He became Muslim after seeing the Muslims' bravery, military strategy, and progress in the Battle of Mutah. He conveyed the news of his conversion to Islam to the Messenger of Allah (ﷺ) through a messenger and presented him with a mule. In response to his letter, the Messenger of Allah (ﷺ) wrote a letter, the subject of which is as follows:

In the name of Allah, the Most Gracious, the Most Merciful:
From Muhammad(ﷺ), the Messenger of Allah, to Farwah bin Amr,
After greetings! Your envoy and messenger have reached us, and the gifts and offerings you sent have as well. He has informed us of all the details about you and given us the good news of your conversion to Islam and of being deaf to the guidance of Allah.

Hazrat Bilal (RA) was also ordered to give his messenger five hundred dirhams of silver. When the Romans came to know about his conversion to Islam, they arrested him, imprisoned him, and told him to either renounce Islam or prepare for death. He preferred death to apostasy. He was martyred by being crucified at a spring called Afrah in Palestine. This incident occurred in 8 AH, 629 AD.
(Zad al-Maad)

Saryah Baten Azum

The Messenger of Allah kept his plan (the Battle of Conquest of Makkah) secret. The Prophet (ﷺ) sent a detachment towards Batin Azum at the beginning of Ramadan 8 AH, 630 CE. The leadership was given to Hazrat Abu Qatadah Bin Rabii (may Allah be pleased with him). A caravan of eight companions accompanied. This place is located between Dhul-Khashab and Dhul-Marwah, about thirty-six (36) miles from Medina. The purpose was to make people think that the Prophet (ﷺ) intended to go in that direction. This news had spread everywhere. But when this group of Mujahideen reached the appointed place, they received news that the Messenger of Allah (ﷺ) had left for Makkah, so this army also came and joined him (ﷺ).
(Ibn Hisham)

Saryah Tufail bin Amr Dosi (RA)

This Saryah took place in Shawwal 8 AH. Its purpose was to destroy the idol of Amr bin Thummah Dosi, known as Dhul-Kiffin. He was ordered to seek help from his people and gather his army in Taif. This army broke the idol of Dhul-Kiffin and set it on fire. While setting fire to this idol, Hazrat Tufail Dosi (may Allah be pleased with him) said: O Dhul-Kiffin! We are not your servants. We were born before you were born. I have set your heart on fire.
After setting fire to the idol, he waited for someone to come to fight or confront them. They had catapults, but no one came to engage them.

Saryah Ayiana bin Hisen Fazari (RA)

On Muharram 9 AH, Ayiana bin Hisen Fazari (may Allah be pleased with him) went towards Banu Tamim in the area between As-Saqayah and Banu Tamim. Hazrat Ayiana bin Hisen Fazari (may Allah be pleased with him) was accompanied by fifty horsemen, among whom were no Muhajirs or Ansar. They used to travel at night and hide during the day. They came out of the forest in the morning and attacked them. The polytheists who were grazing their cattle saw the Muslims and fled. Eleven of them were captured, along with women and

children. They brought all of them to Medina. The Messenger of Allah (ﷺ) imprisoned them in a house belonging to Ramlah bint Harith.

Several of their chieftains, including Attar bin Sa'd Hajib, Zubarqan bin Badr, Qays bin Adhim, Al-Iqra bin Habis, Qays bin Harith, Na'im bin Sa'd, Amr bin Ahtam, and Rabah bin Harith bin Mujasha, came to the Messenger of Allah (ﷺ). When these prisoners saw their chieftains, they began to cry and shout and appeal to the Messenger of Allah (ﷺ). At that time, Hazrat Bilal (RA) had called for the Zuhr prayer, the Messenger of Allah (ﷺ) prayed and sat in the courtyard of the masjid. Attar bin Hajib came forward and started talking, so the Messenger of Allah (ﷺ) ordered Hazrat Thabit bin Shammas (RA) to speak to him. The Messenger of Allah (ﷺ) returned all their prisoners.

Saryah Abdullah bin Awsaja

In Safar 9 AH, 630 CE, the Messenger of Allah (ﷺ) sent Hazrat Abdullah bin Awsaja رضي الله عنه to the tribe of Bani Amr bin Haritha with a letter to invite them to Islam. They refused to accept Islam and washed the letter of the Prophet (ﷺ) and tied it in the middle of a bucket. When Abdullah bin Awsaja رضي الله عنه came and narrated the incident to the Prophet (ﷺ).

The Prophet (ﷺ) said: Have they lost their minds? From that time until now, the people of this tribe have been foolish and ignorant. Almost all of them are of little intellect and dumb. May Allah forgive them (Seerat Mustafa (ﷺ)

Saryah Qutbah bin Amir bin Hudaydah (RA)

In Safar 9 AH, Hazrat Qutbah bin Amir رضي الله عنه sent an army to Nawah Bisha, Tarbah bin Khaitham. Twenty Mujahids accompanied him. He was ordered to attack Banu Khaitham suddenly. They were riding ten camels, taking turns. They captured a man from this tribe and questioned him for information, but he became mute. Then, when he got the opportunity, he started calling his tribe,

and the Muslims beheaded him. A fierce battle took place with the tribe. People were killed and martyred on both sides.

Hazrat Qutbah رضي الله عنه won and brought back his camels and goats. These people later pursued Hazrat Qutbah رضي الله عنه, but a flood occurred in the middle, and they could not reach Hazrat Qutbah رضي الله عنه. After collecting the Khums, they divided the booty.

Saryah Dahhak bin Sufyan Kilabi (RA)

The Messenger of Allah (ﷺ) sent this Saryah to Banu Kilab in Rabi' al-Awwal 9AH, 630AD, to invite them to Islam, whose leader was Hazrat Dahhak bin Sufyan (RA). Usayd bin Salamah accompanied him. They met them in Al-Zij Lada and invited them to Islam, but they refused, and due to disagreements, a war broke out. The Muslims defeated them, and one of their men was also killed. Usayd met his father, Salamah, who was in a pond in Al-Zij. He invited his father to Islam, but he insulted Islam and the Muslims. Another Mujahid went up and killed him.

Saryah Ali bin Abi Talib (RA)

In Rabi' al-Awwal 9 AH (630 CE), Hazrat Ali (RA) bin Abi Talib was sent to destroy an idol of the Banu Tay called Qulas (church). This mission was to destroy it. Hazrat Ali (RA) was accompanied by 150 companions, 100 camels and 50 horses. The flags were black, and the main flag was white. The Muslims attacked at dawn and destroyed the idol Qulas, which was erected in the neighbourhood of Hatim Tay, and took many men and women prisoner. But Hatim Tay's son Adi fled to Syria. The Muslims found three swords, three pieces of armour, and some money in the treasure of Qulas.

Upon reaching Madinah, the daughter of Hatim Tay came to the Messenger of Allah (ﷺ) and begged for mercy and asked for safety for her brother. The Messenger of Allah (ﷺ) accepted her request, released her, and gave her brother safety. After that, she went to Syria, brought her brother Adi bin Hatim to the Messenger of Allah (ﷺ), and accepted Islam. He (ﷺ) lodged Adi bin Hatim in the house of an Ansar companion with honour. Sahih Bukhari narrated that

Hazrat Adi bin Hatim (RA) said: I was sitting in the presence of the Messenger of Allah (ﷺ) when a man came and complained of hunger, then another came and complained of theft.

Rasool Allah (ﷺ) said: Adi, you have seen Hira. If you live long, you will see a woman from Hodaj come from Hira and perform Tawaf around the Kaaba, fearing no one except Allah. If you live long, you will conquer the treasures of Chosroes. If you live long, you will see a man going out with a bag of gold and silver, looking for someone to accept him, but no one will take him. At the end of this narration, Hazrat Adi (may Allah be pleased with him) states that I saw a woman from Hodaj come from Hira and perform Tawaf around the Kaaba, fearing no one except Allah. I was one of those people. Those who conquered the treasures of Chosroes bin Hormuz, and if you live long, you will also see what the Prophet Abu al-Qasim (ﷺ) said: A man will come out with a handful of gold and silver, and no one will take it.

Saryah Alqamah bin Majriz Al-Mudleji (RA)

In Rabi' al-Akhirah 9 AH, 630 AD, Hazrat Alqamah bin Majriz Al-Mudleji (may Allah be pleased with him) set out for Jeddah with three hundred companions. Some Abyssinians gathered there and wanted to commit robbery against the people of Makkah. Hazrat Alqamah (may Allah be pleased with him) went to the sea and advanced to an island, but the Abyssinians fled without a fight.
(Fath al-Bari)

Saryah Dumah al-Jandal

In Shaban 9 AH, 631AD, the Messenger of Allah (ﷺ) sent a delegation of four hundred and twenty (420) horsemen under the leadership of Hazrat Khalid bin Walid (RA), to the ruler of Dumah al-Jandal, Akedar bin Abdul Malik, who was a member of Banu Kanda. The Messenger of Allah (ﷺ) said that he would find him hunting a Nile cow. Hazrat Khalid bin Walid (ﷺ) set out.

When they reached a distance where the fort could be seen, suddenly, a Nile cow started rubbing its horns against the fort's gate. Akedar went out to hunt it. It was a moonlit night. Khalid bin Walid's (RA) horsemen captured him and took it to the Messenger of Allah (ﷺ). He (ﷺ) spared his life. A compromise was reached on paying two thousand camels, eight hundred slaves, four hundred pieces of armour, and four hundred Spars. They also agreed to pay the jizya.
So, the Prophet (ﷺ) settled the matter with them according to the terms of Dumah, Tabuk, Ila, and Taima, including Yahna.

Seeing these circumstances, the tribes that had been Roman tools stopped supporting them and became supporters of the Muslims. The Islamic borders merged with the Roman borders, and Roman influence ended.

Saryah Khalid bin Walid (RA) to Najran

In Rabi' al-Akhara or Jumada al-Awwal 10 AH, 631 CE, the Holy Prophet (ﷺ) appointed Khalid ibn al-Walid (may Allah be pleased with him) as the leader of a group and sent them to Najran and its surrounding areas. He (ﷺ) ordered Khalid (RA) to invite them to Islam three times before the battle, and if they accepted the invitation, accept them, and if they refused to accept the invitation, fight them. But when Khalid ibn al-Walid (may Allah be pleased with him) reached Najran and invited them to Islam, they all accepted Islam without hesitation. Khalid ibn al-Walid (may Allah be pleased with him) stayed, taught them Islam, and informed the Holy Prophet (ﷺ) of this incident in a letter.

In response, the Holy Prophet (ﷺ) wrote that he should bring a delegation of the tribe of Bani Harith ibn Ka'b from Najran with him and come to Medina. According to the Holy Prophet (ﷺ), he came to Medina with a delegation of Harith ibn Ka'b. The Holy Prophet (ﷺ) treated them with great respect and honour. At the beginning of Dhul-Qadah 10AH, when these people started returning from Medina to Najran, the Prophet (ﷺ) appointed Qays ibn Hisen as their leader. After the departure and return of the delegation, he sent Amr ibn Hazm (may Allah be pleased with him) as an agent to teach them the Faraed, Sunnah, and rulings of Islam and to collect charity. He wrote a decree and gave it to them, which was as follows:

In the name of Allah, the Most Gracious, the Most Merciful
This is the command of Allah and His Messenger (ﷺ). O you who believe! Fulfill your covenants. This is the covenant of the Messenger of Allah (ﷺ) to Amr ibn Hazm (may Allah be pleased with him) when He sent him as an agent to Yemen. He commanded him to observe piety and holiness in all matters. Indeed, Allah is with the pious and the doers of good. He commanded him to hold fast to the truth as Allah commanded, enjoin good, and give good tidings to people.

Teach people the Quran, explain how to understand its meaning, and instruct them not to touch the Quran without purification. Inform people about its benefits and harms. Be gentle with people in following the truth and the right path, and strict with them when oppressing them. Indeed, Allah, the Exalted, has forbidden and forbade oppression.
As He says: May the curse of Allah be upon the oppressors. And give people the good news of Paradise and inform them of the deeds of Paradise, warn them of Hell, and inform them of the deeds of Hell. And make people familiar with you so they can learn about religion from you. And teach people the Fiqh, Sunnah, and the rules of Hajj and Umrah. Regarding prayer, it should be stated that a person should not pray in short clothes, throwing them over his back unless they are wide enough to cover both his shoulders. People should be forbidden from wearing clothes that expose their private parts under the sky, and they should be instructed not to tie their hair around their necks.

It should be forbidden that when there is a fight among themselves, they should not raise any slogans for support and help in the name of tribe, family, nation, and homeland, but instead invite people to come to the One God (Allah) and His command. And whoever does not call to Allah but calls to the tribe, family, nation, and homeland, their necks should be cut off with a sword. Until their slogan and voice turn to the religion of Allah, the One, the Only, without partners, that is, they stop the slogan of the tribe, family, nation, and homeland and order the people to perform ablution and the prayer at its appointed time and to bow and prostrate in prayer and to pray with humility and submissiveness and to pray the Fajr prayer in the dark and to pray the Zuhr prayer after its sunset, i.e., not before its sunset and to pray the Asr prayer when the sun is casting its rays on the earth and going towards sunset and to pray the Maghrib prayer as soon as the night falls and not to delay until the stars come out and to pray the Isha prayer in the first third of the night and when the call to prayer for Friday is heard, then run to the masjid and take a bath before going to Friday.

It was ordered that Allah's due fifth (Khums) be taken from the booty and that the Muslims should receive charity from the produce of their land when the land is irrigated with spring water or rainwater. Of this, Usher (a tenth of the produce) is obligatory. And the land irrigated with healthy water has half a tenth. That is, one-twentieth of the produce is obligatory. And four sheep are obligatory for twenty camels, one cow for thirty cows, and one sheep for forty goats. This is the obligation of Allah, which He has made obligatory upon the believers, and whoever gives more than the obligation is better for him.

And whoever is a Jew or a Christian who accepts Islam with a sincere heart is one of the believers, and his rights and rulings are the same as those of the Muslims, and whoever remains steadfast in his Judaism or Christianity and agrees to live as subject of Islamic wisdom, whether male or female, free or slave, it is obligatory upon them to pay the jizyah or to give clothes in exchange for it. So, whoever pays the jizyah is the responsibility of Allah and His Messenger (ﷺ), meaning that his life, property, and honour will all be safe. Whoever refuses to pay the jizyah is an enemy of Allah and His Messenger (ﷺ) and all the believers. May the prayers, peace, mercy, and blessings of Allah be upon Muhammad (ﷺ), the Messenger of Allah.
(Seerat Ibn Hisham)

Saryah Ali bin Abi Talib *(Karamullah Wajah)*

In Ramadan 10 AH, 632 CE, the Messenger of Allah (ﷺ) sent Hazrat Ali (ﷺ) with an army of three hundred companions towards De-Kariman and, with his blessed hand, tied a turban on Hazrat Ali (ﷺ)'s head, which had three loops. He hung one end of the turban in front of him by the size of a hand and left it behind by the size of a handbreadth. He said, "Go straight, do not look in any other direction, and when you reach there, first invite them to Islam. If they accept Islam, then do not attack them."

By Allah! If you guide one person, it is better than everything in the world. Hazrat Ali (ﷺ) set out with three hundred horsemen and camped at Qanat. From there, he sent out different groups of companions in various directions. The horsemen

of the Islamic army entered Al-Muzjaj first and captured many camels, goats, women, and children. All this booty was collected in one place.

After this, another group came face to face; Hazrat Ali (RA) invited them to Islam, but they refused to accept Islam and rained arrows and stones on the Muslims; then Hazrat Ali (RA) attacked them, and twenty of their men were killed, and these people dispersed. Hazrat Ali (RA) pursued them later and invited them to Islam again. These people accepted the invitation to Islam on their behalf and on behalf of their people and promised that we would pay the charity, which is the right of Allah.

Later, Hazrat Ali (RA) collected the booty, took out the Khums, and distributed it among the rest of the army. And appointing someone else as the army commander instead of him, he hurriedly set out for Makkah ahead of his companions. Because Hazrat Ali (RA) had received the news that Hazor ﷺ had set out for Hajj from Medina. Therefore, Hazrat Ali (RA) travelled directly from Yemen to Makkah and participated in the Farewell Pilgrimage with Hazrat ﷺ. (Zarqani. Seerat al-Mustafa ﷺ)

Preparation of the army of Usamah (RA)

Islam emerged as a strong religion in the Arabian region, and people converted to Islam in large numbers, but this progress displeased the Roman emperor. If there were a Muslim in his area and country, he would make his life miserable. For example, he had wronged his deputy governor, Hazrat Farwah bin Umar Jazzami (may Allah be pleased with him).

To curb their growing aggression and hostility, the Messenger of Allah (ﷺ) prepared an army in Safar 11 AH, 632 CE, under the command of Hazrat Usamah bin Zaid (RA) and ordered him to go to the area of Balqa and the Palestinian land of Darum and put an end to the interference of the Romans. The purpose of this narration was to terrify the Romans and restore their confidence in the Arab tribes living within their borders so that no one would think that if the Christians tortured them, they would have no one to ask for their revenge and that accepting Islam would not mean inviting their death.
At the time, some people objected to the appointment of Hazrat Usamah (RA) as the army commander, arguing that he was young. The Messenger of Allah

(ﷺ) said: If you are criticizing his military leadership, then you have criticized the military leadership of his father (Hazrat Zaid RA) before him, although by Allah, he was capable of military leadership and was among the most beloved of people to me, and he is also among the most beloved of people to me after him. (Sahih Bukhari)

However, the companions gathered around Hazrat Usama (RA) and joined his army. The army did not advance and camped at Jerf, three miles from Medina. However, due to the alarming news about the illness of the Messenger of Allah (ﷺ), he could not move forward but was forced to stay there to await Allah's decision. Allah decided that the army would be the first expedition of the caliphate of Hazrat Abu Bakr Siddiq (may Allah be pleased with him).
(Sahih Bukhari, Ibn Hisham)

Wars during the era of the Rightly Guided Caliphs (Khulafah-e-Rashideen)
The army of Hazrat Usama bin Zaid (RA)

Before his demise, the Messenger of Allah (ﷺ) had prepared an army in Safar 11AH, which included prominent companions from the Ansar and the Muhajireen, and he had made Hazrat Usama bin Zaid (may Allah be pleased with him) the commander of this army. This army was ordered to go to the region of Balqa and Palestine to fight the Romans. The military preparations were completed two days before the demise of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to Hazrat Usama bin Zaid (may Allah be pleased with him)! You go to the place where your father was martyred and fight hard. I appoint you as the commander of the army that will go there. (Fath al-Bari)

The Messenger of Allah (ﷺ) fell seriously ill two days before the army's departure, so the army stopped at Jerf (about five kilometres from Makkah). After hearing the news of the Messenger of Allah (ﷺ) 's demise, the army returned to Medina. (Fath al-Bari)

The order for the army's departure:

On the third day after the demise of the Prophet (ﷺ), Hazrat Abu Bakr Siddiq (RA) announced through a person that it had been decided to send Usama's (RA) army to fight the Romans, so every soldier of this army should leave Medina and reach the place of Jerf, where this army was camped. After this announcement, the companions requested Hazrat Abu Bakr Siddiq (RA) to inform them that the people being sent to this army were the most honourable among the Muslims.

The situation of Arabia is before you, so in this critical situation, it is not appropriate for you to separate a large number of Muslims from yourself. If this group stays here, it will be more helpful to you.
Hazrat Abu Bakr Siddiq (RA) did not accept this and, on this occasion, addressed the Muslims!
People! If your number is small and the number of the enemy is large, will Satan lead you to this path?

By Allah!
Allah will make this religion prevail over all religions, no matter how much the polytheists dislike it. Allah's promise is true, and Allah Almighty says. We throw the truth at falsehood, and it crushes it, and falsehood disappears in a moment. Then he said that on many occasions, a small group has prevailed over a large group by Allah's command.
He said: People! Even if I am left alone, I will fight for the sake of Allah Almighty against them until I am killed or my excuse is accepted.

By Him in Whose Hand is the life of Abu Bakr, even if I am sure that the beasts of the forest will carry me away, I will undoubtedly send the army of Usamah (may Allah be pleased with him) as the Holy Prophet (ﷺ) ordered him to be sent. Even if no one is left in these settlements except me, and I am left alone, I will certainly send this army. (Tabari History)

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) accompanied them for some distance to send the army. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) was walking at that time, Hazrat Abdur Rahman bin Auf (may Allah be pleased with him) was holding the reins of his horse, and Hazrat Usama bin Zaid (may Allah be pleased with him) was riding. Hazrat Usama bin Zaid (may Allah be pleased with him) said to Hazrat Abu Bakr Siddiq (may Allah be pleased with him), O Caliph of the Messenger! Either you (may Allah be pleased with you) get on board, or I will dismount and walk.

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) said: Neither you will dismount nor will I ride. What harm will it do me to walk a short distance in the path of Allah and get my feet dirty with dust? In the book of deeds of a warrior, seven hundred good deeds are written for every step he takes, seven hundred degrees are raised for him, and seven hundred sins are forgiven.
(Tabari)

At the time of the army's departure, Hazrat Abu Bakr Siddiq (may Allah be pleased with him) said to Hazrat Usamah (may Allah be pleased with him) that if you consider it appropriate, leave (Hazrat) Umar (may Allah be pleased with him) with me to help me. Hazrat Usamah (may Allah be pleased with him) gladly accepted Hazrat Abu Bakr Siddiq's (RA) proposal and allowed Hazrat Umar (may Allah be pleased with him) to return. Hazrat Umar (may Allah be pleased with him) returned to Medina with Hazrat Abu Bakr Siddiq (may Allah be pleased with him) to help him in his work. (Tabari History)

Abu Bakr Siddiq's advice to Usama's army:

1) Do not betray
2) Do not break your promise; do not lie.
3) Do not deceive anyone
4) Do not cut off the limbs of the slain
5) Do not kill the elderly, women, and children
6) Do not cut down or burn date palms and fruit trees
7) Do not slaughter sheep, cows, or camels except for food
8) Protect yourself in the name of Allah. May Allah protect you from defeat and plagues
9) You will pass by people who have dedicated themselves to church worship, sit in them day and night, and leave them alone. You will come across people who will bring you various foods in pots. You should recite Bismillah and eat them.
10) You will meet people who have shaved the middle of their heads but have large locks on both sides. Kill them.

In addition, Hazrat Usama (RA) was advised to pay special attention to the orders of the Messenger of Allah (ﷺ). To start the war with the population of Qada'ah, then go to Abel (nowadays, this area is located in the south of Jordan).
(Tabari's History)

The victory of the army of Hazrat Usama bin Zaid (RA):

On Rabi' al-Thani 11 AH, this army set out on its campaign. After a journey of twenty days, he reached the people of Ibne and attacked them at once. He killed whoever he came across, imprisoned whoever he overpowered, and set fire to their boats and houses. Hazrat Usama (RA) patrolled their area, and Hazrat Usama (RA) rode the horse of his father, Hazrat Zaid bin Haritha (RA).

Hazrat Usama (RA) spread his horses among the tribes of Qada'ah as per the instructions of the Messenger of Allah (ﷺ) and Hazrat Abu Bakr Siddiq (RA) and achieved success with a full attack. Then he attacked Abel and conquered it, too. A lot of booty was obtained. This success filled the Muslims with fear and anxiety throughout the region. Heraclius (King) received the news of the death of the Messenger of Allah (ﷺ) and the attacks of Hazrat Usama bin Zaid (RA) simultaneously. Hearing this, the Romans also felt the strength and power of the Muslims, and they said with astonishment and wonder, what kind of nation is this that their leader has passed away and yet these people have attacked our land. The Arab tribes were also terrified by the Muslims, and they said that if they were

not powerful, they would not have sent an army. Such a large army is proof of their power. Thinking about this, they stopped taking many actions that they were planning to take against the Muslims.

In the evening, Hazrat Usama (RA) ordered his army to return, and by nightfall, he (RA) had reached Wadi Al-Qura. He (RA) sent Hazrat Bashir (RA) to Medina to convey the news of the victory and the companions' safety to the Khalifa-tul-Rasul. Six days later, this army reached Medina. Hazrat Barriada bin Husayb (RA) was carrying the flag ahead of Hazrat Usama bin Zaid (RA). He (RA) reached the Masjid Nabvi and prayed two rak'ahs. Hazrat Abu Bakr Siddiq (RA) and a large number of Muslims of Medina were standing to welcome them.
(Tabari, Tarikh al-Islam, Tarikh Kamil, Tarikh Khalifa bin Khayyat)

It is known that the Roman Emperor Heraclius was in Homs at that time. He sent an army to the people of Balqa. At that time, no army went to fight them, but later, during his caliphate, Hazrat Abu Bakr Siddiq (RA) sent an army to fight Syria.

The governor and his area at the time of the demise of the Holy Prophet (ﷺ)

It is narrated from Hazrat Ikrimah (RA) and Qasim bin Muhammad (ra) that when the Holy Prophet (ﷺ) passed away, Attab bin Asid (RA) and Tahir bin Abi Hala (RA) were the administrators of Makkah and its surrounding areas. Attab (RA) was the governor of Bani Kananah, and Tahir (RA) was the governor of the city of 'Akka. The reason for this appointment was that the Messenger of Allah (ﷺ) had said that the governorship of 'Ikrimah (RA) should be given to the descendants of his grandfather, Maad bin Adnan.

Uthman bin Abi al-Aas (RA) and Malik bin Awf al-Nasri (RA) were the governors of Taif and its area. Uthman (RA) was the governor of the urban population, and Malik (RA) was the governor of the rural population, mostly belonging to the Hawazin tribe.

Amr bin Haram (RA) and Abu Sufyan bin Harb (RA) were the governors of Najran and its area. Amr bin Haram (RA) led the prayers, and Abu Sufyan bin Harb (RA) collected the taxes. Khalid bin Saeed bin Al-Aas (RA) was the governor of the area from Zama to Najran.

Amir bin Shahr (RA) was the governor of all of Hamdan. Firuz al-Dilami (RA) was the governor of Sana'a. Dazwiyah and Qays bin al-Makthuh (RA) were his assistants. Yala bin Umayyah (RA) was the governor of the army. Marib's administrator was Abu Musa Al-Ashari (RA). The Ashari was with 'Akk; their administrator was Tahir bin Abi Hala (RA).

Mu'adh bin Jabal (RA) was a teacher of the entire region, so he visited all the areas and taught Islam.
(Tabari's History: Vol. 2, H. 2, P. 536)

The temptation of apostasy and the war against the deniers of Zakat

Generally, people believe that after the death of the Messenger of Allah (ﷺ), the entire Arab country, except for Medina, Makkah and Taif, had become apostates. These people abandoned monotheism and became involved in polytheism and idolatry. However, this understanding is completely wrong and contrary to the facts. The point was that even the false claimants to prophethood did not deny prayer and other acts of worship, and what they were denying was not for the sake of disbelief and polytheism but for some of the pillars of Islam, especially for the sake of Zakat. This denial was due to the ancient autocratic and independent habits of the Arab tribes; they did not like being bound by anyone. Islam had made Zakat obligatory for them, a kind of tax on excess wealth; it was a minimal amount collected from the excess wealth. These people considered it a burden because Islam was not fully established within them. They refused to pay it, thinking it was a forced tax, and did not deny the rest of the religion's commands. They considered it a violation of their dignity for someone to forcibly take anything from them, even if it were insignificant. This was the mood throughout Arabia, so the tribe that heard about it also refused to pay Zakat. Because of their refusal, liars like Masalamah and Taliha got an opportunity to seduce them, and they announced that they would reduce physical worship along with financial worship.

Hazrat Abu Bakr Siddiq (RA) gathered the people and delivered a sermon.

He spoke! Praise be to Allah Almighty, and may Allah's prayers and peace be upon the Messenger of Allah (ﷺ).

All praise is due to Allah, Who has provided guidance and is sufficient for all His creation. Who has provided for every need. Allah, the Almighty, sent the Holy Prophet (ﷺ) as a true prophet, and when the Holy Prophet (ﷺ) announced his prophethood at that time, the religion of Islam was strange, and people were not ready to accept it. The People of the Book had gone astray, and Allah was angry with their misguidance and evil deeds. They distorted the books of Allah and started worshipping them by making many gods. They were poor and misguided. Allah, by His grace, united them through the Holy Prophet (ﷺ), made them the best nation, and helped them against others. Then the Holy Prophet (ﷺ) passed away, and Satan mounted them, although Allah, the

Highest, had said about the Holy Prophet (ﷺ): And Muhammad (ﷺ) is the Messenger of Allah. Messengers have passed away before him. If he (ﷺ) dies or is martyred, you will turn back on your heels.

People! The Arab tribes around you have refused to give you sheep and camels (i.e., for Zakat money). Although the blessing of your Prophet (ﷺ) has been taken away, never before were you as strong in your religion as you are today. You were on the brink of the pit of fire, and Allah saved you from it through His Messenger (ﷺ).

By Allah! I will continue to fight for the cause of Allah's religion until Allah fulfills His promise and we become martyrs and enter Paradise. This happiness will be achieved by the one who will be the vicegerent of Allah on earth and the inheritor of His religion. The decisions of Allah are irrevocable, and Allah has said that He has promised those of you who believe and do righteous deeds that He will grant them the caliphate on earth.

These apostates sent a delegation to Hazrat Abu Bakr Siddiq (RA) for talks. They spoke with great fearlessness and boldness, saying, "O Abu Bakr (RA)! If you want us to remain Muslims, then accept our conditions."
When Hazrat Abu Bakr Siddiq (RA) heard such talk, he became furious and spoke! This is impossible; neither can the prayer be reduced nor the Zakat be waived for those who have reached the Nisab.
Remember! Abu Bakr will fight you even over a trivial thing, like a rope used to tie an animal, and will bring you to your end, even if no one helps me. As long as I have life in my body and a sword in my hand, I will continue to fight the hypocrites and apostates equally and will eliminate the apostates.

In this regard, Hazrat Abu Bakr Siddiq (RA) consulted the Companions (RA). Some Companions, including Hazrat Umar (RA), advised that this was not the right time for fighting. Hearing this, Hazrat Abu Bakr Siddiq (RA) replied.
By Allah! If these people refuse to give even a rope or a kid of a goat, which they used to give during the time of the Messenger of Allah (ﷺ), I will fight them.
On this, Hazrat Umar (RA) said! How will you fight these people when the Messenger of Allah (ﷺ) clearly said that I will fight them until they say (لا الٰہ الا اللہ محمد رسول اللہ) La *ilaha ill Allah* *Muhammad is the Messenger of Allah*. Whoever recites this Kalima, I am forbidden from shedding his wealth, life, and blood. However, the obligatory rights will be demanded from him, and Allah Almighty

will take account of his intention from him. Hazrat Abu Bakr Siddiq (RA) stood firm on his position and spoke!

By Allah! I will fight them until they understand the difference between prayer and Zakat because Zakat is a right to wealth, and the Messenger of Allah (ﷺ) said that the rights that are incumbent on a person who accepts Islam will be demanded from them in any case. Seeing Hazrat Abu Bakr Siddiq (RA)'s determination, Hazrat Umar Farooq (RA) said, "By Allah! I have come to know that you are on the right path and that Allah has given you the Sharh-e-Sadr to fight against the deniers of Zakat, and the truth is what you say.
(History of the Caliphs)

When the deniers of Zakat learned that Hazrat Abu Bakr Siddiq (RA) was not willing to compromise on this matter and would take action against those who did not pay Zakat, they began preparing to attack Medina. Hazrat Abu Bakr Siddiq (RA) made such an arrangement through his strategic thinking that the deniers of Zakat were defeated, fled, and finally agreed to pay Zakat.

Claimants of false prophethood and the issue of the finality of prophethood

The issue of the finality of prophethood is not of today. The temptation of some false prophecy had already appeared during the lifetime of the Holy Prophet (ﷺ). During the lifetime of the Holy Prophet (ﷺ), the one who claimed prophethood was called Muslimah the liar. The first Mujahid of this movement of the finality of the Prophethood is Hazrat Siddiq Akbar (RA). There is no exaggeration in this. Hazrat Abu Bakr Siddiq (RA) dealt with these false prophetic claimants with such severity without any leniency or weakness, crushed their heads in the dust, and informed the entire world and the Muslim Ummah. As long as there is a single Muslim on the face of the earth, he will never allow any filthy, false, liar, and antichrist person to touch the Prophethood of the Holy Prophet (ﷺ). Even today, this sedition is emerging from a snake's hole in the form of Mirzaism and Qadianism. The need is that its breath should be crushed with the passion of Siddiq-e-Akbar (RA), and not a single word should be allowed to touch the beloved (ﷺ). This is the demand of love.

Syed Mahmud Alosi (RA), Mufti of Baghdad, says in his book Ruh Al-Maani!

وكونه خاتم النبيين مما نطق به الكتاب وصدعت به السنة واجمعت عليه الامة

فيكفر مدعي خلافه ويقتل ان اصر

(روح المعانی: 41/22)

And he is the Seal of the Prophets, as stated in the Book (of Allah) and the Sunnah, and as agreed upon by the Ummah. So, whoever claims to be the Seal of the Prophets is a fact stated in the Quran, the Prophetic narrations have clearly stated it, and the Ummah has unanimously agreed upon it. So, whoever claims to be against it will be declared a disbeliever,
And if he insists on it, he will be killed.

Sajah and Banu Tamim

The Banu Tamim lived in several settlements comprising several tribes. During his lifetime, the Messenger of Allah (ﷺ) had appointed good officials in those areas, including Malik bin Nuwaira, Waki' bin Malik, Safwan bin Safwan, and Qais bin Asim. When the news of the demise of the Messenger of Allah (ﷺ) reached them, Qais bin Asim apostatized. Safwan bin Safwan remained steadfast in Islam, and a war broke out between the two of them. Meanwhile, Sajah bint Harith, who belonged to the tribe of Taghlib, claimed prophethood.

During the period of apostasy, the Banu Tamim had different opinions. Some had turned away from Islam and became infidels. Some refused to pay for zakat, and some sent their zakat to Hazrat Abu Bakr Siddiq (RA). Some were waiting to see which way things would go and would support the one who would be more substantial.
Meanwhile, Sajah bint Harith bin Suwayd bin Aqfan arrived. She belonged to the Banu Taghlib and was a Christian. She was accompanied by her people and an army of like-minded people. They had decided to fight Hazrat Abu Bakr Siddiq (RA). When she passed through the territory of Banu Tamim and invited them to her side, most of the people of Banu Tamim believed her. Among those who believed in her were Malik bin Nuwara Tamimi, Hudhail bin Imran, Uqbah bin Hilal, Salil bin Qais, Attard bin Hajib, and a group of the chiefs of Banu Tamim. They decided not to fight each other. When Malik bin Nuwara reconciled with Sajah, he planned to wage war against the Banu Yarboo. He also convinced Sajah. Then they turned to Yamamah to take Yamamah away from Musaylima Al-

Kizzab. Some of the chiefs of Banu Tamim were afraid of Musaylima Al-Kizzab, and they advised that Musaylima (the liar) had gained too much power. Still, Sajah said enthusiastically, "Break into Yamamah, move like a dove, and fight a battle that will cut off the enemy, after which you will not be blamed."

Hearing this, the people prepared to fight Musaylima (the liar). When Musaylima Al-Kizzab heard about this, he became afraid. At that time, he was engaged in a war with Hazrat Samama bin Athal (RA), and Hazrat Ikrimah (RA) had arrived with his army to help him, and they were waiting for Hazrat Khalid bin Walid (RA) to come. Musaylima (the liar) sent one of his representatives to Sajah and demanded peace. He guaranteed that if he desisted from his intention, he would give him half of the land that belonged to the Quraysh. In addition, he wrote him a letter saying he wanted to meet her with some people from his people, and then he set out to meet her with forty people. They two gathered in a tent, and when he met her in private, he offered her half of the land, which she accepted.
Musaylima, the liar, said! Allah listens to the one who hears; when he was greedy, he was greedy for good, and whatever is now the matter is OK. Then he said to Sajah! Would you like me to marry you and then devour Arabia by taking my people and yours with me? Sajah agreed.

Then Sajah stayed with her for three days and returned to her people. The people asked, "What did Mehar, Musaylima (the liar), give you? Or did she marry you without a dowry?" Sajah sent a man to her to ask for her Mehar. He said, "Send your muezzin to me." She sent Sheath bin Rabi' al-Riahi to him. Musaylima (the liar) said to him, "Go and announce to your people that Musaylima, the Messenger of Allah, has forgiven you the two daily prayers, namely Fajr and Isha, which Muhammad (ﷺ) brought. This was considered Sajah's Mehar."

When Hazrat Khalid bin Walid (RA) reached Yamamah, Sajah took half of the land tribute from Musaylima (the liar) and fled to her territory, the Banu Taghlib.
(Al-Badaya' wa-Nihayah': 6/326)

During the caliphate of Hazrat Ameer Muawiyah (RA), the Banu Tamim was transferred to Kufa and settled in the ancestral house of Hazrat Qaqaa' bin Amr (RA). Sajah also came to Kufa with them and became a staunch Muslim.
(Tabari's History: Vol. 2, H. 2, P. 501)

Musaylima, the Liar

In 10AH, a delegation from Banu Hanifa came to the service of the Messenger of Allah (ﷺ) in Medina. This delegation included Gorjan bin Ghanem, Talq bin Ali, Salman bin Hanzalah, and Musaylima the Liar. All of them accepted Islam.

Musaylima the Liar's full name was Musaylima bin Thumamah bin Kabir bin Habib Hanafi. His nickname was Abu Shammah. He was born in the village of Yamamah, now called Hail, located in the Hanifa region of Najd near Ayaina.
They stayed in Medina for fifteen days and studied the Quran with Hazrat Ubayy ibn Kaab (RA). But Musaylima, the liar, showed arrogance, pride, and lust for power. Musaylima met the Messenger of Allah (ﷺ) separately from his delegation. He (ﷺ) invited him to Islam with great love and kindness, but he felt that there was evil in him.

The Messenger of Allah (ﷺ) had dreamed that he had the treasures of the earth. Two gold bracelets from it fell into the hands of the Prophet (ﷺ). He (ﷺ) found them very unpleasant, and he (ﷺ) was very sad. So, it was revealed to him (ﷺ) to blow on both of them. He (ﷺ) blew, and both of them disappeared, which he interpreted as meaning that two liars would emerge. So, when Musaylima the liar expressed his arrogance and refusal, he used to say that if Muhammad (ﷺ) decided to hand over the affairs of the government after him, I would follow him. The Messenger of Allah (ﷺ) went to him. At that time, he (ﷺ) had a date palm branch in his hand. He (ﷺ) was accompanied by the orator, Hazrat Thabit bin Qays bin Shammas (may Allah be pleased with him). Musaylima was with his companions, and the Prophet (ﷺ) went to his head and stood and spoke. He spoke! If you wish, leave Rasool Allah (ﷺ) free in the matter of government, but decide it for me after you. He (ﷺ) pointed to the date palm branch and said, "Even if you ask me for this piece, I will not give it to you. You cannot go beyond what Allah has decided for you. If you turn your back, Allah will break you.
By Allah! I believe you are the one who was shown to me in my dream, and this is Thabit bin Qays (RA) who will answer you on my behalf."
(Fath al-Bari)

When Musaylima, the liar, returned to Yamamah, he apostatized and claimed prophethood. He started fabricating things on his own behalf; he declared adultery and alcohol permissible, and many people accepted him as a prophet and swore allegiance to him. He increased it so much that he was called the Most Gracious of Yamamah. He wrote a letter to the Messenger of Allah (ﷺ) that I have been made a partner with you in this matter. Half of the government is ours, and half is the Quraish's. (Zad al-Maad)

It is narrated from Abdullah bin Mas'ud (may Allah be pleased with him) that Ibn Nuha and Ibn Athal came to the Messenger of Allah (ﷺ) as messengers of Musaylima. He (ﷺ) asked! Do you both bear witness to the fact that I am the Messenger of Allah? They said: We bear witness to the fact that Musaylima is the Messenger of Allah. The Messenger of Allah (ﷺ) said: I believe in Allah and His Messenger. If I were to kill any messenger, I would kill you both. (Musnad Ahmad)

Musaylima the liar sent a delegation of ten people to the Messenger of Allah (ﷺ) and also sent a letter in their hands in which it was written that I share in your (ﷺ) prophethood (Nauzubillah). Half of the world is yours (ﷺ), and half is mine.

Then the Messenger of Allah (ﷺ) asked the messengers what you say about this. They said that we say what Musaylima says. The Messenger of Allah (ﷺ) said that if it were not forbidden to kill a messenger, I would have cut off your necks. The Messenger of Allah (ﷺ) wrote in response to his letter.

From Muhammad, the Messenger of Allah (ﷺ), to Musaylima, the liar

As for the earth! The earth belongs to Allah. He makes whomever He wills of His servants to inherit it, and the final destination is for the righteous, who follow guidance. Peace be upon him.
(Tabari: 3/386-387)

Musaylima al-Kizzab's treatment of the Messenger of Allah (ﷺ)

The Messenger of Allah (ﷺ) was Hazrat Habib bin Zaid al-Ansari (RA). His mother's name was Hazrat Umme 'Umarah Nusaybah bint Ka'b al-Mazniyah (RA). When he gave Musaylima al-Kizzab the letter of the Messenger of Allah (ﷺ), he said to him:

Do you bear witness that Muhammad (ﷺ) is the Messenger of Allah?
He said: Yes.
Then he said: Do you bear witness to the fact that I am the Messenger of Allah?
Hazrat Habib bin Zaid said: I am deaf and cannot hear.
Musaylima al-Kizzab kept repeating this and giving the same answer. Every time he refused, he would cut off one of his limbs. Hazrat Habib (RA) remained steadfast and patient until he cut him into pieces, and he was martyred.
(Asad al-Ghabah: 9401)

Despite the advice of the Messenger of Allah (ﷺ), Musaylima the liar persisted in his claim to prophethood until the Messenger of Allah (ﷺ) passed away. The number of those who believed in him increased, and his influence reached such a point that more than one hundred thousand people believed in him. Musaylima, the liar, knew the art of magic and sorcery, which he used to trap people in his net.
Hazrat Abu Bakr Siddiq (may Allah be pleased with him) had prepared eleven armies to end this fitnah because Musaylima, the liar, had gained significant strength. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) first sent Hazrat Ikrimah (may Allah be pleased with him) with an army, and Hazrat Sharjeel bin Hasanah (may Allah be pleased with him) was sent after him. Hazrat Khalid bin Walid (may Allah be pleased with him) was sent with a detachment to help him.

Hazrat Abu Bakr Siddiq's letter to Hazrat Khalid bin Walid:
Amma Baad!
I received your letter via your messenger, in which you mentioned the victory and help of Allah in the battle of Bazakha, and the matter you dealt with regarding Banu Asad and Ghatfan, and you wrote that I am heading towards Yamamah. My advice to you is to fear Allah, the One and Only, and be gentle with those who are Muslims with you. Treat them like a father.

O Khalid! Beware! You should beware of the arrogance and pride of your tribe, Banu Mughirah. I did not listen to them regarding you and never deviated from their words. So, when you go out to fight Banu Hanifa, be careful.

Remember! You have never faced anyone like Banu Hanifa. They are all against you, and their country is vast, so when you reach it, take command of the army yourself. Appoint one person over the Mammana, one over the Maysara, and one over the cavalry. Take equal advice from the great companions, the Muhajireen and the Ansar, who are with you, and value their virtue and position. When the enemy appears on the battlefield, be fully prepared. Fight against them with arrow for arrow, spear for spear, sword for sword, and take their prisoners on swords. Instill fear and terror in them by killing them and throwing them into the fire. Beware! Obey my orders. Peace be upon you.
(Wars of Apostasy: Shawqi Abu Khalil 78-79) (Majmuah al-Wasaiq Al-Siasia: 348)

Another letter from Hazrat Abu Bakr Siddiq (RA), which he wrote to Hazrat Khalid bin Walid (RA):

In the name of Allah, the Most Gracious, the Most Merciful
From the Caliph of the Messenger, Abu Bakr (RA), to Khalid bin Walid (RA)!

Fear Allah in all your affairs, whether they are open or closed. Fight for the exaltation of Islam and, with all your might, wipe out those who have turned away from Islam and have planted satanic desires in their hearts. Give them a chance to return to Islam before suppressing them. Inform them of the rights that Islam has given them and the responsibilities that it has imposed on them in return, and try to guide them with a sincere heart. Accept those who accept the invitation, whether black or white, as Muslims. Treat those whom you invite to Islam with kindness. If they persist in rebellion, then use the sword. Your fight is only with those who have chosen disbelief instead of believing in Allah. Do not take any action against those who openly profess their Islam (those who are not Muslims in the heart). Allah Himself will take action against them. If the rebellious are unwilling to recite the Kalima, fight them with the Muhajireen and Ansar. Wherever they may be and wherever they may flee, kill those of them whom you overpower and do not accept from anyone anything except the testimony of Kalima Shahadah.
You are commanded to advance with the Muslims towards Yamamah and first fight the Banu Hanifa and their liar Musaylima. But before fighting, invite them to Islam. If they accept Islam after reciting the testimony, accept their Islam and inform me. If they do not desist from disbelief and do not abandon their liar, Musaylima, then take other Muslims with you and fight them fiercely.

Undoubtedly, Allah will help Islam prevail over all religions. As He has promised in the Quran, however much the disbelievers may dislike this. If Allah, by His grace, grants you victory over the Banu Hanifa, punish them with killing and destruction. Send me a fifth of the booty and distribute it among the rest of the Muslims. Here, I will use the fifth according to Islamic law.

You are advised not to allow differences of opinion with your companions to lead to weakness in them. Do not take any wrong steps in haste. Be careful not to include in your army people of whom you do not have complete knowledge as to who they are, to which tribe they belong, and what their motives are for joining your army. I fear that such Bedouin and nomadic Arabs, who are neither Muslims nor your friends and well-wishers, may join your army. Instead, their motive for joining your army is to be safe from their enemies. During the journey and the migration, treat the Muslims with kindness and love and be mindful of their needs and sufferings. Do not keep one part of the army away from another during the migration. I urge you to treat the Ansar with extraordinary kindness. They have rendered excellent services to Islam. The Messenger of Allah (ﷺ) had urged you to treat them well. Listen to the good among them and forgive the bitter and hot-tempered ones. This is the command of the Messenger of Allah (ﷺ).
Wassalam

Hazrat Khalid bin Walid (RA) met Hazrat Ikrimah (RA) and Hazrat Sharjeel (RA). He appointed Hazrat Sharjeel bin Hasanah (RA) as the head of the army. Hazrat Zaid bin Al-Khattab (RA) was appointed at Maimana, and Abu Hudhayfah bin Utbah bin Rabi'ah (RA) was appointed at Maysara. A fierce battle was fought with the enemy army, and there were heavy casualties on both sides. More than twenty thousand people were killed by Musaylima the liar, and the number of Muslim martyrs was also about twelve thousand. Three hundred seventy were from the Muhajireen, three hundred were from the Ansar, and the rest were from other tribes. Among these martyrs, 370 were memorizers of the Holy Quran (Huffaz). In this battle, Musaylima, the liar, was defeated, and he fled and hid in Hadiqa-tul-Maut. The Muslims pursued him, and a fierce battle took place in the garden.

Hazrat Wahshi (RA) threw a weapon at Musaylima, the liar, which went into his chest and came out from his back. His killer was the same savage who had killed Hazrat Amir Hamza (RA); thus, he had now become Hazrat Wahshi (RA). As soon as Musaylima, the liar, fell, an Ansar Muslim stabbed him with his sword and finished him off. Muslimah's wife, Sajah, who herself was a claimant to prophethood, fled and hid in Basra and died a few days later in hiding. Thus,

Musaylima's sedition was eliminated. The Battle of Yamamah occurred in 12AH during the caliphate of Hazrat Abu Bakr Siddiq (RA).
(Tabari's history)

Letter from Hazrat Abu Bakr Siddiq (RA) to Hazrat Khalid bin Walid (RA):

Permit the Muslims to return to their homeland. Yes, if a Mujahid wants to stay with you, then it is okay. Otherwise, do not force them to stay with you, and do not take military service from anyone unwilling to do so. Inspire the tribes of Banu Bakr bin Wail, Banu Qais, and Banu Tamim, who are living near you, to cultivate the conquered land of Yamamah. The land of the conquered areas is government property, and whoever cultivates any part of this land will become its property. However, the land will not be given to the people of the area who accept Islam without fighting.
Wassalam

Hazrat Abu Bakr Siddiq (RA) used to wait for news from Yamamah, and he (RA) used to wait for the messenger of Hazrat Khalid bin Walid (RA). One day, he (RA) set out towards Harrah in the evening with a group of Muhajireen and Ansar, and there he met Abu Khaithama al-Najari (RA), the messenger of Hazrat Khalid bin Walid (RA). When Hazrat Abu Bakr Siddiq (RA) saw him, he asked. What is the news from behind?

He spoke! It is good, O Khalifat-ul-Rasul! Allah Almighty has granted victory over Yamamah. Here is Khalid bin Walid's letter.
Hazrat Abu Bakr Siddiq (RA) immediately prostrated in gratitude and spoke! Tell me about the battle situation and how it happened.
Abu Khaithama (RA) narrated the details of the battle, explaining Hazrat Khalid's (RA) strategy, how he arranged the army, and which companions were martyred.

Names of some of the prominent companions who were martyred in the Battle of Yamamah:

1. Thabit bin Qais bin Shamas (RA)
2. Zayd bin Khattab (RA)
3. Maan bin Adi Bahlvi (RA)
4. Abdullah bin Suhail bin Amr (RA)
5. Abu Dajana Samak bin Kharash (RA)
6. Ubad bin Bishr (RA)
7. Tufail bin Amr al-Dosi al-Azdi (RA)

The End of Aswad Ansi

Aswad Ansi's real name was Ubahla bin Ka'b, and Dhul-Hammar was his nickname. He always wore a turban and a cloak; he was a soothsayer and a magician and spoke eloquently. He attracted people to him by the power of magic. He spent a lot of money to impress people. He was famous for his black face and was known as Aswad Ansi. He was a great deal, strong and brave. The king of Yemen was Bazan Sanani (Bazan's name is written as Bazam in Tabari's history), who had accepted Islam and became the king of Yemen with the permission of the Messenger of Allah (ﷺ).

After his death, Aswad Ansi gained control over the Muslims, took control of the country, and forcibly married Bazan's wife. Aswad Ansi had claimed prophethood during the time of the Messenger of Allah (ﷺ). He began calling himself "Rahman al-Yaman," like Musaylima the liar. He used to say that Muhammad (ﷺ) is also a prophet, and I am also a prophet, and I have two angels who bring revelations, one named Sahaiq and the other named Shafiq or Shariq. At first, he kept his call secret and secretly invited his people, but then he suddenly announced it. The first to believe in him were the young men of his tribe, Anas. Then he corresponded with the Mudlej tribe's chiefs and lured them into his trap.
Similarly, he corresponded with the people of Najran, the Banu Harith bin Ka'b, who were Muslims at the time. He invited him to him, and they followed him because he had accepted Islam under compulsion. Similarly, Zubaid, Awd, Masliyah, and some people from the Ashira clan obeyed him. He stayed in Najran for a few days and strengthened his power. Then Amr bin Madi-Karb al-Zubaidi and Qais bin Makshuh al-Muradi also joined him. He expelled Farwah bin Musaik from Murad and Amr bin Hazm from Najran. Then, he set out to capture Sana'a with six or seven hundred cavalry. Most of the people of Banu Harith and Anas accompanied him. (Tarikh al-Rida al-Kulai: 151, 152)

At that time, the governor of Sana'a was Shahr bin Bazan al-Farsi, who had converted to Islam with his father in Shaub outside Sana'a. A fierce battle ensued between the two, as a result of which Shahr bin Bazan was martyred, and Aswad al-Ansi captured Sana'a. Twenty-five days after his capture, he reached Qasr al-Ghamdan and began to punish those who remained steadfast in Islam. He captured a Muslim named Nu'man and cut off his limbs one by one. Due to this, the weak Muslims there hid their Islam and confessed to it.

Hazrat Abu Bakr Siddiq (RA) sent an expedition to uproot this sedition, and he was thrown into Hell while intoxicated by Hazrat Firuz Wollemi (RA) and Qais bin Makshuh Al-Muradi (Qais was a companion of Aswad Al-Ansi and disagreed with him). Thus ended this false claimant to prophethood.
(Tabari's History, Maarij Al-Nabuwah)

The Miracle of Hazrat Abu Muslim Kholani (RA)

When Aswad Ansi gained power in Yemen, he called Abu Muslim Kholani (RA). When he came, he said to him! Do you testify that I am the Messenger of Allah? Abu Muslim (RA) said! I do not hear you.

Then he said! Do you testify that Muhammad (ﷺ) is the Messenger of Allah?

Abu Muslim said! Yes

He kept asking the same questions, and Abu Muslim kept repeating the same answer. Aswad ordered that he be thrown into a massive fire. When he was thrown into the fire, the fire did not harm him.

The people demanded that Aswad be exiled. Otherwise, he would corrupt his followers. He was ordered to go to Medina. When he reached there, the Messenger of Allah ﷺ had passed away, and Hazrat Abu Bakr Siddiq (RA) had been appointed as the Caliph. He saddled his camel at the gate of the Masjid Nabvi, entered the masjid, stood near one of the pillars, and began to pray.

Hazrat Umar (RA) saw him and asked him.
Where do you belong?
He spoke! From Yemen
Hazrat Umar (RA) said! What is the condition of those whom the liar of Yemen threw into the fire?
He spoke! That he is Abdullah bin Thaub (RA)
Hazrat Umar (RA) said! I swear, is it you?
Abu Muslim (RA) said! Yes

Hazrat Umar (RA) hugged and wept, then took him and made him sit between himself and Hazrat Abu Bakr (RA) and spoke! Praise be to Allah. I am very grateful to Allah that before He died, He showed me a person from the Ummah of Muhammad (ﷺ) to whom the same act was repeated as was done to Hazrat Ibrahim Khalil (AS). *(Asad al-Ghabah: 6/304, 6247, al-Isteyab: 4/1758)*

Apostasy in Tihamah, Yemen

The apostasy movement in Tihamah, Yemen, was crushed by Hazrat Abu Bakr as-Siddiq (RA) with minimal effort. Muslim fighters like Masruq Akki (RA) of Tihamah took on these responsibilities and fought alongside the tribe of 'Akk against the apostates. The leader in crushing the apostates of Tihamah was Tahir bin Abi Halah (RA), the governor of the part of Tihamah that the tribe of 'Akk and the Asharis had been appointed by the Prophet (ﷺ). Hazrat Abu Bakr as-Siddiq (RA) then ordered Okasha bin Thawr to stay in Tihamah, gather its inhabitants, and await further orders. At Bajila, Hazrat Abu Bakr Siddiq (RA) sent Jarir bin Abdullah Bijli (RA) back and ordered him to take the strong Muslims of his people and fight the apostates from Islam and then reach Khaitham and their apostates.

Jarir (RA) embarked on his expedition and did what Hazrat Abu Bakr Siddiq (RA) had ordered. Except for a few people, no one confronted him. He (RA) killed them, and those who escaped from being killed fled. In Najran, some of Harith bin Ka'b's people followed Aswad Al-Ansi and were hesitant after the death of the Messenger of Allah (ﷺ). Masruq 'Aki (RA) came out to confront them. First, he invited them to Islam, and they became Muslims without any fight. Then Masruq 'Aki (RA) stayed there to reform them, and when Muhajir bin Abi Umayya (RA) arrived, Najran's situation had wholly improved.
(Al-Iman fi Sadr al-Islam: 277, Tarikh al-Tabari: 4/142)

Taliha bin Khuwaylid

Taliha bin Khuwaylid (bin Nawfal bin Nadla al-Asadi) also claimed false prophethood. He belonged to the tribe of Banu Asad. He came to the Messenger of Allah (ﷺ) with his people in the 9AH during the General Delegation. He began to show favour to the Messenger of Allah (ﷺ) by saying that we have come to him and have accepted Islam. On this, the Almighty Allah said in the Holy Quran:

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ

اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

(Surah Al-Hujuraat, 17)

They regard it as a favour to you (O Muhammad ﷺ) that they have embraced Islam. Say: "Count not your Islam as a favour to me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith if you are trustworthy. (17)

When he returned to his homeland, he was apostatized and claimed to be a prophet himself. This man became arrogant, his temptation became very strong, and he gained a lot of power. When the Messenger of Allah (ﷺ) was informed about this, he (ﷺ) sent Hazrat Zarrar bin Azwar Al-Asadi (RA) to fight against him, but he had become so powerful that he could not control him. Banu Asad, Banu Hawazin, and Banu Ghatfan were supporting him. Later, Banu Abbas, Banu Ammar, Banu Tay, and Banu Zyban joined them and gathered at Bazakha. Tuliha called Banu Jadila, and Ghaus came to me immediately. Some of these tribes immediately reached out to him and instructed their people to join them, and they later came to Talitha.

About twelve tribes from the north, northwest, and northeast of Medina were under the influence of Talitha. They surrounded Medina as soon as Hazrat Usama bin Zaid (RA) left for the campaign in Syria. They were divided into two groups. One group, which included the people of the Banu Asad tribe, was led by Habbal from Taliha. They were camped at Dhul-Qissa, seven miles from Medina.

The other group, which included the tribes of Abbas and Zyban, was camped in the pastures of Abraq to the west behind Dhul-Qissa. A delegation came to Medina, met the companions (RA), and said, "Recommend to your Caliph that we will pray but not pay Zakat and get permission for this."

Hazrat Abu Bakr Siddiq (RA), who was very soft-spoken, was not ready to accept anything. He said that I would fight them even for a rope to tie a camel, which they used to give during the time of the Messenger of Allah (ﷺ), and now they are refusing it. The delegation returned and told his people that Medina had no army or weapons, and this was the best time to attack.

Hazrat Khalid bin Walid (RA)'s Departure for the Dhul-Qissa Campaign

Hazrat Abu Bakr Siddiq (RA) ordered Hazrat Khalid bin Walid (RA) to first start fighting the tribe of Tay at the place of Aknaf, then go to Bazakha, and from there to Batah, and after dealing with the enemies, not to take any other action until new orders were received. Hazrat Abu Bakr Siddiq (RA) also told Hazrat Khalid bin Walid (RA) that he was going towards Khaybar, and from there, he would meet Khalid bin Walid (RA) in the area of Banu Salma. Hazrat Khalid bin Walid (RA) reached Bazakha, then cut off the road from there, headed towards Aja, and made it appear to the people that he (RA) was going towards Khaybar and would return to them. With this thought, the people of Banu Tay remained in their place and did not go towards Taliha.

On the other hand, Hazrat Abu Bakr Siddiq (RA) told Adi (RA) that you should immediately go to your people lest this commotion destroy them. Adi (RA) came to his people and stopped them at Zardah and Gharib. Adi (RA) invited them to return to Islam. They said we would never pledge allegiance to Abu al-Fadl (i.e., Hazrat Abu Bakr Siddiq (RA).

Adi (RA) said that such an army is coming against you that they will destroy your house. If you do not listen to me, then deal with this person. The people of Banu Tay told Adi (RA) that it was okay. You should go and meet them and stop them from attacking us. In the meantime, we call back our people from Bazakha. This is necessary because we fear that if we oppose Tuliha now that our people are in his hands, he will either kill us or take us as hostages. (Tabari: Vol. 2, H. 2, P. 483)

Adi's (RA) recommendation of the people to Khalid bin Walid (RA):

Adi (RA) came to Khalid bin Walid (RA) then. Hazrat Khalid (RA) was at Sekh's place. Adi (RA) requested that Khalid (RA) give me three days to refrain from initiating an action against my people. Five hundred warriors will join you, with whom you will fight the enemies. Khalid (RA) agreed to his proposal. Before Adi (RA) returned to his people, he had sent men to call them back from Bazakha. He invited all of them to convert to Islam and convinced them to do so. The news of their conversion reached Hazrat Khalid bin Walid (RA). Khalid (RA) set out towards Al-Nasr to confront Jadila. Adi (RA) told him that Tay is like a bird. Jadila

is one of Tay's two wings. You (RA) give me a few days' respite, and I will take him on the right path. Adi (RA) came to Jadila, who initially refused, but Adi's persistent efforts convinced him. Adi gave the good news of his conversion to Islam to Khalid bin Walid (RA). A thousand camel riders from this tribe came to the Muslims to sacrifice their lives. Thus, no one was born among the Banu Tay, who were more blessed and fortunate than Adi (RA).
(Tabari's History: Vol. 2, H. 2, P. 484)

Confrontation with Banu Asad and Banu Fazarah

Saad bin Mujahid (RA) narrated from the elders of his people that they said to Khalid bin Walid (RA) that they would deal with Qays and Banu Asad as our allies, and we would not fight them. Khalid (RA) said, "Qais is no less powerful, so go to whichever of the two tribes you want." Adi (RA) said, "If even my closest family from my people had abandoned Islam, I would have fought against them. I do not think it is right for us not to fight against them just because the Bani Asad are our allies." Khalid (RA) said, "Fighting against both parties is jihad in the way of Allah, so do not oppose your tribe in this matter, and go to fight against one of the parties that they are more eager to fight."
(Tabari's History: Vol. 2, H. 2, p. 486)

Hazrat Abu Bakr Siddiq's (RA) Strategy

Hazrat Abu Bakr Siddiq (RA) started preparations for war after the delegation left. He set up fronts on the coming-and-going routes under the leadership of four companions: Hazrat Ali (RA), Talha (RA), Zubair (RA), and Abdullah bin Masood (RA). He gathered the people of Medina and informed them of the entire situation. After three days, the enemies attacked. The four companions continued to fight steadfastly on their fronts, and Hazrat Abu Bakr Siddiq (RA) was called for more help. Hazrat Abu Bakr Siddiq (RA) said, "Stay firm. I am sending more help." There were no horses or fast camels in Medina. Whatever was available, Hazrat Abu Bakr Siddiq (RA) quickly took them out, and a fierce battle ensued.

The enemy made a move that caused the camels of the Muslims to run away, but Hazrat Abu Bakr Siddiq (RA) skillfully handled them and attacked the enemy in full force, which caused them to lose their footing, and their leader, Habbal,

who was leading the battle, was killed. Their army started fleeing. Hazrat Abu Bakr Siddiq (RA) pursued them until they reached their camp in Dhul-Qisaas. Hazrat Abu Bakr Siddiq (RA) chased them until they were scattered from there. This victory restored the honour of the Muslims and also terrified the enemy. Unable to fight the enemy, they went back and started killing the Muslims in their areas. When Hazrat Abu Bakr Siddiq (RA) heard about this, he (RA) became furious and immediately prepared an army to fight them.
Coincidentally, Hazrat Usama bin Zaid's (RA) army returned after the victory that day. Hazrat Abu Bakr Siddiq (RA) also included him in this army. Hazrat Abu Bakr Siddiq (RA) led the military and reached Dhul-Qissa. From there, he headed towards the village of Rabdah, near which the people of the tribes of Murrah, Tha'labah, 'Abs, and Zyban had gathered. There was a battle, and the enemies were defeated and fled, and the Muslims took possession of these pastures. Hazrat Abu Bakr Siddiq (RA) wanted to pursue them. Still, the Companions (RA) did not consider it appropriate for Hazrat Abu Bakr Siddiq (RA) to go further and send him back to Medina. The rest of the army remained there to confront them.

In one narration, Zarar bin Azwar (RA) informed Tuliha Asadi of the gathering of his forces. Zarar (RA) said, "I have not seen anyone more determined to fight than Hazrat Abu Bakr Siddiq (RA) except the Messenger of Allah (ﷺ)." When we inform him of the gathering of the enemy, he (RA) is in a state as if we are giving him (RA) the good news.
(Tarikh al-Islami al-Hamidi: 9/78)

Another narration states that Tuliha bin Khuwaylid used to say that Gabriel (peace be upon him) comes to me with revelation. He had excluded prostrations (Sajdah) from the prayer. People came to his words so that water ran out on the way once he was travelling with his people, and the people were troubled by thirst. He said, "Ride on my horse, and I will take you to the water." Water was found by chance some distance ahead, so the people believed him.

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) learned of his false claim, so he prepared an army to deal with him and appointed Hazrat Khalid bin Walid (may Allah be pleased with him) as its commander. Hazrat Khalid bin Walid (may Allah be pleased with him) went with the army and reached the tribe with his war strategy, united the surrounding tribes with him, and reached its head. The leader of Taliha's army was Ayniya bin Hussain Fazari. Tuliha sat in a tent with a cloak over his head during the battle, thinking a revelation would be revealed. Seeing the overwhelming power of the Muslims during the struggle, Ayniya immediately came to Tuliha and asked whether Gabriel (peace be upon him) had come to you with a revelation. Tuliha said, "Not yet." Similarly, Ayniya came

to Tuliha twice and asked, and Tuliha said, "Not yet." When the Muslim army surrounded them, Ayniya came to Tuliha for the third time and, in a state of panic, asked whether Gabriel (peace be upon him) had come to him with a revelation. Tuliha said, "Yes, he has!

"You have also received the same grinder as the Muslims have, and Your remembrance is also such that you will never forget it."

Ayniya, already panicking, got angry at Tuliha and could not control himself, so he shouted!
Indeed, Allah knows that soon, such events will occur that you will never forget. After that, Ayniya turned to his people and spoke. O group of Fazarah! Return to your homes. By Allah! This man is a liar; run and save your lives. When the Banu Fazarah heard their leader's words, they fled. Taliha's army also dispersed, and those who remained with him were very worried. They asked Tuliha what the current order is for us. Tuliha had already arranged a horse for himself and a camel for his wife. When he saw this situation, he ran, mounted his horse, took his wife, and ran away, saying that whoever could run with his family like me should run. Tuliha fled towards Syria. Ayniya bin Husayn went to Medina and embraced Islam, and the tribes that had apostatized also returned to Islam. (Ibn Hisham, Maarij al-Nabuwah)

One of the claimants to prophethood was eliminated, and many Arabs returned to Islam. After the defeat of Banu Bazakha, Banu Amir also returned, intending to enter the place from which they had come. Hazrat Khalid bin Walid (RA) took allegiance from them on the condition that the people of Bazakha, Asad, Ghatfan and Banu Tay had taken allegiance from him before him, and they announced their return to Islam. Hazrat Khalid bin Walid (RA) had made a condition with Banu Asad, Ghatfan, Hawazin, Salim and Tay that they would bring those who had burnt Muslims, mutilated them and abused them while they were apostates. They brought them. Hazrat Khalid bin Walid (RA) took revenge for their crime by burning some of them, crushing some with stones, pushing some off a mountain, hanging some upside down in a blind well and killing some with arrows. He sent Baqarah bin Habira and other prisoners to the capital of the Caliphate, Medina, and informed Hazrat Abu Bakr (RA) about the situation in a letter.
Banu Amir have returned after their apostasy and have converted to Islam. Hazrat Khalid bin Walid (RA) said! I have not agreed with anyone, whether he fought with me or made peace with me, to bring to me those who had wronged the Muslims. Then I killed those criminals in the same way and am sending you, may Allah bless you and grant you peace, with Al-Baqarah and his companions. (Tarikh Tabari; 4/62)

Among these prisoners was Ayniya bin Husayn. Hazrat Khalid bin Walid (may Allah bless him and grant him peace) ordered him to be tied up tightly so that others would fear him. When he entered Medina in this condition, the children of Medina began to mock him and, laughing, began to punch him with their tiny hands and say: O enemy of Allah! You have become an apostate from Islam. He would reply that I had not believed at all. He was brought before the Caliph of the Messenger (may Allah bless him and grant him peace). He treated him with such forgiveness that he could not resist him. He (may Allah bless him and grant him peace) ordered his hands to be untied. Then he made him repent; Ayniya declared sincere repentance, confessed his mistakes, apologized, and converted to Islam. Then, he adhered to Islam well. (As-Siddiq, First Caliphs: 87)

Taliha's Acceptance of Islam

Tuliha had been defeated by the Muslims in a battle and fled from the battlefield and went and hid among the Banu Kalb, and later repented of his false claim and embraced Islam. He remained there until the death of Hazrat Abu Bakr (RA). The reason for his conversion to Islam was that he received information that Banu Asad, Banu Ghatfan, and Banu Amir had become Muslims, so he also became a Muslim. During the Caliphate of Hazrat Abu Bakr (RA), he went to Makkah for Umrah and passed through Medina. There, he appeared before Hazrat Abu Bakr (RA), who told him that Tuliha was there. He (RA) said, "What should I do with him now?

Go, Allah Almighty has guided you to Islam." Taliha came to Makkah and performed Umrah. He then came to pledge allegiance to Hazrat Umar Farooq (RA) when he became the Caliph. Hazrat Umar (RA) told him that you are the murderer of Okasha and Thabit (RA). By Allah, I do not like you.

Taliha said! Amir al-Mominin (RA)! You grieve for these two personalities whom Allah Almighty granted the privilege of martyrdom at my hands and did not humiliate me at their hands. Hazrat Umar (RA) took his allegiance and spoke! O cunning one! Do you still have any strength left for the priesthood? He said I have become old now, and no strength is left. Then, he returned to his people and stayed there until he went to Iraq. Later, he went to Iraq and was martyred while fighting jihad at the place of Nahavand during the time of Hazrat Ali (RA). (Tabari's History: Vol. 2, H. 2, P. 491)

The people of Bazakha re-entered Islam

The people of Bazakha said that we, too, are entering the religion we had left. Hazrat Khalid bin Walid (RA) also took allegiance from them on the same terms as he took from Banu Asad, Ghatfan, and Tay. All of them accepted obedience on the condition of accepting Islam. Hazrat Khalid (RA) had set a condition that all those people who had burnt the Muslims of their region during the time of apostasy, dismembered their bodies, and committed atrocities would be handed over to Hazrat Khalid bin Walid (RA). These tribes handed over all their people to Hazrat Khalid (RA).
(Tabari's History: Vol. 2, H. 2, P. 492)

The Story of Umme Zimal

A group of Taliha's misguided companions, belonging to Banu Ghatfan, gathered at Zafar's place with a woman. Her name was Umme Zimal Salma bint Malik bin Hudhayfah. She was also one of the most influential women in Arabia, like her mother, Umme Qarfa. Her mother's example was mentioned in honour and status because she had many children. Her tribe and family were famous for their honour and strength.

The Messenger of Allah (ﷺ) sent Hazrat Zaid bin Haritha (RA) to fight against the Fazarah tribe, and they were victorious. Many people from Banu Fazarah were killed, including a woman named Umme Qarfa. Umme Zimal was her daughter; she was taken as a slave and became the share of Hazrat Aisha Siddiqah (RA). She (RA) freed her. She was very sad about her mother's death and wanted to avenge her mother on the Muslims. During the reign of Hazrat Abu Bakr Siddiq (RA), when apostasy broke out, Hazrat Khalid bin Walid (RA) defeated the apostates at the Battle of Bazakha. The young people gathered with Umme Zamal.

When enough people had gathered around her, she incited them to fight Hazrat Khalid bin Walid (RA), and they got ready. The people of Banu Salim, Banu Tay, Banu Hawazin, and Banu Asad were with her. A fearful battle took place. She was also present on the battlefield on her mother's camel. This camel was very well-known; it had been trained in war. Umme Zamal was making provocative speeches and inspiring her soldiers. She had the skill of fighting. A hundred camels were assigned to protect her in the vicinity of Umme Zamal. The Muslims were

attacking them vigorously. Their main target was Umme Zamal. In the battle, they were defeated by Hazrat Khalid bin Walid (RA). Umme Zamal's camel was also killed, and she too. After her assassination, her soldiers became discouraged, and they retreated and fled from the battlefield. The good news of this victory was sent to Hazrat Abu Bakr Siddiq (RA) in Medina.
(Al-Bidayah' wa-Nihayah': 6/323) (Al-Kamil fi al-Tarikh, vol. 1, p. 211)

The armies of Abu Bakr Siddiq (RA)

a. The army of Khalid bin Walid (RA). First towards Bani Asad, then Bani Tamim, and then towards Yamamah. Towards Maqam Batah for Malik bin Nuwaira.
b. The army of Ikrimah bin Abi Jahl (RA). Towards Musaylima al-Kizzab among Banu Hanifa, Amman and Mahra, Hadhramaut, and Yemen.
c. The army of Sharjeel bin Hasanah (RA). First towards Yamamah behind Ikrimah (RA), then Banu Kanda and Banu Qada'ah, then towards Hadhramaut
d. The army of Tarifa bin Hajib (RA) or Ma'an bin Muqrin (RA). Towards Banu Sulaym and Banu Hawazin
e. The army of Amr bin Al-Aas (RA). Towards Qada'ah
f. The army of Khalid bin Saeed bin Al-Aas (RA). Towards the borders of Syria
g. The army of Alaa bin Hadhram (RA). Towards Bahrain
h. The army of Hudhayfah bin Muhsin Ghatfani (RA). Towards Oman, towards the apostates of Dabbah
i. The army of Arfatah bin Hathamah (RA). Towards Mahra
j. The army of Muhajir bin Umayya (RA). Towards Yemen (Sana'a, then Hadhramaut)
k. The army of Suwayd bin Muqrin (RA). Towards Tihamah Yemen

(Tabari's history: 4/319)

The army for Adama

After ending the campaign of apostasy in Oman, Hazrat Ikrimah (RA) set out with his seven hundred cavalrymen towards Mahra on the orders of Hazrat Abu Bakr Siddiq (RA). There were two tribes in Mahra, Banu Azd and Banu Saad, most of whom had become apostates. Fighting had broken out between them. Mujahideen accompanied Hazrat Ikrimah (RA) from the tribes of Oman. When he (RA) entered Mehra, he saw that Mehra was divided into two chieftains. One was named Shacharit, who occupied the coastal area and was not very powerful in terms of population or military equipment. The other chieftain was Musabeh, who held the upper area and was very powerful within his group and in terms of wealth. Hazrat Ikrimah (RA) first invited both of them to Islam. Shacharit accepted the invitation, and the other, feeling proud of his numbers and strength, fought. Shacharit supported Hazrat Ikrimah (RA) in this fight. Musabeh was defeated and killed along with many of his companions.

Hazrat Ikrimah (RA) stayed there for a few days and managed the affairs there according to his wishes. He made Bukhda, Riyadh al-Rawdha, Sahil, Jazayar, Mur, Liyan, Jirut, Zahoor al-Shajar, Sabraat, Yanab, and Zat al-Najm repent, and all the people became Muslims, and peace and tranquillity prevailed in the area. Hazrat Ikrimah (RA) conveyed the good news of his arrival to Hazrat Abu Bakr (RA) of the Makhzoom tribe through Saib of Banu Abid. After that, they reached Medina with a gift of Khums.
(Tarikh al-Radda for al-Kulai; 155) (Tarikh al-Tabari: Vol. 2, H. 2, P. 535)

The apostates of Kinda

Hazrat Abu Bakr (RA) sent an army to Kinda under the leadership of Hazrat Ziyad bin Labeed (RA) to suppress the apostates of Kinda. Hazrat Abu Bakr (RA) wrote a letter to him in which he said:

In the name of Allah, the Most Gracious, the Most Merciful:
Greetings to Ziyad bin Labeed, the Caliph of the Messenger of Allah (ﷺ)!
I am a believer in the One Who has no other deity worthy of worship, and it is clear that the Prophet (ﷺ) has passed away (فانا لله وانا اليه راجعون) with the flag that the success of every work depends on the success and help of Allah. You are advised to show your courage in doing your worthy deeds and take allegiance

from those under your authority for me. Whoever refuses to take allegiance, take notice of him with the sword and fight the disobedient with the help of the obedient. There is no doubt that Allah will make His religion prevail over all religions, no matter how much the polytheists dislike this.

Hazrat Ikrimah (RA) received a letter from Hazrat Abu Bakr (RA) in which he was ordered to meet Muhajir bin Umayyah (RA), who was coming from Sana'a.

Then, both of them went towards Kanda together. When they received the letter, Hazrat Ikrimah (RA) left Mehra and stopped at Abyan to wait for Hazrat Muhajir bin Umayyah (RA). During his stay in Abyan, he gathered the tribes of Takha and Humair and advised them to remain steadfast in Islam. Hazrat Ikrimah (RA)'s stay in Abyan also affected the remaining party of Aswad Ansi, which Qais bin Mashu and Amr bin Madi-Karb led. After fleeing from Sana'a, Qais bin Mashu kept roaming around Sana'a. Amr bin Madi-Karb joined Aswad Ansi's party in Lahj. But when Hazrat Ikrimah (RA) reached Abyan, Qais and Amr joined forces to fight him. Soon, however, they disagreed and separated. When Muhajir bin Umayyah (RA) arrived, Amr bin Madi-Karb surrendered to Hazrat Muhajir (RA), and Qais also came and surrendered. Hazrat Muhajir bin Umayyah (RA) imprisoned them and sent them to Medina, where Hazrat Abu Bakr Siddiq (RA) was. Hazrat Abu Bakr Siddiq (RA) interrogated both of them, and after they apologized, he forgave them and released them. They both repented of their mistakes, reformed, and returned to their tribes.
(Tabqat Ibn Sa'd: 5/534-535)

Hazrat Ikrimah (RA)'s arrival from the east played a significant role in eliminating the apostate groups in Lahj, either by fighting them or by intimidating them with an army. Then, the apostates had to face another army from the north led by Hazrat Muhajir bin Umayyah (RA).

The Muslims fought and defeated the rebels of Kanda, cleared all the apostates from there, and re-established the Islamic government.
(Tabari's History)

The war against Alqamah bin Al-Aletha

Alqamah bin Al-Aletha belonged to the Banu Kalb tribe. He converted to Islam during the lifetime of the Messenger of Allah (ﷺ) and then apostatized again during his lifetime and went to Syria. After the demise of the Messenger of Allah (ﷺ), he returned to his tribe and started preparing for war with the Muslims.

Hazrat Abu Bakr Siddiq (RA) had learned of his intentions. He (RA) sent Hazrat Qaqaa' bin Amr (RA) to wage jihad against him. But Alqamah did not come to the encounter and fled. His wife, son, and other companions refused to go with him, and they accepted Islam. Later, he came to Hazrat Abu Bakr Siddiq (RA) and apologized, repented, and accepted Islam.
(Al-Kamal fi al-Tarikh vol. 2 p. 210)

The War Campaigns of Hazrat Abu Bakr Siddiq RA

Background:

At the time of the Messenger of Allah (ﷺ), there were two significant empires in the world: the Roman Empire and the Persian Empire (the Iranian Empire). There were only two significant civilizations at that time: the Romans controlled half of the world, and the Iranians controlled the rest. The Arabian Peninsula was not important for civilization. This region was immersed in darkness.

The Holy Prophet (ﷺ) appeared, and a new empire and civilization began through Islam. A series of Islamic conquests followed, and the world saw that the civilizations of the Romans and Iranians faded and perished before the Islamic empire and civilization.

When the Messenger of Allah (ﷺ) passed away, seditions again arose. Internal enemies in the form of apostates and rebels, and external enemies in the form of the Romans and Iranians, began to gain strength.

Heraclius in Syria and Chosroes in Iran began to gather armies against the Muslims. With his foresight and strategy, Hazrat Abu Bakr Siddiq (RA) uprooted the sedition of apostasy and then started preparations to deal with the Romans and the Iranians.

Campaigns in Iraq

Along with fighting the apostates, Hazrat Abu Bakr Siddiq (RA) sent a raiding party under the leadership of Hazrat Muthanna bin Haritha Shibani (RA) to Iraq. The aim was that as long as the Muslims were entangled with the apostates, this raiding party would continue to disturb the Iranians with its operations so that the Iranians would not dare to attack Arabia.

Therefore, while sending this party, Hazrat Abu Bakr Siddiq (RA) had explicitly ordered that they should not settle down and start a fight anywhere upon reaching Iraq. This strategy was very successful. Later, Hazrat Abu Bakr Siddiq (RA) gave Hazrat Muthanna bin Haritha (RA) permission to attack the Iranians regularly upon his request. As soon as permission was granted, Hazrat Muthanna (RA), along with his tribe members, attacked the areas under the influence of the Iranian Empire in Iraq with great enthusiasm.

Their attacks were so powerful that the Iraqis could not resist them, and the delta areas of the Tigris and Euphrates rivers came under their control, and the other regions were also conquered. When the news of these conquests reached Hazrat Abu Bakr Siddiq (RA) in Medina, he considered it appropriate to send more reinforcements so that the series of conquests could continue.

Hazrat Abu Bakr Siddiq (RA)'s letter to Hazrat Muthanna bin Haritha (RA):

In the name of Allah, the Most Gracious, the Most Merciful.
It should be clear that I have instructed Khalid bin Walid (RA) to go to you in Iraq. Take your people with you and join them in fighting the enemy. Obey his orders and do not oppose his opinions. He is among those whom Allah Almighty has mentioned in the Quran as follows:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ
فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۖ وَمَثَلُهُمْ
فِي الْاِنْجِيْلِ ۚۛ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ
الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

(Surah Al-Fath. 29)

Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tourat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, makes it strong, and becomes thick, and stands straight on its stem, delighting the Sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness, and a mighty reward (i.e., Paradise). (29)

As long as Khalid (RA) is with you, he will be the army commander, and when he goes to another place, you will be restored to your previous position. Peace be upon you.

For this purpose, Hazrat Abu Bakr Siddiq (RA) wrote to Hazrat Ayad bin Ghanem (RA), residing in Najd, to prepare an army of Muslims there and take it to suppress Domat al-Jandal and the rebels there. After controlling them, they reached eastern Hira and attacked from the northern side of Iraq. If Hazrat Khalid bin Walid (RA) reaches before them, fight the Iranians under his leadership. Hazrat Abu Bakr Siddiq (RA) wrote to Hazrat Khalid bin Walid (RA), residing in Yamamah, to take his army and set off towards southern Iraq.

Meanwhile, the tribes that accepted Islam also joined the Islamic armies. Hazrat Muthanna bin Haritha (RA) and Hazrat Khalid bin Walid (RA) met at Abla. When Hazrat Khalid bin Walid (RA) received the letter from Hazrat Abu Bakr Siddiq (RA), he had an army of two thousand with him. Many of his companions had been martyred in the Battle of Yamamah. When he received the letter, Hazrat Khalid bin Walid (RA) gathered 8,000 people from the Mudar and Rabi'ah tribes and headed towards Iraq, leading an army of about 10,000. When he reached Abla, he found an army of 2,000 under the leadership of Hazrat Muthanna bin Haritha (RA), and, with the arrival of more people, the army grew to 18,000. Hazrat Khalid bin Walid (RA) took over the leadership of the United Islamic Army as a general.

Khalid bin Walid's (RA) war strategy

Hazrat Khalid bin Walid (RA) divided the army into three parts. He entrusted the leadership of one part to Hazrat Muthanna bin Haritha (RA), the second part to Hazrat Adi bin Hatim (RA), and the third part to Hazrat Khalid bin Walid (RA). At the same time, he ordered each part of the army to reach Hudair through different routes. Hudair was a province of Iraq, over which a brave and warlike Iranian general, Hormuz, served as governor. The power of Hormuz was felt far and wide. Arabia, Iraq, and India were terrified of him. He used to attack India with his war fleet. Before the army left, Hazrat Khalid bin Walid (RA) sent a letter to Hormuz to complete the argument.

"You people, accept Islam, and you will live in peace or pay the jizya. In this case, we will be responsible for your safety. Otherwise, remember that I have invaded you with a people who are as eager for death as you are for life."

As soon as this letter was sent, Hazrat Khalid bin Walid (RA) sent an army led by Hazrat Muthanna bin Haritha (RA) to reach Hudair immediately. The next day, he sent an army led by Hazrat Adi bin Hatim (RA), and on the third day, Hazrat Khalid bin Walid (RA) also set out for Hudair with his army.

Battle of Zaat al-Salasil

When Hormuz received Hazrat Khalid bin Walid's (RA) letter, he immediately gathered his army to confront them. He first moved towards Azam, but he received news that the Muslims were moving towards Hudair. As soon as he received this news, he moved towards Hudair and camped there before the Muslims reached a place with water.

When the Muslims reached there, they saw that the Hormuz forces were encamped in a place with abundant water. The Islamic army was forced to encamp in front of the Iranians. There was no water there. The lack of water was a great difficulty, but Hazrat Khalid bin Walid (RA) delivered a passionate speech that strengthened the Muslims' courage, encouraged them to fight bravely, and brought good news of victory.

The beginning of the war:

Hazrat Khalid bin Walid (RA) started the war and was the first to go out on the field and challenge Hormuz. Hormuz also bravely stepped forward to fight. Hazrat Khalid bin Walid (RA) stabbed him with his sword without giving him any time, but he saved himself and stabbed Hazrat Khalid bin Walid (RA) in response. Hazrat Khalid bin Walid (RA) was also not heedless; he sat down, got up, pounced on Hormuz, firmly grabbed his wrist, and snatched his sword. When the sword came out of Hormuz's hand, he tried to control Hazrat Khalid bin Walid (RA) in a wrestling style and clung to him. Hazrat Khalid bin Walid (RA) grabbed him by the waist, lifted him, and slammed him on the ground with such force that he became unconscious and motionless. Hazrat Khalid bin Walid (RA) climbed onto his chest and sat on his chest. A group of Iranians, whom Hormuz had deviously appointed to martyr Hazrat Khalid bin Walid (RA), rushed towards the field to help Hormuz. Hazrat Qaqaa bin Amr (RA) was carefully observing the battlefield. He and his companions advanced and stopped the Iranian group without a moment's delay. Meanwhile, Hazrat Khalid bin Walid (RA) cut off and threw away Hormuz's head. The Muslims straightened their ranks, the cavalry and infantry advanced, and then attacked the infidels. By His grace and mercy, Allah favoured the Muslims by sending clouds and rain behind the Muslim ranks. The Muslims drank water, and this gave them strength. (Tarikh-e-Tabari: 4/163)

Hazrat Khalid bin Walid (RA) set a great example of bravery and courage. He (RA) had finished the work of the Iranian leader Hormuz. His army could not save him from him (RA), and he (RA) continued to fight him alone until Hazrat Qaqaa bin Amr (RA) arrived with his companions and finished all of their work. The Iranians had chained themselves so that they could not escape from the battlefield. But nothing worked against the brave lions. Because of the chaining itself, this battle is called Zaat al-Salasil. (Tabari's History: 4/165)

General Battle:

After the killing of Hormuz, the general battle began. The morale of the Iranians was low due to the killing of their leader, and the Muslims were fighting with great bravery. The Iranians could not hold out against the Muslims for long and were defeated. Their feet were broken, and they considered it safe to run away. The Muslims pursued these fleeing soldiers and completed whatever they could. The Muslims suffered very few casualties and gained a lot of booty. Hazrat Muthanna bin Haritha (RA) pursued the Iranians and besieged the fort of Al-Marrah. Then, they conquered this fort and moved forward. Hazrat Muthanna bin Haritha (RA) tried to prevent the fleeing Iranians from reaching Madain. During the pursuit, he learned that a large Iranian army had been assembled in Madain.

The Muslims gained booty equivalent to the load of a thousand camels in this battle. Hazrat Khalid bin Walid (RA) took out a fifth of the booty, sent it to Hazrat Abu Bakr Siddiq (RA), and distributed the rest of the booty among the Mujahideen. The booty sent to Hazrat Abu Bakr Siddiq (RA) also included the Crown of Hormuz, worth one hundred thousand dinars and studded with gems. (Tabari: 4/166)

Battle of Qarin / Battle of Mazar (Sunni)

An army led by the Iranian general Qarin was advancing to fight the Muslims. This army was coming to the aid of Hormuz, but on the way, they received news that Hormuz had been killed. They received this news from two generals, Anush Jan and Qubad, who were fleeing from the battlefield. Qarin stopped them, encouraged them, and joined them. When they reached the riverbank where the Tigris and Euphrates meet, they considered the place suitable and camped there. The place was called Mazar.

Hazrat Muthanna bin Haritha (RA) informed Hazrat Khalid bin Walid (RA) about Qarin's army and its intentions. When Hazrat Khalid bin Walid (RA) received the news, he took his army and reached Mazar to help Hazrat Muthanna bin Haritha (RA). On the other hand, the Iranian military was eager to avenge its defeat with complete preparations. Hazrat Khalid bin Walid (RA) knew the intentions of the Iranians and did not want to give them a chance to get lost, so he attacked them suddenly. A fierce battle took place; the Muslims fought with great bravery, courage, and fearlessness until the Iranians lost their morale and their feet were crushed. Their three leaders, Qarin, Anush Jan, and Qubad, were killed. Qubad was killed by Adi bin Hatim Tai (RA), and Asim bin Amr Tamimi killed Anush Jan. After the killing of these leaders, the Iranians considered the defeat inevitable and fled from the field; thirty thousand Iranians were killed on the battlefield, countless soldiers drowned in the canal while fleeing, and many were captured.

The Iranians suffered a lot in this war. Hazrat Khalid bin Walid (RA) stayed in Mazar for some time after achieving victory, wiping out the remaining opponents and capturing some. A lot of booty was obtained. The ordinary citizens who had not participated in the war were not harmed by Hazrat Khalid bin Walid (RA); he treated them leniently and taxed them according to Islamic law. He appointed Muslim governors, took a fifth of the wealth, handed it over to Hazrat Saeed bin Nu'man (RA) with the good news of the victory, and sent it to Hazrat Abu Bakr Siddiq (RA) in Medina. (Tabari: 4/168, Tarikh al-Islami: 9/134)

Battle of Dalja

The Iranians had suffered a crushing defeat in the Battle of Mazar but continued their secret activities. The Iranians, acting strategically, invited the leaders of a Christian tribe living in Iraq, Bakr bin Wael, to the Iranian court and prepared them to fight the Muslims. They prepared an army of Iraqi Christians. A famous horseman, Andar al-Zughar, led this army. The army set out for Dalja. At the same time, the Iranians thought that if this army defeated the Muslims, the credit for the victory would go to the Arab Christians. Hence, the Iranians prepared a large army and sent it after them, led by Bahman Jadwiya.

While moving towards Dalja, the Arab Christians also joined the tribes and farmers living in the areas between Hira and Dalja (Kaskar), significantly increasing their numbers. Their morale rose further, thinking that a large army of Bahman Jadwiya was coming to help them.

Hazrat Khalid bin Walid (RA) was getting complete information about the enemy's activities. Hazrat Khalid bin Walid (RA) advanced from Mazar towards Dalja, where the enemy forces were encamped. Hazrat Khalid bin Walid (RA) attacked the enemy fiercely upon reaching Dalja. A bloody battle took place, and finally, the enemy army was defeated, and the Muslims had a heavy advantage here, too. The commander of the Iranian military, Bahman Jadwiya, was killed on the battlefield, and his soldiers fled.

After that, Hazrat Khalid bin Walid (RA) addressed the army.

Do we not see that there are all kinds of food here? By Allah! If Jihad in the way of Allah and calling to Islam were not obligatory upon us, and only the economy was in view. It would have been wiser for us to fight to gain this land and leave hunger and thirst behind for those who were not ready to go out with you and were sitting. Then, the booty was divided into five parts; four were divided among the Mujahideen, and the fifth part was sent to Hazrat Abu Bakr (RA) in Medina. The farmers were taxed.
(Al-Badayah' Wa-Nihaya': 6/350)

Battle of Ales

In the Battle of Dilja, when the Iranians had roused the Arab Christians and prepared them for war, they sent an army under the leadership of Bahman Jadwiya to help them. But before this army arrived, the war had already begun, and the Arab Christians had to face defeat against the Muslims, and the remaining soldiers took the path of flight. Meanwhile, Bahman Jadwiya's army had reached the place of Ales. He received news of the defeat from soldiers who had fled the battle, and they came to meet him. The tribe of Bakr bin Wail was devastated by the defeat they had suffered at the hands of the Muslims in this battle, and the fire of revenge was burning in their hearts. They prepared an army to avenge this and entrusted its leadership to a man from Banu Ajlan, Abdul Aswad Al-Ajli.

All these people gathered at the place of Ales and requested help from the army of Bahman Jadwiya present there. Bahman Jadwiya entrusted the command of the military to a brave commander, Jaban, and sent him to help Abdul Asad Al-Ajli and himself go to the royal court to seek peace; while he was away, he told them not to start the war until he returned.

When Bahman Jadwiya reached the royal palace, he found the king was ill. He could not talk to the king. He stayed there and waited for the king to recover, during which time he did not send any message to Jaban. When Jaban did not receive Bahman Jadwiya's message for a day, he began preparing a war strategy on his own.

On the other hand, when Hazrat Khalid bin Walid (RA) received information that a large army was at Ales and could attack at any time, he decided to go to Ales with his army. Hazrat Khalid bin Walid (RA) only knew about the gathering of Arab Christians. Upon reaching Ales, he understood that a large Iranian army led by Jaban was there to help the Arab Christians. Hazrat Khalid bin Walid (RA) immediately changed his strategy to suit the occasion and started the war without giving the Arab Christians a chance to attack. Hazrat Khalid bin Walid (RA) entered the field and challenged them to a duel, and Malik bin Qais came out to fight on his behalf.

Hazrat Khalid bin Walid (RA) attacked him in such a way that he could not control himself and lost his life. After this, a general battle began, and the Arab Christians, unable to withstand the attacks of the Muslims, began to retreat. Their morale

had been low due to the death of their commander. Seeing their condition, a group of Iranians shouted enthusiastic slogans and went to their aid. To boost the Christians' morale, they said that Bahman Jadwiya had come to their aid with a large army.

Jaban had been forbidden by Bahman Jadwiya to fight until he arrived, due to which he was very worried about the situation that the Christians would not be able to stand in front of the Muslims for long. The battlefield was filling up with corpses. The Christian soldiers had started fleeing from the field, and the Muslims had begun to capture them while they were running. About seventy thousand soldiers had been killed in the battle against the Muslims. The Muslims had captured a large number of them and obtained a lot of booty. Hazrat Khalid bin Walid (RA) entered the enemy camp. After the battle, Hazrat Khalid bin Walid (RA) sent a fifth of the booty and the captured prisoners to Hazrat Abu Bakr (RA) in Medina.

The conquest of the Amghashiya Castle

After leaving Ales, Hazrat Khalid bin Walid (RA) reached Amasya. The people there soon evacuated it and spread out to the surrounding areas. He (RA) ordered the demolition of the fort there. The Muslims destroyed the castle. The Muslims obtained a lot of booty from there, which had never been obtained before. The share of each horseman was up to one and a half thousand dirhams, in addition to the wealth given to those who performed well.

When the news of the Khums and the conquest reached Hazrat Abu Bakr (RA) through a person from Banu Ajla, Jandal, and he came to know about the exploits of Hazrat Khalid bin Walid (RA), he (RA) said:

O Quraysh! Your lion has attacked the enemy's lion, overpowered it, and snatched its flesh. Have women become incapable of giving birth to men like Khalid (RA)?
(Tabari's History: 4/185)

Capture of Hira

The Iranian king Ardashir had received the news of the defeat of the Christians and Iranians in Ales. He was already seriously ill and could not bear the shock, and his heart stopped beating. His death was another severe blow to the Iranians. On the other hand, Hazrat Khalid bin Walid (RA) left for the next campaign without delay after this victory and besieged Hira. Hearing the news of the arrival of the Muslims, the people there entered the forts and closed them. Hazrat Khalid bin Walid (RA) besieged the forts for several days but did not fight, thinking that these people might be on the right path. But when he saw no progress, Hazrat Khalid bin Walid (RA) attacked and captured the city's population and inner areas. Tired of the long siege, the ruler of Hira, Amr bin Abdul Masih, left the fort with other chiefs and came to the service of Hazrat Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) spoke to Amr bin Abdul Masih. A pot of poison came out from one of Amr's companions, and he presented it to Hazrat Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) asked him why he brought it. He said that he had taken it because he thought that if I did not treat my people well, I would die after consuming this poison and would not be able to see the humiliation and destruction of my people. Hazrat Khalid bin Walid (RA) took the pot of poison from his hand, took out the poison from it, placed it on his palm, and spoke! Even poison cannot have its effect if it is not the time for death. Hazrat Khalid bin Walid (RA) also uttered these words.

بسم اللّٰہ خیر الاسماء رب الارض و السماء الذی لا یضر مع اسمہٖ داء لرحمٰن الرحیم

In the name of Allah, the best of names, the Lord of the earth and the sky, with a name that does not harm, with a name that is a remedy for the Most Gracious, the Most Merciful

As soon as he uttered these words, he threw the poison in his mouth. When this old infidel saw the belief and faith of Hazrat Khalid bin Walid (RA) and his demonstration of trust in Allah Almighty, he was stunned, and all the people there were amazed. Amr bin Abdul Masih involuntarily said: As long as there is a single person of your dignity among you, you cannot fail in your goal.

The Iranian chieftain and the Iranian army in Hira had returned after hearing news of their king's death. Amr bin Abdul Masih accepted two hundred thousand dirhams of jizya and made peace. According to one narration, an annual jizya of one hundred and ninety thousand dirhams was agreed upon, and in addition to this jizya, the chieftains of Hira also presented some gifts to Hazrat Khalid bin Walid (RA), which he sent to Medina along with the booty. When these gifts

reached Hazrat Abu Bakr Siddiq (RA), he sent a message to Hazrat Khalid bin Walid (RA) that if these gifts were included in the jizya, then it was okay; otherwise, they should be included in the jizya amount, and the remaining amount should be returned to the people of Hira.

Hazrat Khalid bin Walid (RA) wrote in his covenant for the people of Hira:
In the name of Allah, the Most Gracious, the Most Merciful
This is the covenant that Khalid bin Walid (RA) made with Adi, Amr bin Adi, Amr bin Abdul Masih, Ayas bin Qubaysa and Hiri bin Akal. These are the chiefs of the people of Hira, and the people of Hira are pleased with this agreement and have ordered them to carry it out. He has made a covenant with them for one hundred and ninety thousand dirhams. Which will be collected from them every year in return for the protection that the worldly wealth and possessions are in their possession, whether they are monks or priests, but those who have nothing are separated from the world, have left it, and are safe. If they do not need protection, then they have no Jizyah. Even if they are protected, if they commit treachery through any of their actions or words, they will be responsible for it. This agreement was written in Rabi' al-Awwal 12 AH.
(Tabari's History: 4/181)

According to a narration, Hazrat Khalid bin Walid (RA) gave the people of Hira the option of accepting one of three things.

- If you join our religion, you will have the same rights as we do and be subject to the same responsibilities.
- Either you move from here, or stay here, or remain in your religion.
- Be ready to pay the Jizya or fight and fight. By Allah! I have brought people who are more eager for death than you are for life.

These people expressed willingness to pay the Jizya, so Hazrat Khalid bin Walid (RA) said! You are ruined. Disbelief is a misleading field, and whoever chooses it is the biggest fool among the Arabs. (Tabari's History: 4/871)

Hazrat Khalid bin Walid (RA) was pleased with Hira's victory. As a sign of gratitude, he prayed eight rak'ahs of the Nafil prayer and addressed his companions, saying,"!
On the day of the Battle of Mutah, nine swords were broken from my hand, but no one had fought as hard as the Persians had fought me, and I had never seen an example of the bravery with which the people of Al-Ales fought me.

Hira - The Center of the Islamic Army

The conquest of Hira was of great military importance. It gave the Muslims a new lease of life, and the hopes of conquering them were high. Because the city was significant geographically and socially for the Iraqi and Iranian governments, the Islamic army made it its war center, from where orders were issued to the troops. Hazrat Khalid bin Walid (RA) made it his headquarters.

After the conquest of Hira, Hazrat Khalid bin Walid (RA) sent Hazrat Zarar bin Al-Khattab (RA), Hazrat Ayniya bin Al-Shammas (RA), Hazrat Zarar bin Al-Azur (RA), Hazrat Qaqaa' bin Amr (RA) and Hazrat Muthanna bin Haritha (RA) with small military forces in the vicinity of Hira. Thus, thanks to this strategy, every tribe and every settlement accepted Islam or agreed to pay the Jizya. This way, Hazrat Khalid bin Walid (RA) conquered the entire area up to the Tigris. Hazrat Khalid bin Walid (RA) stayed in Hira for a year and supervised the sending of expeditions to the surrounding areas. Hazrat Abu Bakr Siddiq (RA) had ordered Hazrat Khalid bin Walid (RA) to remain in Hira until Hazrat Ayad bin Ghanem (RA) came to meet him after conquering Domat al-Jandal.

Hazrat Khalid bin Walid (RA)'s letter to the Iranian chiefs:

Hazrat Khalid bin Walid (RA) did not consider it appropriate to wait for Ayad bin Ghanem (RA) any longer in these circumstances. He believed that staying in Hira for a long time would give the enemy a chance to prepare. On the other hand, Hazrat Ayad bin Ghanem (RA) failed to conquer Domat al-Jandal. Therefore, while staying in Hira, Hazrat Khalid bin Walid (RA) sent a letter to the chiefs of Iran to a resident of Hira, the subject of which was as follows:

In the name of Allah, the Most Gracious, the Most Merciful
This letter is from Khalid bin Walid (RA) to the Persian chiefs.
All praise is due to Allah, Who has turned your system upside down, frustrated your plot, and broken your alliance. If we had not invaded this country, it would have been to your detriment. Now, you should obey us. If you do so, we will leave your lands and go elsewhere. If you do not follow us, then you will be in contact with people who love death more than you love life.
(Tarikh Tabari: 4/186)

Along with writing a letter to the Iranian chiefs, Hazrat Khalid bin Walid (RA) also wrote to the princes of Iraq. Those who were landowners and feudal lords had

not yet accepted the Muslims' obedience. This letter was sent to a resident of Anbar, and its subject was as follows.

In the name of Allah, the Most Gracious, the Most Merciful
This letter is from Khalid bin Walid (RA) to the princes.
All praise is due to Allah, who has broken your unity and destroyed your glory. Accept Islam, for your security is in Him, or come under our protection and become dhimmis and pay the jizya. Otherwise, remember that I have attacked you with people who love death as much as you love drinking wine.

When the Iranian leaders and Iraqi princes received this letter, they sat together and consulted on how to deal with the Muslims because they were not ready to give up on the Muslims in any way.

Battle of Anbar (Zaat al-Ayun)

After the letter of Hazrat Khalid bin Walid (RA), the Iranians prepared a large army to defeat the Muslims and camped in Anbar near Hira. The leadership of this army was entrusted to Sherzad, the ruler of Sebat. Sherzad was a fearless leader. He built forts outside the city and stationed expert archers in them. When Hazrat Khalid bin Walid (RA) received the news of the Iranian army, he gave special responsibilities to Hazrat Qaqaa' bin Amr (RA) and Hazrat Iqra' bin Habis (RA). Hazrat Qaqaa bin Amr (RA) was responsible for protecting Hira, and Hazrat Iqra bin Habis (RA) was sent to Anbar as the first detachment of the war. Later, Hazrat Khalid bin Walid (RA) arrived in Anbar with additional troops and besieged the city. The Iranian army, sitting in the front lines, suddenly rained arrows. The Muslims did not expect this sudden attack, due to which about a thousand Mujahideen were injured. In this battle, the enemies suddenly rained arrows on the Muslims, which made the eyes of countless Muslim soldiers useless, which is why this battle was named Zat-ul-Ayun.

Hazrat Khalid bin Walid, like an expert military commander, suddenly changed his strategy and slaughtered the sick and incapacitated camels and threw them into the trenches in which the Iranians had made fronts to stop the Muslims. This allowed the Muslims to cross the trenches, thereby narrowing the Iranians' path. The Muslims reached the city wall, climbed the wall, and jumped inside the city wall and then, after a fierce fight, the city gate was also opened. Countless Iranian soldiers were killed, numbering in the thousands.

Finally, the Islamic army entered the city of Anbar. Sherzad faced failure and realized that the Muslims could not be stopped from conquering the city, so he sent a message of peace and said that if my life were spared, I would leave the town with my cavalry. Hazrat Khalid bin Walid (RA) told him to take a three-day vacation with his companions, and that nothing would be done to him. Sherzad took advantage of this opportunity and immediately left the city. Hazrat Khalid bin Walid (RA) entered the city as a conqueror. The tribes around Anbar considered it safe to make peace with Hazrat Khalid bin Walid (RA).
(Tabari's History: 4/191)

The Conquest of Ain al-Tamer

Hazrat Khalid bin Walid (RA) was still in Anbar when he received information that the Iranians were gathering a large army against the Muslims at Ain al-Tamer, led by their chief, Mehran bin Bahram. Apart from this, they have also united the surrounding Arab tribes with them; they are also ready to fight the Muslims, and these Arab tribes are led by their chief, Uqbah bin Abi Uqbah. These tribes include the Banu Taghlib, the Ayad Nimr, etc. Hazrat Khalid bin Walid (RA) appointed Zabarqan bin Badr as the deputy of the city of Anbar, and without giving the Iranians any respite, they set off towards Ain al-Tamar and reached it in three days. When the Iranian army learned that the Muslim army had also reached Ain al-Tamar, they immediately informed Uqbah bin Abi Uqbah, Tamer, Taghlib, and Ayad to join the Iranian military.

Uqbah told Mehran that we know the Arabs' fighting methods, so let us fight them first. Mehran agreed to Uqbah's words, and Uqbah's army came before the Muslims. Aqaba was the first to enter the battlefield and challenged Hazrat Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) quickly threw a noose at Aqaba and captured him alive. When the people of Aqaba's army saw that their leader was captured so easily by the Muslims, their morale was low, and they started fleeing from the battlefield. The Muslims pursued them and captured many people. Mehran bin Bahram was sitting in the fort with the Iranian army under the impression that the Bedouins of Arabia would soon defeat the Islamic army. But when he received news to the contrary, he was terrified of the Muslims, and he fled with his army without a fight. Seeing the fort empty, the fleeing soldiers of Aqaba entered the fort to take refuge and closed the fort. The Muslims besieged the fort and continued the siege for four days. When the soldiers in the fort saw that they were powerless to resist, they were forced to offer a condition: if their lives were spared, they would open the gates of the fort. Hazrat Khalid bin

Walid (RA) asked them to open the gates of the fort without any condition. These people were forced to open the gates of the fort.

On the orders of Hazrat Khalid bin Walid (RA), they were all arrested and made prisoners, and their leader, Uqbah bin Abi Uqbah, was brought before them and killed. This demoralized the soldiers and instilled fear of the Muslims in their hearts. Hazrat Khalid bin Walid (RA) collected the spoils and sent Hazrat Walid bin Uqbah (RA) to Medina with the good news of the victory and the spoils to Hazrat Abu Bakr Siddiq (RA).

The conquest of Domat al-Jandal

Hazrat Ayad bin Ghanem (RA) was sent by Hazrat Abu Bakr Siddiq (RA) during the campaign of Domat al-Jandal. Hazrat Ayad bin Ghanem (RA) reached Domat al-Jandal while conquering the tribes of the upper region of Iraq. Two chieftains in Domat al-Jandal, Akedar bin Malik and Judi bin Rabi'ah, were defending Domat al-Jandal together. Their allies were the tribes of Banu Bahra, Kalb, Ghassan, and Tanah, who were helping them. A year had passed, and no significant success had been achieved. These two chiefs also united all the surrounding tribes and helped them immensely. The people of the areas that the Muslims had conquered were also fleeing and joining them, due to which their numbers had increased, and they were also burning with the fire of revenge. The situation in Domat al-Jandal was becoming alarming. Seeing this situation, Hazrat Ayad bin Ghanem (RA) wrote a letter to Hazrat Khalid bin Walid (RA) requesting help. Hazrat Khalid bin Walid (RA) had finished his work at Ain al-Tamar. When he received the letter, he decided to go to Domat al-Jandal. He (RA) appointed Hazrat Uwaim bin Kamil Aslami (RA) as his deputy in Ain al-Tamar and set out for Domat al-Jandal, five hundred kilometres from Ain al-Tamar. Hazrat Khalid bin Walid (RA) covered this distance in ten days and reached Domat al-Jandal.

Hearing the news of Hazrat Khalid bin Walid (RA), Akedar bin Malik became frightened because he knew Hazrat Khalid bin Walid's fighting skills, bravery, and courage. Therefore, defeating him was not easy. He became afraid and told Judi bin Rabi'ah and other Christian leaders that we should seek peace rather than fight them, but they disagreed. As a result, Akedar left them and separated. There are different narrations about him that he had gone somewhere, and one narration is that the Muslims killed him.

The situation was complicated when Hazrat Khalid bin Walid (RA) reached Domat al-Jandal. Hazrat Ayad bin Ghanem (RA) had besieged them, but they could not achieve victory despite this. Hazrat Khalid bin Walid (RA) adopted this strategy of attacking the fort from the opposite direction to that of Hazrat Ayad bin Ghanem (RA), so that his force would be divided into two parts. Judi bin Rabi'ah divided his army into two parts and sent one part toward Hazrat Ayad bin Ghanem (RA). He came to confront Hazrat Khalid bin Walid (RA) and came out of the army and challenged the Muslims. Hazrat Khalid bin Walid (RA) came out to confront him and captured Judi alive with great bravery and technique. Then, their leader, Wadi'ah, came to confront him. Hazrat Iqra bin Habis (RA) came out to confront him, and after the encounter, he also captured Wadi'ah alive. Seeing their prominent leaders being captured in this way, the other Christians ran back towards the fort and wanted to close the fort. Meanwhile, Hazrat Ayad bin Ghanem (RA) had also forced the Christians to flee.

Thus, when people from both sides fled to the fort for refuge, the fort was filled, and there was no room for more to enter. The Muslims found the rest of the soldiers outside the fort and killed them there. Judi bin Rabi'ah was also killed, and whoever of the captured people asked for protection was given protection, and the rest of the people were also killed. The Muslims took control of the fort and the city and sent a messenger to inform Hazrat Abu Bakr Siddiq (RA). (Tarikh al-Islami: 9/164)

Battle of Hasid

When Hazrat Khalid bin Walid (RA) left Hira and went to Domat al-Jandal to help Hazrat Ayad bin Ghanem (RA), the tribes behind thought this was a good opportunity to wrest control of Hira from the Muslims. They also wanted to take revenge for the killing of Uqbah bin Abi Uqbah. Hazrat Khalid bin Walid (RA) sent Al-Iqra bin Habis (RA) back to Anbar and stayed in Domat al-Jandal. Two famous generals from the royal court of Iran, Zar-Mahr and Rozia, were sent to Hira with two large armies. When the Muslims heard this, Hazrat Qaqaa bin Amr (RA) came to confront them. He divided the army into two parts; Abu Laila led one part, and he led the other himself. The armies of the Iranian and Arab tribes were stationed at Hasid and Khanafis. The Muslims suddenly and vigorously attacked them from two sides and did not give them a chance to retreat. A very bloody battle ensued; the Muslims killed thousands of soldiers, and their two chiefs were also killed.

Battle of Khanafis

The rest of the enemy army fled from the battlefield and took refuge in Khanafis, where the famous Iranian general Behbuzan had set up seven camps. Hazrat Abu Laila bin Fida (RA) reached Khanafis while pursuing the defeated Iranians, but instead of fighting, the Iranian leader Behbuzan fled from Khanafis and took refuge in Mudikh. The Muslims obtained a lot of booty. Information about all these victories was sent to Hazrat Khalid bin Walid (RA), who then informed the Caliph of the Prophet (RA) of the circumstances. (Tabari's History: Vol. 2, H. 2, P. 582)

Battle of Musyikh

The ruler of Mudikh was Hudhail bin Imran. When he received the news of the arrival of the Muslims, he started preparations for the fight. Rabi'ah bin Bajer Taghlib, the chief of the Taghlib tribe, was also with his warriors. On the other hand, Hazrat Khalid bin Walid (RA) had returned to Hira from Domat al-Jandal. He was fully aware of all the circumstances. He sent Hazrat Qaqaa' (RA) and Hazrat Abu Layla (RA) with two armies towards Mudikh and instructed them to simultaneously reach Musyikh from two different directions. He arrived from the third direction with an army and stormed the city from three sides simultaneously. Due to attacks from three sides at once, the enemy army was in chaos and had no chance to recover. Instead of fighting, they started fleeing from the field, so the Muslim soldiers started killing them while running. Their chief, Hudhail bin Imran, also fled from the field. In this battle, two Muslims who lived in Mudikh were killed by mistake; their names were Abdul Aziz Abi Rahm and Labid bin Jarir, and their blood money was paid.

The conquest of Al-Zamil

After the defeat at Mudikh, Hudhail bin Imran fled and sought refuge with Attab bin Flan in Al-Zamil. He was stationed in Bishr with a large army. Before he received the news of the death of Rabi'ah bin Bajer, Hazrat Khalid bin Walid (RA) also attacked him from three sides. In this battle, such a large number of people were killed, which had never happened before, and countless booty fell into the

hands of the Muslims. Khalid (RA) had sworn that he would enter and eliminate their houses, so it happened. Khalid (RA) distributed the booty among the Mujahideen and sent the news of the victory along with Khums to Hazrat Abu Bakr Siddique (RA) through Misbah bin Flan Al-Mazini.
(Tabari's History: Vol. 2, Vol. 2, pp. 584)

Battle of Faraz

After being defeated by the Muslims in the Battle of Mudikh, their two leaders, Hudhail bin Imran and Rabi'ah Taghlib, fled to the chief of the tribe, Attab bin Asid, at the place of Yasir. There, he was also gathering an army to fight against the Muslims. Hazrat Khalid bin Walid (RA) constantly received information about their preparations. Hazrat Qaqaa' bin Amr (RA) followed Rabi'ah Taghlib, and Hazrat Khalid bin Walid (RA) followed Hudhail bin Imran and reached Yasir. There, they received news that Bilal bin Uqbah had prepared an army to fight against the Muslims at the place of Rizafah. From there, Hazrat Khalid bin Walid (RA) immediately set out for Rizafah. When Bilal bin Uqbah's army suddenly saw the Muslim army above them, they lost their way and fled. All of them gathered at the Rajab and Faraz places, located on the border of Domat al-Jandal and the border connecting Persia, Syria, and Arabia. Faraz was located near the Euphrates River. The warriors of Banu Taghlib, Banu Ayad, and Banu Tamar were already present at this place. And to help them, the Roman army was also on the other side of the Euphrates River. Hazrat Khalid bin Walid (RA) also reached Faraz, leading his army, and the Islamic army camped on the banks of the Euphrates River. Hearing the news of the arrival of the Islamic army, the Roman army reached the Euphrates River and sent a message to the Muslims saying, "Do you cross the river and come to us, or we will cross the river and come to you?" Hazrat Khalid bin Walid (RA) replied that you should cross the river and come to this side. When the Roman army received the message from the Muslims, they crossed the Euphrates River and gathered on the other side. Their army was ten times larger than the Muslim army. The Muslims were engaged in continuous fighting without any rest or break. The Muslim soldiers were exhausted. But they were full of courage and enthusiasm. Therefore, when the battle began, they fought bravely, and a great bloody battle occurred. The Muslims were heavily defeated in the fight, and countless Roman soldiers were killed. Bodies were scattered everywhere on the battlefield, and the young Romans took the path of escape. The Muslims also conquered Faraz.

Hazrat Khalid bin Walid (RA) stayed in Faraz for ten days, and on 25th Dhul-Qadah 12 AH, he sent the Islamic army back to Hira under the leadership of Shajarah bin Al-Agar and secretly left for Hajj. He kept his departure for Hajj a secret so the enemy would not try to take advantage of his absence. No one in his army knew of his departure for Hajj except for a select few. In the same year, Hazrat Abu Bakr (RA) also had the privilege of performing Hajj. He appointed Hazrat Uthman Ghani (RA) as his successor and went for Hajj himself. Hazrat Khalid bin Walid (RA) did not meet Hazrat Abu Bakr (RA) during Hajj. On his return to Medina, someone informed Hazrat Abu Bakr (RA) of Hazrat Khalid bin Walid's (RA) arrival for Hajj. Hearing this, Hazrat Abu Bakr (RA) expressed his displeasure and forbade him from such carelessness in the future. If the enemy learned about it, many problems could arise. Apart from this, Hazrat Khalid bin Walid (RA) was in complete contact with Hazrat Abu Bakr (RA). There was constant correspondence between them, and Hazrat Khalid bin Walid (RA) used to seek guidance from Hazrat Abu Bakr (RA) in everything, and Hazrat Abu Bakr (RA) also used to send him instructions from time to time. Hazrat Khalid bin Walid (RA) stayed in Hira until the month of Rabi al-Awwal 13 AH. Even after returning from Hajj, he remained in Hira and conquered the surrounding areas left unconquered.

Hazrat Abu Bakr Siddiq's (RA) letter to Hazrat Khalid bin Walid (RA):

You are in Yarmouk; go and meet the Islamic army; they are trapped.
Beware! Do not repeat the carelessness you have committed; they are in trouble, and by the grace of Allah, no one else can deal with these difficulties like you.

O Abu Sulayman! Be sincere and blessed with good fortune, and fulfill your responsibilities; Allah Almighty will fulfill His promise to you. Do not be selfish; you will suffer loss and disgrace in such a case.
Beware! Do not boast of your deeds. Allah is the One who does good, and He is the One who will reward for it.
(Tabari's History: 4/202)

Campaigns in Syria

Strategy and conditions:

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) gave a speech inciting the people to jihad in the land of Syria and spoke!
Praise be to Allah Almighty, and blessings and peace be upon the Holy Prophet (ﷺ)!
Remember! Every action has a purpose, and whoever achieves this purpose is booming, and whoever acts for the pleasure of Allah, Allah is sufficient for him. Struggle is obligatory for you because only perseverance can reach the destination. Know that he who does not have faith has no religion; he who does not hope for reward from Allah, there is no reward for him, and his action is not accepted if his intention is incorrect.

Look! In the book of Allah, the great reward of Jihad in the path of Allah has been described, and after reading it, the heart of every Muslim wants to devote himself to this work. Jihad is that trade Allah Almighty Himself has indicated. Whoever performs Jihad, Allah Almighty saves him from humiliation and disgrace and grants him honour and respect in this world and the Hereafter.

Hazrat Abu Bakr Siddique (RA) invited the people of Makkah to fight the Romans and wrote a letter to them:

In the name of Allah, the Most Gracious, the Most Merciful.
From Abu Bakr Abdullah Atiq bin Abi Qahafah (RA) to the Muslims of Makkah and its environs:

I am grateful to Allah, for there is no god but Him, and I send blessings upon His Prophet Muhammad (ﷺ). You are informed that before this, I had summoned the Muslims of Medina to fight against our enemy and conquer the land of Syria. Now, I am writing to you to obey this command of your Lord as soon as possible.

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

(Surah At Taubah – 41)

March forth, whether you are light (healthy, young, and wealthy) or heavy (ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you knew. (41)

This verse has been revealed for you, so you should strive to act upon it the most. Whoever helps Allah in His cause, Allah will help him, and whoever avoids helping Allah, Allah will be independent of him. Hurry up and go towards a paradise whose fruits are below and which Allah has created for the Mujahideen, the Muhajireen, the Ansar, and those who follow this path. Wassalam

Hazrat Khalid bin Walid (RA) was sent to Syria by Hazrat Abu Bakr Siddiq (RA) after dealing with the apostates. Because Iranian activities constantly threatened Syria, Hazrat Khalid bin Walid (RA) was sent to the rebel areas there to help the commanders.

Hazrat Abu Bakr Siddiq (RA) had sent another army under the leadership of Hazrat Khalid bin Saeed bin Al-Aas (RA) to the borders of Syria and had given them special instructions not to wage war until orders for war came from Medina. But if the enemy attacked you, then it was permissible to fight. They were instructed to try to unite the surrounding tribes with them, but not to include those who had previously become apostates. Hazrat Khalid bin Saeed bin Al-Aas (RA) gathered the surrounding tribes in a few days and prepared a large army. On the other hand, when the Roman emperor Heraclius learned about the Muslim army, he also started intensive preparations. Hazrat Khalid bin Saeed bin Al-Aas (RA) informed Hazrat Abu Bakr Siddiq (RA) about the complete situation in the area through a letter. They sought permission from him to fight so that the Roman army could not gain enough strength and power to attack and harm the Muslims in one go.

When Hazrat Abu Bakr Siddiq (RA) received the letter from Hazrat Khalid bin Saeed bin Al-Aas (RA), he thought about it a lot. He considered it necessary to send more help to the army on the Syrian border because Hazrat Abu Bakr Siddiq (RA) was receiving news of victories and successes from various areas. Hazrat Khalid bin Walid (RA) has achieved significant success. Hazrat Ikrimah (RA) and Hazrat Muhajir bin Umayya (RA) had also succeeded in their campaigns against the apostates. The successive victories of the Muslims had created a lot of fear and awe in the enemies. They were hesitant to attack the Muslims, and all of them had come to a defensive position.

Seeing all these circumstances, Hazrat Abu Bakr Siddiq (RA) gathered the Companions (RA) in Medina and, while addressing them, said:

May Allah have mercy on you people. Remember that Allah Almighty has blessed us all with the wealth of Islam. He created us from the Ummah of Hazrat Muhammad (ﷺ). He has given us all a complete victory in our faith and belief. Therefore, Allah Almighty Himself says; I have perfected your religion for you, completed My favour upon you, and have chosen Islam for you. Also, our master, the Holy Prophet (ﷺ), had decided to wage jihad in Syria and wanted to work there with courage and determination. Still, Allah Almighty called him (ﷺ) to Himself, and now I want to make it clear to you that I had decided to send an army of Muslims to Syria because the Holy Prophet (ﷺ) had informed me of this before his death and had said that I had been shown the land. I have seen the East and the West, and the land shown to me will soon be the property of my Ummah. So now, all of you, please advise me on your thoughts.

After listening to his speech, all the companions unanimously replied that we were ready to do whatever he ordered. Hearing this, he was pleased because the people of Medina's enthusiasm was evident.

After this, Hazrat Abu Bakr (RA) wrote a letter to the people of Yemen requesting that they be included in the campaign to Syria.

In this letter, he (RA) wrote:

In the name of Allah, the Most Gracious, the Most Merciful:
From the Caliph of the Messenger of Allah (ﷺ) to the believers of Yemen, to whom this letter of mine is delivered, peace be upon him! I am grateful to Allah, besides whom there is no god, but He. Allah Almighty has made jihad obligatory upon Muslims. He has commanded that they should be prepared to fight the enemies in all circumstances, whether there is hardship, abundance, a shortage, or an excess of military equipment.

Allah Almighty says:

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

(Surah At Taubah – 41)

March forth, whether you are light (healthy, young, and wealthy) or heavy (ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you knew. (41)

Jihad is an obligatory duty; its reward is so great that it cannot be estimated. I have prepared your brothers who are in front of me to go to Syria for jihad, and they have responded to my call and are leaving with sincerity and intention.
O servants of Allah! Now, it is your turn to respond to my call and participate actively in the duty imposed on you by your Lord. May Allah Almighty protect your religion, guide your hearts, purify your deeds from evil, and reward the Mujahideen and the patient.
Assalam-Alikum

When Hazrat Abu Bakr Siddiq (RA) 's letter reached the people of Yemen, they immediately got ready. They prepared a large army under the leadership of Hazrat Dhul-Killah Humairi (ra) and sent it to Medina, then to Syria. People from the surrounding tribes also joined this army.

Hazrat Abu Bakr Siddiq (RA) gave Hazrat Ikrimah (RA) a large army and sent it from Medina to Syria. In addition, an army was given to Hazrat Amr bin Al-Aas (RA) and instructed to attack Syria from Palestine along with Hazrat Khalid bin Al-Walid (RA). Hazrat Abu Bakr Siddiq (RA) advised Hazrat Amr bin Al-Aas (RA) and said: O Amr bin Al-Aas (RA)! In your solitude and your public life, seek refuge with Allah Almighty.

Be afraid and shy of Him because He knows all your good and bad deeds, and you have seen the position of those who have done good deeds before you with Allah Almighty. You, too, should be those who work for the Hereafter, and your aim should be only the pleasure of Allah; do not try to know the hidden secrets of your people. Whenever you fight the enemy, do it truthfully and not show cowardice during the war. I advise you not to betray your trust. If you reform yourself, your subjects will automatically become suitable for you.

Battle of Ajnadine

Hazrat Amr bin Al-Aas (RA) was busy avoiding the clashes of the Roman army on the banks of the Jordan River and clearing it so that he could meet the Islamic army. The enemy was in full readiness in pursuit of them and was trying to get Hazrat Amr bin Al-Aas (RA) caught in the battle before he could meet the rest of his army. But Hazrat Amr bin Al-Aas (RA) was fully alert and knew well that it was against his interest to wage war in these circumstances because, at that time, he had an army of seven thousand, and the enemy numbered in the millions.

Observing the war situation, Hazrat Khalid bin Al-Walid (RA) concluded that he should join Hazrat Amr bin Al-Aas (RA)'s army as soon as possible and join them in a decisive battle with the Roman army and destroy the Roman force. In this way, the position of the Islamic military would be strengthened, and the Muslims' foothold in Palestine would be established. The second option was to remain in their place and wait for Hazrat Amr bin Al-Aas (RA) to come and meet them. He should come here and fight the Roman army that had come out from Damascus to fight them. Hazrat Khalid bin Al-Walid (RA) preferred the first option because, if the Roman army in Palestine were defeated, the Muslims' way back would be safe, and their center strengthened. In such a case, they could challenge the Roman army, and the enemy would feel threatened from behind. He will start planning for it, and part of his army will be busy with this task while he himself takes up a defensive position.

Hazrat Khalid bin Walid (RA) left for Palestine and sent information to Amr bin Al-Aas (RA) to keep the Roman army deceived and to keep moving. They can attack the Roman army together until Hazrat Khalid bin Walid (RA)'s army arrives. Amr bin Al-Aas (RA) came to Ajnadine. And Hazrat Khalid bin Walid (RA)'s army also reached there. Now, the number of Muslim army members has increased to thirty thousand. Hazrat Khalid bin Walid (RA) arrived promptly with his army, and a fierce battle ensued. Due to the fighting skills of both generals, the Muslims began to move towards victory on the battlefield. The Muslims cut through the Roman army, reached their general, and finished their job. As soon as the general was killed, the Roman army lost its courage and began fleeing by various routes.

The Battle of Ajnadine in Syria was the first battle between Rome and the Muslims. When the news of this defeat reached the Roman Emperor Heraclius in Homs, he realized the seriousness of the situation.

Khalid bin Walid (RA) wrote a letter to Hazrat Abu Bakr Siddiq (RA), giving the good news of the victory:

To the Caliph of the Messenger of Allah (ﷺ), Abu Bakr (RA), an open sword against the polytheists from Khalid bin Walid.

Assalam Alikum! I praise and glorify Allah, except for Whom there is no god but Him. But after!
O Siddiq (RA)! I am informing you (RA) that we have come out against the polytheists. They gathered a large army in Ajnadine, raised their crosses, and opened their books. They have sworn by Allah that they will either destroy us or expel us from their country and die, and they will not flee from the battlefield. We also stood firm against them, trusting in Allah. We attacked them with spears, took up our swords, and fought them in every valley, field, and road. I thank Allah Almighty that He has given victory to His religion. He has humiliated the enemy and treated His friends well. As-Salam Alikum wa Rahmatullah wa Barakatahu

When Hazrat Abu Bakr Siddiq (RA) received this letter, he was delighted and spoke! All praise is for Allah, Who has given victory to the Muslims and cooled my eyes with it. (Futuh al-Sham by Al-Baladhuri: 39-48)
After them, another army was prepared, and its leadership was entrusted to Hazrat Yazid bin Abu Sufyan (RA). he was ordered to attack from Damascus. While advising him, Hazrat Abu Bakr Siddiq (RA) said:

O Yazid (RA)! You have many relatives, and you may prefer them in the Emirate; I am terrified of that about you. Indeed, the Holy Prophet (ﷺ) said: Whoever is in charge of any matter among the Muslims and makes one of the Muslims rich by unjust means, Allah will curse the one who makes him rich. Allah will not accept any of the expenditure or effort of such a person until He throws him into Hell. And whoever helps someone from his brother's wealth, Allah will curse him. Invite people to believe in Allah.

He sent an army under the command of Hazrat Abu Ubaidah bin Jarrah (RA) to attack from Homs. Meanwhile, Hazrat Sharjeel bin Hasanah (RA) had also returned to Medina after conquering the Iraqi campaign. Hazrat Abu Bakr Siddiq (RA) prepared another army with the surrounding tribes, gave its command to Hazrat Sharjeel bin Hasanah (RA), and ordered him to attack Syria from the Jordanian side. Hazrat Abu Bakr Siddiq (RA) said to Hazrat Sharjeel bin Hasanah (RA): Go to Khalid bin Saeed (RA) and respect his rights over you, just as you used

to like him to come before you as a commander and recognize your rights over him. You have known his status in Islam, and when the Holy Prophet (ﷺ) passed away, he was a governor on your behalf, and I had also made him a governor. Now, I should depose him, for his defection would be better for his religion, and I do not envy anyone's leadership. I had given Khalid (may Allah be pleased with him) the authority to choose whomever he wanted to command the armies, and he chose you over the others and preferred you to his cousin. When you are faced with a matter for which you need someone's advice, you will find advice and goodness from Hazrat Abu Ubaidah bin Jarrah (may Allah be pleased with him), Hazrat Mu'adh bin Jabal (may Allah be pleased with him), and Hazrat Khalid bin Saeed (may Allah be pleased with him).

Thus, Hazrat Abu Bakr Siddiq (may Allah be pleased with him) made complete preparations to launch a full-scale attack on Syria with his expert war strategy. Whatever army Hazrat Abu Bakr Siddiq (may Allah be pleased with him) prepared, he was ordered to assemble at Jerf outside Medina. Then Hazrat Abu Bakr Siddiq (may Allah be pleased with him) would go there and send them off with prayers and advice, saying:

May Allah have mercy on you, remember! Every work has a purpose, and whoever achieves it has succeeded. Whoever does something for the sake of Allah, Allah Himself becomes his guarantor. You should do your work with effort and struggle because no work can be completed without effort.

Remember! A person who does not have faith does not deserve to be called a Muslim, and work that is not done to gain a reward does not get any reward. A job without good intentions is not work at all. The Holy Quran has given the good news of a great reward to those who strive in the path of Allah. But it is not appropriate for a Muslim to reserve the reward and reward for himself alone. Struggling in Allah's path is a trade Allah has issued for the believers. Whoever adopts it, Allah protects him from disgrace and honours him in both worlds. According to the guidance of Hazrat Abu Bakr Siddique (RA), the Islamic armies began to reach Syria.

Roman War Preparations

According to Hazrat Abu Bakr Siddiq's (RA) instructions, the Muslim army began to reach their respective locations. All the Islamic troops were in constant contact, with regular correspondence among them. Along with this, the Romans were also not unaware. They were also receiving all the information about the transportation of the Muslims. Heraclius gathered all his generals, consulted them, and instructed them about the war. He assembled an army led by four famous generals. Among them were his brothers Tazariq and Theodore, who had achieved many successes in the battle between the Romans and the Iranians and were courageous and experienced generals. Tazariq was sent to Palestine with an army of ninety thousand to confront Hazrat Amr bin Al-Aas (RA). Contrary to Heraclius's expectations, Tazariq could not withstand the Muslims and was defeated. To confront Hazrat Abu Ubaidah bin Jarrah (RA), Heraclius sent an army of sixty thousand under the command of Faiqar bin Sator towards Homs. Similarly, to confront Hazrat Sharjeel bin Hasanah (RA), he sent an army of fifty thousand under the command of Raqis towards Jordan. To confront Hazrat Yazid bin Abu Sufyan (RA), he sent an army of forty thousand towards Damascus. In this way, against the Muslims, Heraclius sent an army of two hundred and forty thousand men with his four generals, which was many times more than the Muslims in terms of weapons and war equipment. At the same time, the total number of the Muslim army was around thirty thousand.

Peaceful advice of the Muslims for the confrontation:

After the Muslims learned about the number of Romans, they held peace consultations. They decided it would be better to fight the Romans together than separately. If they had gathered in one place, the Roman army would not have been able to fight the Muslims despite being more numerous. Hazrat Abu Bakr Siddiq (RA) was informed of the entire situation of the enemy's large army and his advice was sought through a messenger, and he was requested for orders. Hazrat Abu Bakr Siddiq (RA) permitted the four commanders to gather in one place and fight, and wrote:

Come together, form an army, and unite to fight the enemy. You are the helpers of Allah. Whoever helps Allah and helps Allah, Allah will also help him. But whoever denies it and is ungrateful, Allah will also leave him. Avoid sins altogether. Allah will be your supporter and helper.

After mutual consultation, the four Islamic armies gathered all their troops at the Yarmouk battlefield.

Hazrat Abu Ubaidah bin Jarrah (RA) informed Hazrat Abu Bakr about the situation.
In response to this message, Hazrat Abu Bakr Siddiq (RA) wrote a letter:

In the name of Allah, the Most Gracious, the Most Merciful,
Your letter has arrived, in which you write that the enemy has sent armies to fight you, and their king has promised to send such a large army that it is difficult to contain it in the land. By Allah! With your presence in the land of Syria, the land, despite all its vastness, has become narrow for Caesar and his army.

By Allah! I hope you will soon drive the Caesar of Rome out of his headquarters (Antioch). You should spread your troops to raid villages and cultivated settlements, deprive the Romans of grain and fodder, and make their lives miserable. Do not besiege the big cities until I write from here. If the enemy advances to fight you, you should also advance to fight and pray to Allah that He may make you victorious over them. I will send them as many, double, or triple the supplies they receive. Thank Allah Almighty, you are neither few nor weak. I do not understand why you hesitate to fight them. Allah will surely give you victory over the enemy and make you victorious. He wants to test you by exalting you to see what kind of behaviour you adopt. You should treat Amr bin Al-Aas (may Allah be pleased with him) well. I explained to him that he should not hesitate to give correct advice. He is an experienced and well-informed man. Wassalam

Hazrat Abu Ubaidah bin Al-Jarrah (RA) said to his companions:

O servants of Allah! Help the religion of Allah. Allah will help you and make you steadfast. Indeed, the promise of Allah is true.
O Muslims, be patient. Patience is a means of salvation and attaining the pleasure of Allah, and it is the end of humiliation and disgrace.
Do not retreat from your ranks.
Do not advance even a single step toward them; do not take the initiative to fight the enemy.
Keep your spears pointed towards the enemy and protect yourself with your shield. Maintain silence, and remember Allah Almighty in your hearts. Until I order you to fight. In-Sha-Allah

Hazrat Mu'adh bin Jabal (RA) went forward and advised the people, saying:

O people of the Quran! O keepers of the Book of Allah! O helpers of guidance, run towards the truth! Mere desires do not obtain the mercy of Allah and His wrath. Allah Almighty grants His forgiveness and vast mercy only to the truthful. Do you not hear the saying of Allah Ta'ala:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

(Surah An-Nur. 55)

Allah has promised those among you who believe and do righteous good deeds that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion, which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fasiqun (rebellious, disobedient to Allah). (55)

May Allah have mercy on you. Be shy of your Lord, lest He see you fleeing from the enemy while you are in the hands of Allah. There is no protector for you except Allah and no honour or power except Him.

After him, Hazrat Amr bin Al-Aas (RA) came forward and spoke!

Muslims! Lower your gaze, sit on your knees, and straighten your spears. When you attack the enemy, let them loose until they reach the target of the spears, then pounce on them like lions, by the One who loves truth and rewards it, and hates falsehood and punishes it. He rewards goodness with goodness. I have heard that the Muslims will soon conquer town after town, palace after palace, so you should not be afraid of their large numbers. If you confront them firmly, they will scatter like birds.

Then Hazrat Yazid bin Abu Sufyan (RA) said!

Muslims! You are now in a foreign land, separated from your family and friends, far from the Commander of the Faithful and the Muslim relief army. By Allah, you are facing an enemy who is very numerous and very fierce against you. He is

with his wife, children, wealth, and people in his country. Allah will save you from them, and you will attain Allah's pleasure only when you fight steadfastly in adverse circumstances, exercising patience and steadfastness. Protect yourselves with your swords. Cooperate. This is your refuge and protection.

Then he went to the women and gave them instructions and advice, then returned and said to the Mujahideen!
O Muslims! What you are witnessing has come. Listen! This is the Messenger of Allah (ﷺ) and Paradise before you, and you are in front of Satan and Hell.

Hazrat Abu Hurairah (RA) preached to the people and said:

People! Go forward to your Lord in the Hur-e-Ayn and the Gardens of Joy. The place you are standing today is the most beloved and pleasing to your Lord.
Be aware! The patient has a great and high position.
(Al-Badayah' wa al-Nihayah': 7/9, 10)

The Battle of Yarmouk

The battles of Yarmouk and Qadisiya were among the great battles of the world. The Holy Prophet (ﷺ) had predicted these two battles when, while breaking a rock in the Battle of Ahzab (Khandaq), sparks came out of it. The Lord of the Universe, the Prophet (ﷺ), had said such words that I have been given the keys to Rome and Iran. See the glory of Allah Almighty, and the word "**me**" includes Hazrat Umar Farooq (RA) and the companions and followers who participated in this battle. All the Mujahids, Ghazis, and Shuhudah (martyrs) who took part in this battle.

The region where the Yarmouk Plain formed was one in which the warring groups held natural advantages. For the Romans, the Roman Sea was a refuge, and for the Muslims, the vastness of the desert was advantageous.
The capital of the Roman Empire was Constantinople, and the wealthiest part of the empire was Syria. In this region, they had defeated the barbarians of the north, the Turks of Keshia, and the most civilized Magians of Iran. But now they were facing difficulties with the Muslims. In the wars with them, their trained army was losing after losing to the uncivilized people of Arabia. So, they planned a decisive battle with great foresight.

When Heraclius received the news that the four armies of the Muslims had gathered in Yarmouk under the leadership of Hazrat Abu Ubaidah bin Jarrah (RA), Hazrat Sharjeel bin Hasanah (RA), Hazrat Amr bin Al-Aas (RA) and Hazrat Yazid bin Abu Sufyan (RA), he also ordered his four commanders to gather in Yarmouk. The four armies of the Roman military gathered in an oval field near the spring of Yarmouk, surrounded by mountains. The Roman army of two hundred and forty thousand people gathered in this vast field.

Heraclius ordered the famous General Qanater to block the path of Hazrat Abu Ubaidah bin Jarrah (RA). He sent General Jablah towards Homs. He ordered General Deir Jan to advance along the coast towards Aleppo and help Jablah, and ordered the fourth general to help Deir Jan when he attacked the Muslims. Mahan was made the commander of all of them so that if he saw any weakness in any direction, he would help them. Along with the fighting soldiers, priests reached the battlefield carrying crosses to encourage the soldiers.

Hazrat Khalid bin Walid (RA) consulted Hazrat Abu Ubaidah bin Jarrah (RA) to establish a united front against the Romans in the desert and to gather troops from all the conquered areas at a single center. This order was sent to all the leaders, who were instructed to return the jizya from the conquered regions. When the Muslims followed this order, the dhimmis of the occupied areas prayed for them a lot and asked them to return after victory. This was very surprising for the non-Muslims.

The Muslims estimated that the Roman army numbered more than 200,000. Hazrat Abu Ubaidah bin Jarrah (RA) convened a consultation and consulted the leaders. A suggestion was made that the Islamic army return to Arabia and wait for the Roman onslaught to subside, but it was rejected. Some people suggested that this war should be fought in any case. Victory and defeat are in the hands of Allah Almighty. If we become Ghazis or martyrs, we will succeed in both. Meanwhile, Hazrat Khalid bin Walid (RA) was sitting silently. Hazrat Abu Ubaidah (RA) addressed him and said, "You are a courageous, brave and intelligent person. You are still silent. What is your opinion?" He replied, "My opinion is different. My suggestion is that the entire army should be gathered at Yarmouk. In this way, help from the Caliph can also reach you easily, and there will be a wide field for you to fight in front of you." Hazrat Khalid bin Walid's advice was liked by everyone and was followed.
Hazrat Khalid bin Walid (RA) left a detachment of four thousand horsemen behind him and defeated and drove away the Romans advancing from behind. Hazrat Abu Ubaidah bin Jarrah (RA), Hazrat Sharjeel bin Hasanah (RA), Hazrat Amr bin Aas (RA), and Hazrat Yazid bin Abu Sufyan (RA) reached Yarmouk with their respective armies.

The Romans also reached Yarmouk and set up their positions there. The Romans considered this place very safe, but they did not realize that it was a narrow place, surrounded by mountains on three sides and a spring on one side, and that the Muslims had come and sat down on the side from which there was a way out. Thus, with the help of Allah Almighty and the wrong strategy of the Romans, their army was surrounded by the Muslims. Hazrat Amr bin Aas (RA) saw this situation on the battlefield and cried out in a loud voice with joy!

Muslims, you have good news: the Roman army has been surrounded, and an army surrounded can hardly escape the hands of the besieging army.

Heraclius's messenger came to Mahan to ask him not to start a war until all peaceful negotiations had been successful. Mahan sent General Jar-Jubair to Hazrat Abu Ubaidah (RA), who came to him (RA) and said that the Muslims could

take all the wealth and possessions they had acquired in Syria. But the Islamic leader rejected his proposal. Mahan then sent General Jablah, an Arab, and tried hard to make peace, but failed. After that, Jablah came with his Arab army with heavy weapons to fight the Muslims in mid-July 636AD, but he was defeated. During this time, another reinforcement of 6,000 Muslims arrived, and the number of Muslims had now reached 40,000. Among them were one thousand companions of the Prophet (ﷺ), including one hundred companions of Badr, besides Hazrat Zubair bin Awam (may Allah be pleased with him) (who was among the ten glad tidings (Ashra Mubashirah) and was given the title of disciple of the Prophet ﷺ). Hazrat Abu Sufyan (may Allah be pleased with him) and his wife, Hazrat Hindah (may Allah be pleased with him), were also in this army. The two armies faced each other for a month, and attempts were made to make peace.

Finally, General Mahan appeared before Hazrat Khalid bin Walid (may Allah be pleased with him) to negotiate, but the negotiations were unsuccessful. Now, it seemed that war had become inevitable. The place where the Roman army pitched its tent to confront the Muslims made it difficult for them to advance and attack. Every time the Roman army came forward to attack the Muslims, the Muslims would attack it and force it to retreat. Due to this, the Romans were unable to attack the Muslims despite their large numbers. On the other hand, the Muslims were also not advancing towards them due to their large numbers. In this six-and-a-half-month period, no side was able to achieve success. The Muslim commanders informed Hazrat Abu Bakr Siddiq (RA).

Hazrat Abu Bakr Siddiq (RA) thought a lot and wrote a letter to Hazrat Khalid bin Walid (RA)!

As the great commander, you command the entire Islamic army. They are entangled with the enemy there, and by the grace and mercy of Allah Almighty, the enemy becomes frightened upon seeing you, and you bring your army out of the enemy's trap.
O Abu Sulayman! I congratulate you on your sincerity and good fortune. May this campaign be completed to its end. May Allah Almighty be your supporter and helper. You should not be proud because the end of pride is loss and disgrace. Do not be proud of your work. Only Allah Almighty bestows grace and mercy, and He rewards deeds.

On the other hand, the commander of the Roman army, Tazariq, also informed his king, Heraclius, about the situation of the war. Heraclius then sent another large army led by an experienced general to help the Syrians.

Hazrat Khalid bin Walid (RA), upon receiving the order of Hazrat Abu Bakr Siddiq (RA), left ten thousand troops with Hazrat Muthanna bin Haritha (RA) and took another ten thousand soldiers with him. He was accompanied by many great and noble companions (RA). This campaign was quite tricky and could have taken a long time. Because of this, Hazrat Khalid bin Walid (RA) was afraid that in his absence, the enemies in Hira might take advantage of the opportunity and cause some harm, so he sent the weak men and women to Medina so that if the Iranians did any mischief, the women and children would be protected from them. After this, Hazrat Khalid bin Walid (RA) set out for Syria. Hazrat Khalid bin Walid (RA) reached the initial borders of Syria, Adak, attacked and besieged it, then made peace with it and liberated it. Then he turned to Palmyra. The people there were besieged and demanded peace. He (RA) also made peace with them. Then he left, reached Al-Quaryatayn, fought with them, and won. Then he turned to the disciples, reached Thaniya, and hoisted his flag.

This flag was of the Messenger of Allah (ﷺ), whose name was Aqab, because of which the place was named "Taniya tul-Aqab." When they passed by Adhra, he conquered it as well and took a lot of booty from Ghassan. Then, he (RA) reached Basra east of Damascus. The Companions (RA) were engaged in a war there. The ruler of Basra made peace and handed over the city to the Muslims. Praise be to Allah. This was the first city that the Muslims conquered in Syria. Hazrat Khalid bin Walid (RA) sent one-fifth of the booty obtained from Ghassan to Hazrat Abu Bakr Siddique (RA) through Bilal bin Harith Al-Mazini (RA). Then Hazrat Khalid bin Walid (RA), Hazrat Abu Ubaidah bin Jarrah (RA), Mursad (RA), and Sharjeel (RA) went to Hazrat Amr bin Al-Aas (RA) in Mal, who the Romans were pursuing. Then the Battle of Ajnadine took place.
(Al-Badayah wa al-Nihayah: 7/6-7)

The battlefield was between the valley of Al-Raqqad and the valley of the Yarmouk River. On one side stood Mount Jamu, in Muslim hands. Mahan divided his two hundred thousand armies into four parts and spread them on a twelve-mile-long front. He entrusted the command of the right wing (Maymena) to General Jar-Jubair, the left wing (Maysara) to General Qanater, and the center to General Dir-Jan. Mahan was in the rear of the center with his Armenian army. On the twelve-mile-long front, General Jablah's Christian Arab cavalry was at the forefront. General Jar-Jubair's thirty thousand soldiers were chained in groups of ten. The Muslims spread their army on a twelve-mile-long front but could hardly form three ranks. The Christian military had formed fifteen ranks against them. The balance of power in the battle was about one to five.
On the way to Hazrat Khalid bin Walid (RA), people from several tribes tried to resist him, but he (RA) repelled them and reached Yarmouk. Meanwhile, a

supporting army had also arrived for the Romans. The Romans had a numerical superiority. Before Hazrat Khalid bin Walid (RA) reached Yarmouk, occasional clashes occurred, but no major battles took place. Three months have passed since then. Hazrat Khalid bin Walid (RA) reached Yarmouk. Although Hazrat Abu Ubaidah (RA) was an experienced general, he handed over the command of the entire army to Hazrat Khalid bin Walid (RA) on the orders of the Caliph of the Prophet (ﷺ). Hazrat Khalid bin Walid (RA) inspected the entire battle front and prepared a strategy for a decisive battle. He gathered the whole of the Islamic army, divided it into forty-eight divisions, and spoke!

Our enemy is numerous and proud of its large numbers. Given this, it is appropriate to divide our army into many detachments so that our numbers appear to the enemy to be greater than they are.

After this, Hazrat Khalid bin Walid (RA) formed forty-eight detachments of about one thousand soldiers and appointed an experienced and brave commander over each detachment. He also kept a tiny detachment with him. He instructed each commander regarding his work and duties. Hazrat Khalid bin Walid (RA) organized the Islamic Army's Qalb, Maimana, and Maisra. And he appointed commanders over them as well. Thus, he appointed eighteen detachments in the Qalb and Hazrat Abu Ubaidah bin Jarrah (RA) as their trustee. Hazrat Ikrimah (RA) and Hazrat Qaqaa bin Amr (RA) were appointed to the Qalb detachments. The command of the ten detachments stationed at Maimana was entrusted to Hazrat Sharjeel bin Hasanah (RA). The ten detachments at Maysara were entrusted to Hazrat Yazid bin Abu Sufyan (RA). Hazrat Khalid bin Walid (RA) appointed a separate commander for each detachment, who was highly ranked in bravery, courage, and intelligence. The commanders of these detachments were subordinate to the Maimana, Maysara, and Qalb (Centre) chiefs in their respective parts and were bound to take orders from them. Thus, Hazrat Khalid bin Walid (RA) developed his war strategy as an expert on the battlefield. After stationing detachments at Maimana, Maysara, and Qalb, he also organized a detachment of courageous men in each detachment. He entrusted the leadership of this detachment to Hazrat Ghiyath bin Aytham (RA).

The start of the regular war:

The way Hazrat Khalid bin Walid (RA) had lined up the Islamic army boosted the Muslims' morale, and immense enthusiasm and excitement arose within them. They, not caring about the large number of Romans, waited for their commander's order to fight the Romans, full of passion for martyrdom. On the

other hand, the Roman army was also aware of the Muslims' preparations for war. They had learned that Hazrat Khalid bin Walid (RA) had taken command of the war and had lined up the Muslim army in full. The Roman commanders who knew Hazrat Khalid bin Walid (RA) in advance were terrified. They also knew of Hazrat Khalid bin Walid (RA)'s war experience, bravery, and ability to turn the tide of the war. They knew that Hazrat Khalid bin Walid (RA) was such a general that it was said no one could guess what strategy he would adopt.

When the preparations for war were complete on both sides, an army of forty thousand horsemen from the Romans attacked the Muslims. Hazrat Khalid bin Walid (RA) was also fully prepared for this attack, so he (RA) advanced with his brave companions and repelled them. Djerba, a Roman chieftain, had heard many stories about Hazrat Khalid bin Walid (RA)'s bravery and valour, so he wanted to meet him. By chance, the Roman commander Mahan ordered his army to attack the Muslims at Djerba. When Djerba arrived at the battlefield, he seized the opportunity and called Hazrat Khalid bin Walid (RA) for a few talks. Hazrat Khalid bin Walid (RA) came forward and asked him a few questions about Islam. Hazrat Khalid bin Walid (RA) answered his questions beautifully.

Djerba: Has Allah sent down upon your Prophet (ﷺ) a sword from the sky which He has given you, that you may wield it against whomever you wish and defeat the enemy?

Khalid (RA): No.

Djerba: Then why was your name Saifullah?

Khalid (RA): Allah sent His Prophet (ﷺ) among us. He called us. We disobeyed him, and we all distanced ourselves from him. Then some of us confirmed and followed him, while others denied and distanced themselves from you. Then Allah guided us. We swore allegiance to him. He (ﷺ) said to me! You are one of the swords of Allah (Saifullah), which Allah has drawn against the polytheists, and you prayed for my victory. That is why I was named Saifullah. I am the most severe of the Muslims against the polytheists.

Djerba: What do you people invite to?

Khalid (RA): We invite you to testify that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah and to acknowledge what he (ﷺ) brought from Allah.

Djerba: Whoever does not accept this invitation.

Khalid (RA): Let him pay the jizyah to the Muslim government, and we will protect him.

Djerba: And whoever is not willing to pay the jizyah.

Khalid (RA): We will declare war against him.

Djerba: What will be the position of whoever accepts your invitation today and enters this religion?
Khalid (RA): We have the same position in what Allah has imposed on us. The noble, the lowly, the first, and the last are all equal.
Djerba: Will the one who enters your religion today have the same reward and reward as you?
Khalid (RA): Yes, even more than that.
Djerba: How can he be equal to you when you have preceded him in this regard?
Khalid (RA): We accepted this religion and pledged allegiance to our Prophet (ﷺ) while he was alive among us. Heavenly call came to him. He would inform us of the Book and show us miracles, and we would accept and follow what we saw and heard and what was necessary for him to see and hear. You have not witnessed what we have witnessed, and you have not listened to the wonders and arguments that we have heard, so whoever among you enters the religion with sincerity of intention is better than us.
Djerba: By Allah! You are telling the truth. Are you not deceiving?
Khalid (RA): By Allah! I have spoken the truth to you, and Allah is a witness to your question.
Hearing this, Djerba turned his shield and joined Khalid, saying, "Teach me, Islam." Khalid took him to his tent, ordered him to bathe, and prayed two rak'ahs.
(Al-Bidayah and Al-Nihayah)

While the conversation between Hazrat Khalid bin Walid (RA) and Djerba was going on, the Romans attacked the Muslims with the idea of helping Djerba, and the Muslims had to retreat a little. Seeing this, Hazrat Ikrimah (RA) stood before Hazrat Khalid bin Walid's (RA) tent and led his troops. Seeing the Muslims retreating, he became excited, addressed the people, and said, I have been fighting a holy man like the Messenger of Allah (ﷺ) in every field (before embracing Islam). Will I run away today out of fear of you people?

By Allah! This can never happen. With that, he turned to his companions and spoke. Come. Who is the one who pledges allegiance to death?

His enthusiastic voice warmed the Muslims. His sons, Amr bin Ikrimah, Harith bin Hisham, Zarar bin Azwar, and four hundred other Muslims, pledged allegiance to death at the hands of Hazrat Ikrimah (RA). Hazrat Ikrimah (RA) attacked the Romans so fiercely that the Romans could not withstand the attack, and their feet were torn apart. The fear of the Muslims came into their hearts. The second important thing was that the Roman chief, Djerba, was very impressed after

talking to Khalid bin Walid (RA), and he accepted Islam and then joined the battle on behalf of the Muslims. The fierce Battle took place. Hazrat Miqdad (RA) was entrusted with the responsibility of the reciter. He was warming the hearts of the Muslims by reciting the verses of Surah Anfal. The Muslims' enthusiasm was at its peak. Both men and women had joined the battle and were showing the essence of bravery. Hazrat Jawariyah (RA), the daughter of Hazrat Abu Sufyan (RA), also showed bravery. Hazrat Abu Sufyan (RA) was also at the forefront of the battle. To encourage the Muslims, he used to recite the Rijz and say in a loud voice: Allah, Allah! You are the supporters of the Arabs and the supporters of the religion of Islam, while the supporters of Rome and the supporters of polytheism are in your face. O Allah! Today's battle is only for Your name. O Allah! So, help Your servants.

The war was at its peak, and the Romans were not achieving significant success despite their large numbers. The heartlessness with which the Muslim soldiers were fighting is rare. The Romans were exasperated in their fight against the Muslims; their enthusiasm and courage also cooled, leaving them despondent. They could not stand in front of the Muslims any longer, and they started to retreat, running towards the back, but there was no escape route behind them; there was only the Waqsah ravine and the darkness of the night. Many soldiers fell into it and died. Many who ran to the other side drowned in the water and died. The swords of the Muslims killed those who remained on the field. Thus, one hundred and thirty thousand people of the Romans were killed in this war, and the number of Muslim martyrs was about three thousand.

Hazrat Khalid bin Walid (RA) captured the tent of the commander-in-chief of the Roman army. Their general, Mahan, fled the battlefield, while Heraclius' brother and commander were killed in the battle. Many of their commanders were killed in the fight, including Faiqa bin Nestor. The Romans were utterly defeated in the battle. The field was empty of the Romans, and their bodies were piled up. Hearing news of the Romans' defeat, Heraclius fled towards Homs. A commander of the Roman army, Djerba, who had converted to Islam at the hands of Hazrat Khalid bin Walid (RA) on the same battlefield, was martyred while fighting for the Islamic army. The most critical companions (RA) who were martyred on the side of the Muslims included Hazrat Ikrimah (RA) bin Abu Jahl, Hazrat Amr bin Ikrimah (RA), Hazrat Aban bin Saeed (RA), Hazrat Amr bin Saeed RA), Hazrat Tufail bin Amr (RA), Hazrat Habbar bin Sufyan (RA), Salama bin Hisham (RA), Hazrat Hisham bin Al-Aas (RA). When the Battle of Yarmouk ended, the Muslims turned to Jordan and quickly conquered it too.

Conquest of Sidon, Irka, and Beirut

After Yazid bin Abu Sufyan (RA) took over the administration of Damascus, he sent his brother Muawiyah bin Abu Sufyan (RA) with an army to Irka, which they conquered. Then Yazid bin Abu Sufyan (RA) turned to Sidon, Jubail, and Beirut and, after minor clashes, conquered them as well. Thus, Damascus, Jordan, and its surrounding areas came under Muslim control.

Situation in Iraq

Due to the departure of Hazrat Khalid bin Walid (RA) towards Syria, the Iranians wanted to take advantage of the opportunity. The situation had become very critical. The Iranian general, Bahman Jadwiya, prepared a large army to expel the Muslims from Iraq in the absence of Hazrat Khalid bin Walid (RA). Hazrat Muthanna bin Haritha (RA) understood the delicacy of the situation and had an army of ten thousand. Hey considered it necessary to advance beyond Hira and confront the enemy so they would be terrified. Hazrat Muthanna bin Haritha (RA) reorganized the army. He assigned his two brothers, Masoud and Manni, to Maimana and Maisara and set off toward Babylon. On the way, he received a letter from the Iranian emperor Shahr Bazan through a messenger, which read:
An Iranian army has set out to confront you. They are undoubtedly about to pasture chickens and pigs, but they will thoroughly defeat you. Hazrat Muthanna bin Haritha (RA) immediately wrote a reply to this letter and sent it to the Iranian emperor. The letter read:

From Muthanna to Shahr Bazan:

Your situation is no different from these two cases: either you are rebellious, which is harmful to you and beneficial to us, or you are a liar, and you know that the most disgraceful in the sight of Allah and His servants are the lying kings. We have learned from your letter that you have been forced to such an extent that you cannot find anyone to send against us except those who look after chickens and pigs. Thank Allah that He has returned your deceit to you, and you have been forced to seek the help of those who look after chickens.

Hazrat Muthanna bin Haritha (RA) reached Babylon and camped on a high place in the ruins of Babylon, about eighty-four kilometres from Madain. The

Iranian army also arrived there. A fierce battle took place between the two armies. The Muslims fought with great courage and bravery, and the Iranians also continued to fight them, but they could not stand in front of the Muslims for long, and their feet were crushed. They retreated and fled the battlefield. The Muslims were victorious in this battle. They pursued the Iranian army as far as Madain. After that, Hazrat Muthanna bin Haritha (RA) returned to Hira.

Situation in Iran

When the Iranian emperor received the news of the defeat of the Iranians in Babylon, he was very sad, and due to this shock, he fell ill and died in a state of fever. After his death, his daughter, Dukht-e-Zanan, was appointed in his place. But palace conspiracies began, and factions formed in the court, as a result of which the daughter of Kisra (Shahr-e-Bazan) was deposed, and Sabur, her brother, was made emperor in her place. His assistant was Al-Muhamzad bin Bandwan. He asked Sabur to marry him to Azar-Mi-Dukht, Kisra's second daughter. He accepted the request and married Azar-Mi-Dukht to Farrokhzad. Azar-Mi-Dukht was not happy with this marriage. Azar-Mi-Dukht called Sayyad Khush. He was a great Iranian murderer. He talked to him about this matter. He said that I will deal with him if you do not like him, do not express your displeasure and call him to stay with you. So, Azar-Mi-Dukht did so, and Sabur called Farrokhzad and sent him to Azar-Mi-Dukht's wedding. On the other hand, Sayyad Khush was ready. When Farrokhzad entered Azar-Mi-Dukht's room, Sayyad Khush went ahead and killed him and also killed his companions and guards. After finishing this, he brought Azar-Mi-Dukht to Sabur and, along with his companions, killed Sabur. Azar-Mi-Dukht, the daughter of Kisra, hatched the conspiracy to kill him, and after her murder, she became queen.

In Iran, conspiracies were going on in the palace, but their chiefs and nobles were preparing for war against the Muslims. Hazrat Muthanna bin Haritha (RA) was also not unaware of this, and he had made complete preparations to confront them. Hazrat Khalid bin Walid (RA) had gone to Syria, and there was no immediate hope of help from Medina. In these circumstances, Hazrat Muthanna bin Haritha (RA) wrote a letter to Hazrat Abu Bakr Siddiq (RA). But there was no reply to this letter for several days. The situation was becoming increasingly sensitive, so Hazrat Muthanna bin Haritha (RA) considered going to Medina and meeting Hazrat Abu Bakr Siddiq (RA). For this purpose, he appointed Hazrat Bashir bin Khaysmah (RA) as his deputy and left for Medina. When Hazrat Muthanna bin Haritha (RA) reached Medina, Hazrat Abu Bakr Siddiq (RA) was ill. Hazrat

Muthanna bin Haritha (RA) met Hazrat Abu Bakr Siddiq (RA) a few hours before his death and listened to everything he said with great interest. Then, pointing to Hazrat Umar Farooq (RA), Hazrat Abu Bakr Siddiq (RA) said:

Umar (RA)! Listen to me carefully and act upon it. After my death, you should prepare an army and send it with Muthanna (RA) as soon as possible. Do not let calamity distract you from your religious duties and the command of the Lord of the Worlds. You saw what I did after the death of the Messenger of Allah (ﷺ). However, the Muslims were in a severe test at that time. If, at that time, I had delayed and shown weakness in carrying out the command of Allah and His Messenger (ﷺ), not only would Madinah Tayyiba have been consumed by the flames of the blazing fire, but Islam would also have been in danger. When the people of Syria are defeated, send the people of Iraq back to Iraq. Because they can carry out the tasks of Iraq well, and their hearts are also set on Iraq.

Hazrat Umar Farooq (ﷺ) promised to carry out the will of Hazrat Abu Bakr Siddiq (ﷺ), and then Hazrat Abu Bakr Siddiq (ﷺ) made supplications to Allah.

O Allah! I have chosen Umar (may Allah be pleased with him) as my caliph after me for the good of the Muslims and to remove the danger of fitnah and corruption. Whatever I have done is for the good of the Muslims. You know their hearts very well. I have also taken the opinion of the Muslims and made the best, most potent, and most trustworthy of them the ruler. So, appoint my caliph from among them. They are Your servants, and their fate is in Your hand. Make their rulers good, make Umar (RA) the best caliph, and make Umar's subjects the best subjects.

(Excerpted from Tabqat Ibn Sa'd, Tarikh-e-Tabari, Tarikh-e-Islam, Fatuh al-Sham)

The conquest of Kaskar

After the death of Hazrat Abu Bakr Siddiq (RA), Hazrat Umar Farooq (RA), a week after becoming the Caliph, sent Hazrat Muthanna bin Haritha (RA), Saad bin Ubaid, Sulayt bin Qais, and Abu Ubaidah bin Masood with an army to Iraq. Rustam, the governor of Khorasan, had taken charge of the affairs in the court of Madain in Iran. He strengthened the military reorganization and administrative matters and persuaded the surrounding tribes to fight against the Muslims. The governors of Sawad and Hira were sitting, ready for battle. When Muthanna bin Haritha (RA) arrived, Rustam sent a strong army to confront them.

On the other hand, he sent an army towards Kaskar under the command of a courageous and experienced general of the royal family, Narsi. He sent a third army towards the Euphrates with Sardar Jaban. He came to Namarq's place and camped. There, Abu Ubaidah bin Masood (RA) arrived to confront him. Hazrat Muthanna bin Haritha (RA) left Hira and camped at Khor Fakkan. Hazrat Abu Ubaidah bin Masood (RA) also reached Khor-Fakkan and commanded the entire army. Leaving a detachment of the army with Hazrat Muthanna (RA), they attacked Jaban at Namarq with the rest of the army. A tremendous bloody battle ensued. The Muslims scattered the Iranian army, and the Iranians fled from the battlefield. Jaban, the commander of the Iranian army, was arrested by a brave soldier of the Islamic army, Matar bin Fizza Rabii. He did not know that he was the commander of the Iranian army. Jaban said, "What will you do if you arrest me? I will give you two very valuable slaves. You give me safety." Matar let him go on his way. When he was about to leave, a Muslim fighter recognized him, arrested him, and brought him to Hazrat Abu Ubaidah bin Masood (RA) as the commander of the Iranian army. He said, "Matar bin Fizza has given me safety." Hazrat Abu Ubaidah bin Masood (RA) called him for confirmation. After confirming with him, he left him to allow the Muslims not to violate it by giving security to someone. Jaban left there and joined his fugitive army. He met with Commander Narsi at Kaskar's place.

Narsi was camped at Kaskar with 30,000 soldiers. When news of Jaban's defeat reached the capital of Iran, Rustam sent a large army from there, under the command of General Galenus, to Kaskar to help Narsi. When Abu Ubaidah bin Masood Thaqafi (RA) received the news of additional reinforcements from Madain, he started fighting with General Narsi before General Galenus arrived. Abu Ubaidah (RA) commanded the Muslim army's heart; Saad bin Ubaid was at Maimana, and Sulayt bin Qais (RA) was at Maysara. Hazrat Muthanna bin Haritha

(RA) was the commander of the advanced army. The battle was raging fiercely. Hazrat Muthanna bin Haritha (RA) retreated with his troops, covered four miles, and attacked the Iranian military from behind. Narsi sent a force towards them to stop this unexpected attack. Meanwhile, Saad bin Ubaid (RA) launched a fierce attack and reached Narsi's head. They cut through the ranks and continued to advance, slaughtering the Iranians. The Iranian army's soldiers began fleeing the field. Narsi also could not stay long and fled from the field. Hazrat Muthanna (RA) pursued the Iranians while running, captured those who came under control and captured their tents and goods. After that, Abu Ubaidah (RA) assigned Muthanna, Asim (RA), and Sulayt (RA) military units and sent them to the places where news of the Iranian army's presence had reached. These warriors conquered everywhere and conquered the entire region of Sawad.

Battle of Baqshia

Before Galen reached Kaskar, Narsi had already been defeated. When Galen received the news of the Iranian commander Narsi's defeat, he stopped at Baqshia. Abu Ubaydah (may Allah be pleased with him) left Sakatia and Kaskar and attacked Galen's army in Baqshia. A fierce battle between the two armies ensued, but the Iranian army was defeated, and Galen fled and returned to Madain.

Battle of the Euphrates River

There was a commotion in the court when Galen reached Madain after being defeated. Rustam, who was the commander-in-chief of the Iranian army, announced that he was brave enough to stop the advancing Muslims and avenge the defeat of the Iranians. Everyone agreed that Bahman Jadwiya could do this job best, so he made Bahman Jadwiya the commander and sent him to fight the Muslims with an army of 3,000 equipped with weapons and equipment, 300 elephants, and gave him the sacred flag of the Iranians (Derafsh Kaviani). The Iranians believed that whoever had this flag would never be defeated. In addition, he appointed General Galenus to help him with an army. Bahman Jadwiya set out with great enthusiasm and took people with him from the cities and regions he passed through to fight against the Muslims. He even settled at a place called Qas-Natif on the banks of the Euphrates River.

When Hazrat Abu Ubaidah bin Masood (RA) came to know about this army, he, too, left Kaskar with his army and settled at Marwaha on the banks of the Euphrates River. The Euphrates River was a barrier between them, so both armies remained silent for a few days. Finally, both sides agreed to build a bridge over the Euphrates River, and the bridge's construction began. When the bridge was ready, Bahman Jadwiya sent a message to Hazrat Abu Ubaidah (RA).

"Are you coming towards us from the bridge, or should we come towards you?"

Hazrat Abu Ubaidah (RA) said, "We are coming towards you by crossing the bridge," and he crossed the bridge with his army. When Hazrat Abu Ubaidah (RA) crossed the river bridge, there was a small field in front of him, which was crowded. However, the Muslims lined up and prepared for battle. Bahman Jadwiya led an army of elephants forward, with archers sitting on them, and they began to shoot arrows at the Muslims. The Muslim horses had never seen elephants before, so as soon as they attacked, they became frightened and lost control. Seeing the state of the battle, Hazrat Abu Ubaidah (RA) immediately ordered them to fight on foot. The Muslims fought on foot with great courage, the elephants began to crush the Muslims, and the Muslim ranks were scattered. Abu Ubaidah (RA) encouraged the Muslims in a loud voice and ordered them to attack the elephants' trunks with swords and to cut off their trunks themselves. The Muslims also started attacking the elephants. In this situation, the elephants became frightened, threw down their riders, and ran back towards their army, which crushed and killed the people of their army. At the same time, an elephant rider attacked Hazrat Abu Ubaidah (RA), and he cut off the elephant's trunk with a powerful blow of his sword. The elephant fled in fear, but Hazrat Abu Ubaidah (RA) collided. Hazrat Abu Ubaidah (RA) fell, and the elephant ran away with its feet on him. His ribs were shattered, and he (RA) was martyred.

Immediately after the martyrdom of Hazrat Abu Ubaidah (RA), his brother Hakam took the flag, but the elephants also attacked him, and he was also martyred. After them, six more Mujahideen of Banu Thaqif were martyred one after the other with the flag in their hands. After them, Hazrat Muthanna bin Haritha (RA) held the flag in his hand and continued to show courage and steadfastness. Eight leaders of the Muslim army had been martyred. The people of Banu Thaqif began to lose courage and started to retreat. Abdullah bin Mursad Thaqif (RA) broke the planks of the bridge and cut the ropes of the bridge, so the way to escape was blocked. And he told his companions that you, too, should be martyred like your brothers or achieve victory. Hazrat Muthanna bin Haritha (RA) and Abu Muhajan Thaqif (RA) remained steadfast against the enemy. They blocked the enemy's path and said the bridge should be repaired, and that

whoever wanted to go to the other side should go. The Muslims crossed the river and came to the other side; in the end, Hazrat Muthanna (RA) crossed the bridge and went to the other side. The number of Muslims was nine thousand, out of which six thousand were martyred. Hazrat Sulayt bin Qais (RA), Abu Umayya Fazari, Qutbi bin Qais (RA), along with his two sons, Utbah and Abdullah, were martyred. The Iranians also lost about six thousand soldiers, but the Muslims suffered more losses in the battle. The Muslims were hiding their faces from each other in shame of retreating; despite this, Bahman Jadwiya did not dare to cross the river and attack the Muslims. Although the condition of the Muslims was terrible at that time, Bahman returned to Madain from there. This battle took place in Sha'ban 13AH.

Battle of Buwaib

When Amir al-Mominin Hazrat Umar Farooq (RA) learned about the martyrdom of Hazrat Abu Ubaydah bin Mas'ud (RA) and the loss of the Muslims, he enthusiastically started preparations to fight the Iranians. He sent messengers to different tribes to gather troops and encouraged the people to fight. The tribes responded to Hazrat Umar Farooq's (RA) invitation and prepared an army. Hazrat Umar (RA) appointed Hazrat Muthanna bin Haritha (RA) as the commander of this army and sent him to Iraq.

When Rustam heard of the Islamic army, he appointed General Mehran Hamadani as commander and sent him to lead an army of 12,000 selected soldiers. All the soldiers were skilled in warfare. Mehran had been brought up in Arabia, so he knew the Arabs' methods of warfare and their strength. Hazrat Muthanna (RA) camped at Buwaib on the banks of the Euphrates River. The commander of the Iranian army also camped on the opposite bank of the Euphrates River near Buwaib and began to arrange his forces. Mehran told Hazrat Muthanna (RA) that you should cross the river, or I would approach you. Hazrat Muthanna (RA) replied that you should cross the river, or we will not attack until your entire army reaches it. Chief Mehran reached the other riverbank with his whole army, including elephants. The infantry was at the forefront. Behind them were the archers, and on the right and left were cavalry units.

The Islamic army was also ready to attack, and the Iranians attacked first. The Muslims fought bravely; the essence of bravery was seen on both sides, but the Muslims began to gain the upper hand on the battlefield. A large number of Iranian soldiers were killed. The soldiers of the Iranian army ran back to the bridge

to save their lives. Hazrat Muthanna (RA) broke the bridge so they could not run back. The soldiers of the Iranian army began to be killed badly. Some people jumped into the river, but they drowned due to the strong waves. Their leader, Mehran Hamadani, was killed during the battle. According to the famous historian Ibn Khaldun, one hundred thousand soldiers were killed, and a hundred Muslim fighters were martyred. The Muslims pursued the Iranian army as far as Sabat. After this battle, the entire area from Sawad to the Tigris came under Muslim control. This battle took place during Ramadan 13AH.

When the news of the murder of Sardar Mehran and the defeat of the Iranian army reached Madain, there was a commotion that one hundred thousand soldiers had been killed. Everyone was surprised by this, and the Muslims' thread had settled in their hearts. A woman from the royal family, Azar-Mi-Dukht, was on the throne of Iran, and the empire's affairs were in the hands of Rustam bin Farrokhzad. People started saying that the misfortune of a woman's rule caused such a big defeat.

Therefore, the heads of state and the courtiers appointed a young man from the royal family, Yazdegerd, as king of Iran in place of the queen. Yazdegerd was twenty-one years old at the time of his accession to the throne. As soon as Yazdegerd became king, the two chiefs of the royal court, Rustam and Firuz, fierce rivals, reconciled, ended their enmity, and began preparations to wage war against the Muslims. They gradually began to liberate many cities that the Muslims had captured and prepared a strong army. Seeing the Iranians' preparations, many tribes that had been intimidated by the Muslims' power and had become subject to them rebelled again.

Hazrat Umar Farooq's (RA) intention to go to war with the Iranians themselves

When Amir al-Mominin Hazrat Umar Farooq (RA) received news of these circumstances in the month of Dhul-Qadah, he sent a message to Hazrat Muthanna bin Haritha (RA) to call the tribes of Rabi'ah and Mudar, who live between Iraq and Medina, to join them and strengthen their power. Hazrat Umar (RA) was also told to send a message to the governors of the regions he visited, asking them to gather an army for Jihad in the way of Allah. After giving these orders, he left for Hajj. When he returned from Hajj to Medina, the mujahideen from different regions had gathered in Medina. Hazrat Farooq Azam (RA) appointed Hazrat Talha (RA) as the commander of each advance party,

appointed Hazrat Zubair bin Awam (RA) as the commander of Maimana and appointed Hazrat Abdur Rahman bin Awf (RA) as the commander of Maysara and decided to set out with the army himself as the commander of the military. He called Hazrat Ali (RA) and appointed him his deputy in Medina, then set out with the army, encamping at the spring of Zarar. Hazrat Uthman bin Affan (RA) came to Hazrat Umar (RA) and said it was inappropriate for him to go with the army himself. Hazrat Umar (RA) consulted the army chiefs and the Mujahideen; everyone supported going with Hazrat Umar (RA). Hazrat Abdur Rahman bin Awf (RA) disagreed with this opinion. He said that the Caliph himself was going to war and was not free from danger. If a general faces defeat, the Caliph of the time can remedy it, but if the Caliph of the time himself is in trouble, it will be challenging to manage the Muslim nation. Hearing these things, Hazrat Umar Farooq (RA) called Hazrat Ali Murtaza (RA) from Medina and consulted him, informing him of the companions' opinions. Hazrat Ali (RA) said that I agree with the opinion of Hazrat Abdur Rahman bin Auf (RA). Hazrat Umar (RA) was forced to stop after hearing the companions' views. He asked Hazrat Ali (RA) to take this army and fight Iran. He said that Hazrat Abu Ubaidah bin Jarrah (RA) and Hazrat Khalid bin Walid (RA) were already fighting against them, so I did not need to go. Then Hazrat Abdur Rahman bin Auf (RA) proposed the name Hazrat Saad bin Abi Waqqas (RA), and the people supported this. Hazrat Umar (RA) also liked it. At that time, Hazrat Saad bin Abi Waqqas (RA) was tasked with collecting charity from the Banu Hawazin. He was summoned by a messenger and stayed at the spring of Zarar's army.

Hazrat Farooq Azam (RA) appointed Hazrat Saad bin Abi Waqqas (RA) as the army commander, gave him the necessary instructions, and stressed that he should inform the headquarters of every incident, large or small. Hazrat Saad bin Abi Waqqas (RA) set out with an army of four thousand, and after covering eighteen stages, they camped at the place of Tha'labah. After his departure, Hazrat Umar (RA) sent an army of two thousand Yemeni and two thousand Najdi mujahideen to help Hazrat Saad bin Abi Waqqas (RA). Hazrat Muthanna bin Haritha (RA) was waiting for Hazrat Saad bin Abi Waqqas (RA) with an army of eight thousand Mujahideen at the place of Dhe-Waqar. Hazrat Muthanna bin Haritha (RA) had been seriously injured in the battle of Jasar, and his condition was deteriorating day by day. When Hazrat Saad bin Abi Waqqas (RA) was at the place of Tha'labah, he received the news of Hazrat Muthanna bin Haritha's (RA) martyrdom.

War of Iran and Hazrat Saad bin Abi Waqqas (RA)

Hazrat Muthanna bin Haritha (RA) had appointed Hazrat Bashir bin Hutamah (RA) as the army commander when he died. Hazrat Umar Farooq (RA) had appointed and also determined the route and destinations for Saad bin Abi Waqqas (RA), and he (RA) would send orders to him every day and inquire about the news. When Hazrat Saad bin Abi Waqqas (RA) set out from Tha'labah towards Saraf, on the way, three thousand young Mujahids from the Banu Saad tribe joined his army on the orders of Hazrat Umar (RA). When they reached Saraf, Hazrat Ashath bin Qais was waiting with 2,000 Mujahids to join Hazrat Saad's army, as per Hazrat Umar's (RA) orders. At the same place, Hazrat Muthanna bin Haritha (RA)'s brother Hazrat Mani bin Haritha Shibani (RA) appeared before Hazrat Saad bin Abi Waqqas (RA). He told him all the wills Hazrat Muthanna bin Haritha (RA) had made before his death. At this place, the army that Hazrat Muthanna bin Haritha (RA) had left behind at his martyrdom, led by Hazrat Bashir bin Hutamah (RA), came and joined him. At that time, about thirty thousand Mujahideen had joined the army of Hazrat Saad bin Abi Waqqas (RA), including three hundred companions who had joined the Bayah of Ridwan and seventy (70) companions who had participated in the Battle of Badr. Hazrat Umar Farooq (RA) sent a message to proceed towards Qadisiya. He (RA) advised him that upon reaching Qadisiya, establish yourself in such a place that the land of Persia is in front of you, and the mountains of Arabia are behind you. If Allah Almighty grants you victory, proceed as far as you wish. Still, Allah forbid that the situation be the opposite, then go to the mountains and be alert, and when you get the opportunity to attack, attack them. Hazrat Saad (RA) moved from Saraf on the orders of Amir al-Mominin, appointed Zubair bin Abdullah bin Qatadah (RA) as the head of the army, Abdullah bin Mutasim as the head of Maimana and Sharjeel bin Samat al-Kindi as the head of the military. Asim bin Amr was appointed as the head of the Saqa. Hazrat Salman al-Farsi (RA) was entrusted with delivering supplies. Abdur Rahman bin Rabi'ah Bahli was the judge and treasurer, Hilal al-Hijri was the translator, and Ziyad bin Abu Sufyan (RA) was the scribe and secretary. Hazrat Saad bin Abi Waqqas (RA) was going from Saraf towards Qadisiya when, on the way, there was a cache of Iranian weapons at a place called Ghadeeb, which the Muslims captured. The Islamic army went to Qadisiya and camped there.

When the news of the Muslims reaching Qadisiya reached the capital of Iran, King Yazdegerd ordered the army chief Rustam to go against the Muslims himself with an army. Rustam wanted to send the other chiefs first, but had to go himself

due to the king's order. He prepared an army of 150,000 at Sabat and collected much war equipment and weapons. Hazrat Saad (RA) was constantly informing Hazrat Umar (RA) about all the situations. Hazrat Umar (RA) sent a message that there was no need to be afraid of their large number. In-Sha-Allah, Allah will help you. Before the battle, you should send some people to invite them to Islam and tell them about Islam and that Islam does not like oppression. If they refuse, the burden of refusal will fall on them.

Hazrat Saad bin Abi Waqqas (RA) prepared a group for this purpose, which included Hazrat Numan bin Muqrin, Qais bin Zararah, Ashath bin Qais, Furat bin Habban, Asim bin Umar, Amr bin Madi Karb, Manni bin Haritha, Attar bin Hajib, Bashir bin Abi Rahm, Hanzalah bin Rabi' and Adi bin Suhail. All these gentlemen arrived at Madain riding on Arabian horses. Upon hearing of the ambassadors' arrival, Yazdegerd had decorated the court beautifully. When this group of Muslims arrived at the court, they were in straightforward Mujahideen clothes, and all the courtiers were surprised to see them. The king of Yazdegerd asked them some questions. After hearing their answers, Yazdegerd said,
"How did you people dare to confront us? How did you forget that whenever you people rebelled, we used to order the governors of our region to straighten you out, and they would straighten you out by beating you."

Hearing this, Hazrat Numan bin Muqrin replied that we try to eradicate idolatry and polytheism from the world and present Islam to the whole world, that only through Islam can a person achieve the happiness of the world. If a person does not accept Islam, he should surrender himself to the guardianship of the Muslims and pay the jizya. If he refuses Islam and the payment of jizya, the sword will decide between him and us.

The king of Yazdegerd was furious after hearing Hazrat Numan's words, but he controlled himself and said,
"You are a barbarian people; your number is also small. You should not covet any part of our country. We can do you so much favour that we give you grain to eat and clothes to wear and appoint a ruler over you who will treat you kindly."

Hearing this, Hazrat Qais bin Zararah stepped forward and spoke! These people who are standing before you are the chiefs and nobles of the Arabs who feel ashamed to answer your nonsense. I will answer your questions, and all of them will support my words. Listen! The state and condition of the Arabs that you have described were even worse than that. Still, Allah Almighty showed us His grace and favour by sending His Prophet (ﷺ) for our guidance, who showed us the straight path, defeated and humiliated the enemies of truth and honesty, and

made us victorious in the world. So, it is appropriate for you to accept us paying the jizya or accept Islam; otherwise, the sword will decide between you and us.

The king of Yazdegerd was becoming unbearable with their words, and he said that if it were permissible to kill the ambassadors, I would have killed all of you. He ordered the courtiers to bring a sack full of sand and put it on the head of the person who is their leader, and, in this state, take him out of Madain and said that very soon Rustam will bury you in the trench of Qadisiya.

Meanwhile, a sack of soil arrived at the court; Hazrat Asim bin Amr (RA) quickly stepped forward and said, "I am the leader of this delegation," and lifted the sack onto his shoulder. They all left the court, travelled quickly, and left the border of Iran. They reached Hazrat Saad bin Abi Waqqas (RA) and said to him that Iran had been victorious; they had handed over the soil of their country to us. Hazrat Saad (RA) was pleased to hear this.

After the Muslim delegation returned from the court, the Iranian king gave Rustam further instructions with fresh reinforcements. The command of the sixty thousand armies was with General Rustam; the head of the military was Galenus, who gave him an army of forty thousand. Twenty thousand troops were in Saqa, thirty thousand troops were under the command of Hormuzan at Maimana, and thirty thousand warriors were under the command of Mehran bin Bahram Razi at Maysara. Thus, the number of Iranian soldiers reached 180,000. In addition to them, one hundred war elephants with riders were under the command of Rustam. Seventy-five elephants were in Maimana and seventy-five elephants in Maysara. Twenty elephants were in the advance of the army, and thirty elephants were in Saqa. With this great army, Rustam set out from Sabat and camped at the place of Kutha. The two armies had come close to each other. Small groups were attacking each other, and Rustam wanted to avoid this battle. He reached Qadisiya and sent a message to Hazrat Saad (RA) asking him to send one of your ambassadors to us to discuss reconciliation.

Hazrat Saad bin Abi Waqqas (RA) sent Hazrat Rabi bin Amir (RA) as his ambassador. Rustam decorated the court with great pomp and ceremony, spread a golden throne, and spread silk and Roman carpets on the floor; the fringes of the pillows and canopies were made of genuine pearls. When Hazrat Rabi bin Amir (RA) entered this decorated and magnificent court, a horse was given to him, tied to a pillow on the ground, and, while shooting arrows, he went to the throne with Rustam and sat down. The court officials were surprised by his actions and wanted to remove him from the throne. Hazrat Rabi bin Amir (RA) said, "I have come here at your request. I have not received any requests. Our

religion prohibits a person from sitting as a god and people standing around him with their hands clasped." Rustam forbade his people from leaving this person alone. Seeing this, Hazrat Rabi (RA) himself got up from the throne, cut the carpet in front of Rustam with his spear, sat on the raw ground, and said, "The carpet laid by Allah Almighty is enough for me."
Rustam asked Hazrat Rabi (RA): "What is your purpose in fighting us?"

Hazrat Rabi (RA) said! We want to take the servants of Allah out of the narrowness of this world and into the vastness of the Hereafter. We want to take people out of oppression and false religions and bring them to the true and just religion. We have no interest in the life and property of anyone who comes to Islam and justice, and we will fight anyone who stands in our way until we reach Paradise as martyrs or achieve victory by sending him to Hell. Rustam asked him.
"Are you the leader of the Muslims?"
He said, "No, I am a simple soldier. My leaders have all kinds of authority over me."
Hearing this, Rustam and the courtiers were surprised. Rustam said, "Okay, we will consider your words, consult among ourselves, and then inform you." Hearing this, Hazrat Rabi (RA) returned to Hazrat Sa'd bin Abi Waqqas (RA).
The next day, Rustam again sent a message to Hazrat Saad bin Abi Waqqas (RA), asking him to send his envoy. Hazrat Saad (RA) sent Hazrat Hudayfa bin Muhsin (RA). Hazrat Hudayfa (RA) did not dismount from his horse, but he reached Rustam's throne and started talking to him. He also spoke boldly like Hazrat Rabi (RA).

Rustam asked him why the gentleman from yesterday did not come. He said our chief is just and gives everyone a chance; today was my turn. Rustam asked him how many days he could give us. Hazrat Hudayfa (RA) said that it would be three days from today. Hearing this, Rustam became silent, and Hazrat Hudayfa (RA) returned. Seeing the ambassadors' audacity and courage, Rustam and the Iranians were surprised and frightened. On the third day, he again requested Hazrat Saad (RA) to send his envoy. That day, Hazrat Saad (RA) sent Hazrat Mughirah bin Shubah (RA) for talks. Rustam tried to entice him, but when he refused, Rustam threatened them, so they began to fear him. Hazrat Mughirah bin Shubah (RA) gave them a very harsh reply, which angered Rustam, and he said, "I cannot make peace with you now; I will kill you all." Hazrat Mughirah (RA) got up and returned to his army.

Battle of Qadisiya

When Hazrat Mughirah (RA) left, Rustam ordered his army to be ready. There was a river between the two armies. Rustam ordered a bridge to be built over the river. When the bridge was ready, Rustam sent a message to Hazrat Saad (RA), saying, "Will you come across the river and fight, or will we come across?" Hazrat Saad bin Abi Waqas (RA) replied, "You come across." The Iranian army of 250,000 crossed the canal and gathered in a field. Maimana, Maysara, Muqaddam al-Jaish, and Saqa were armed with war elephants and armoured cavalry. Rustam himself stood in the heart of the army. Opposing them was an army of 30,000 Muslims, whose commander had fallen seriously ill, had an abscess (anthrax), and was also suffering from pain in the anus. He could neither ride a horse nor walk properly. There was an old building near the battlefield. He (RA) was watching the battlefield from the roof. He (RA) had made Hazrat Khalid bin Arfatah (RA) the battlefield commander. Hazrat Saad (RA) continued to give instructions from the roof of the building, and news of the war reached him. On the orders of Hazrat Saad bin Abi Waqas (RA), Hazrat Amr bin Madi Karb, Asim bin Umar, and Rabi bin Amir were patrolling the army of Islam and stirring up the people's enthusiasm for jihad.

When the two armies were lined up in front of each other, a prince named Hormuz came forward from the Iranian side. He wore a crown of jewels and was considered one of Iran's most famous wrestlers. Ghalib bin Abdullah Asadi (RA) came out to fight him, subdued him with a single blow, captured him, and brought him to the Islamic army. After that, another Persian knight, Hazrat Asim bin Umar, came out to fight him. The two fought for a while. When the Iranians started to weaken, he ran toward his army. Hazrat Asim chased him, knocked him off his horse, captured him, and brought him to his army. Seeing this, a man from the Iranian army drew a silver mace. Amr bin Madi Karb came out to fight him and made him helpless during the fight, captured him, too, and brought him to the Islamic army. When Rustam saw his brave men being defeated and captured this way, they started a defensive war. They started trampling the Muslims with elephants, which the Mujahids of the Bajila tribe met, but they suffered considerable losses. Then the Mujahids of the Kanda tribe also joined them, forcing the enemy to retreat. When Rustam saw this situation, he gathered the entire army and attacked the Muslims with full force. A fierce, bloody battle ensued, with considerable casualties on both sides. Hazrat Saad (RA) ordered the archers to attack the Iranian army's elephants and riders with arrows. Hazrat Asim (RA) took his spear and attacked the elephants. Seeing them, the other

Mujahids also started cutting the elephants' trunks. As a result, the elephants ran back to their army and crushed their people. The war was stopped due to nightfall. This happened on Monday, Muharram 14AH.

The following day, the Mujahideen who had been martyred in the battle were buried in a field east of Qadisiya, numbering about five hundred. The wounded had been bandaged that night. Both armies straightened their ranks. Meanwhile, the Muslims received news that help had arrived from Syria. Hazrat Abu Ubaidah bin Jarrah (RA) sent Hazrat Hashim bin Utbah (RA) with an army to Hazrat Saad bin Abi Waqqas (RA). The leader of this army was Hazrat Qaqaa bin Amr (RA). He was the first to reach Qadisiya with an army of one thousand. Hazrat Qaqa' (RA) took permission from Hazrat Saad (RA) and went out to fight in the field. Bahman Jadwiya left the Iranian army to confront him. The swordplay continued for a long time. Both of them were expert swordsmen. Finally, Hazrat Qaqaa bin Amr (RA) got the opportunity to strike him, which killed Bahman Jadwiya. After this, many more Iranian warriors came out to fight, but they were all killed one by one. Rustam then ordered a general attack. Hazrat Hashim bin Utbah (RA), who was coming from Syria to help Hazrat Saad bin Abi Waqqas (RA), divided his army of six thousand into small groups, ordering them to enter the battlefield at a later time and raise the Takbir. Thus, when the Iranians saw that so many groups were coming to help the Muslims, they became afraid that a vast army had come to their aid. The Muslim army suffered a lot because of the Iranian elephants. The Muslims came up with a plan: they put large sheets on their camels, making them look like elephants, and advanced towards the Iranian army. When the Iranian horses saw them, they became afraid and ran into their army. In the battle of that day, Hazrat Qaqaa' (RA) killed a significant number of Iranian warriors. The struggle continued till evening. In one day, one thousand Muslim fighters and ten thousand Iranians were killed on the battlefield.

On the third day, after the Fajr prayer, arrangements were made to bury the martyrs. Arrangements were made to bandage the wounded. As soon as the sun rose, the two armies lined up in front of each other. Rustam had placed the elephants in the forefront. Hazrat Qaqaa' (RA) and Hazrat Asim (RA) attacked the foremost elephant, which was being commanded by their chief, and killed him. As soon as he was dead, other elephant riders attacked. Still, the Muslims had learned how to fight elephants, so they began to injure them, which made the elephants panic and run away. The Iranians had suffered many losses that day, but the situation was unclear. The battle continued at night, and Hazrat Qaqaa (RA) gradually reached Rustam's tent. Rustam was sitting on his throne inside the tent and giving orders to his army. The battle was very fierce. When the Muslims got very close to him, he also got down from his throne and started

fighting with the Muslims with his sword. Hilal bin Alqamah (RA) stabbed him with a spear and wounded him. He ran back but fell into the river. Hazrat Hilal grabbed his legs, pulled him out of the river, killed him, and shouted that by Allah, I had killed Rustam. Hearing this, the Muslims raised the slogan of Allahu Akbar, and the Iranians lost their senses. They started fleeing from the battlefield. About a thousand swift horsemen were in the Iranian army, of which only thirty could escape. All the rest were killed on the battlefield. Hazrat Zarrar bin Al-Khattab captured the Iranian sacred flag (Derafsh Kaviani) but later returned it.

Hazrat Saad bin Abi Waqqas (RA) conveyed the good news of the victory to Amirul Momineen Hazrat Umar Farooq (RA) through a fast camel rider.

Hazrat Umar Farooq (RA) used to leave Medina every day after the Fajr prayer, sit on the road at Qadisiya, wait for the messenger until noon, and then return to Medina. One day, as per the custom, a man riding a camel was seen from a distance as he went out and waited for the messenger. When he came closer, Hazrat Umar Farooq (RA) started walking with him and asked where he was coming from. He said, "I am coming from Qadisiya, and I am bringing the good news of the victory of the Muslims in the battle of Qadisiya, which I have to give to Amirul Momineen." Hazrat Umar (RA) kept asking him about the conditions and details of the battle, and walked and ran with him. The camel rider kept telling him about the situation. A camel rider was travelling towards the Masjid Nabvi. When he entered the city, he saw that anyone who saw him running with him would greet him by saying, "Amir al-Mominin." Then he realized that the person running with him and informing him about the situation was Amir al-Mominin Hazrat Umar Farooq (RA). Upon knowing this, the person became scared and wanted to get down from the camel, but Hazrat Umar Farooq (RA) said, "You keep talking about the situation and keep riding the camel." In the same way, Hazrat Umar (RA) reached his house, gathered the people in the Masjid Nabvi, and told them the good news of the victory of Qadisiya. On this occasion, Hazrat Umar Farooq (RA) gave a very effective speech with the last words:

Brothers! I am not a king who wants to make you my slave; I am a slave of Allah. However, the task of the Caliphate is entrusted to me. It would be my good fortune to carry out this task so that you could live in peace and tranquillity in your homes. Allah forbid if I wish you to come to my door, it will be my misfortune. I teach you and advise you, not only by word but also by action.
(History of Islam, Volume 1, Akbar Shah Najibabadi)

occupation of Iran's throne of Madain

After the defeat of Qadisiya, the Iranians started gathering in Babylon. Hazrat Saad bin Abi Waqqas (RA) stayed in Qadisiya for two months. Hearing about the gathering of the Iranians in Babylon, he (RA) set out for Babylon. However, after the defeat at the hands of the Muslims in Qadisiya, the Iranians had become so weak that they did not dare to fight the Muslims. After a short resistance, the Muslims captured Babylon, Kusi, and Bahra Sher. There was a mighty fort in Bahra Sher, which the Muslims had besieged for three months. Finally, the Iranians had to admit defeat. The Tigris River was a barrier between Bahra Sher and Madain. To prevent the Muslims from attacking Madain, the Iranians broke the bridge over the Tigris River and parked all the boats on their side of the river. They thought that there was no way the Muslims would come to that side. Hazrat Sa'd bin Abi Waqqas (RA) recited,

(نستعين بالله و نتوكل عليه حسبنا الله و نعم الوكيل و لا حول ولا قوة الا بالله العلى العظيم)

(We seek help from Allah and put our trust in Him. Allah is sufficient for us, and He is the best disposer of affairs. There is no power or strength except in Allah, the Highest and Great.)

And threw his horse into the Tigris River. Seeing him, the entire army got into the river. The whole army crossed the river with ease. The Iranians were surprised by the Muslim army on the other side of the river. The Iranians ran away, saying, ديوان آمدند ديوان آمدند ". A chieftain named Khazrad tried to resist, but he was quickly subdued. The Yazdegerd fled. Hazrat Saad bin Abi Waqqas (RA) entered Madain in Safar 16AH. The time for Friday prayers was approaching. A pulpit was installed in the place of the royal throne of Khusrau, and Friday prayers were offered. This was the first Friday prayer offered on Iranian soil.

In addition to the wealth, gold, and jewels collected over the centuries, rare wonders and monuments were collected in the treasury of Madain. Hazrat Saad bin Abi Waqqas (RA) sent all these historical artifacts to Hazrat Umar Farooq (RA) in Madinah. Among these artifacts was a very valuable royal robe of Noshirwan. Hazrat Umar's orders gave it to a poor man, Makhlum. When he wore this robe, the people's eyes were dazzled by the jewel's brilliance, and the tragic defeat of the world's second-largest power was revealed. There was a costly carpet on which the king used to sit and drink wine in the spring. This carpet had flowers and plants made of diamonds and gems. People thought it should be preserved as it is, but it was cut into pieces and distributed at the insistence of Hazrat Ali (RA).

Conquest of Jalula and Helwan

After the conquest of Iraq was completed in 16AH and the conquest of Madain, the Iranians began preparations for war in Jalula and gathered a large army. The Yazdegerd fled from Madain and settled in Helwan. Rustam's brother Kharzad was the commander of this army. Kharzad bin Farrokhzad gathered an army and war equipment in Jalula, dug a trench around the city, and placed barbed wire on all the roads. When Hazrat Sa'd bin Abi Waqqas (RA) received news of their preparations, he conveyed this information to Hazrat Umar Farooq (RA). Hazrat Sa'd bin Abi Waqqas (RA) sent Hashim bin Utbah and Qaqaa' bin Umar (RA) to Jalula with an army of twelve thousand men, as ordered by Hazrat Umar (RA). Qaqaa' bin Amr (RA) was the head of the advance guard; Musher bin Malik was posted at Maimana, and Amr bin Malik at Maysara. Amr bin Murrah was the commander of Saqa. Upon reaching there, they besieged the city, but Jalula was a powerful city; Yazdegerd was sending help to them from Helwan, and there were millions of Iranian warriors in Jalula.

Therefore, it took the Muslims several months; the Iranians would come out of the fort and attack the Muslims, and when the Muslims advanced, they would run and enter the fort. Thus, 80 battles were fought, but the Iranians failed in all of them. They had stored food in the city. The number of Muslims was minimal compared to them. But Hashim bin Utbah vowed they would not leave here without conquering the city. Once, by chance, a strong wind blew at the exact time of the battle, and nothing could be seen due to darkness and dust. The Iranians, fearing the Muslims, retreated and fell into the trenches they had dug for themselves and began to die. Thus, countless people were killed. Then, they filled the trenches in different places and made roads. The Muslims took advantage of this opportunity and attacked them. A very fierce battle took place. Such an intense battle had never occurred except on the night of Laila-tul-Harir. Swords, spears, and arrows were flying in full swing. Hazrat Qaqaa bin Umar (RA) fought bravely and was moving forward. He reached the gate of the fort and attacked the gatekeepers. The Iranians fled in panic, and wherever they ran, they would encounter their thorns and nails, which would injure them. About one hundred thousand Iranians were killed in this battle.

Finally, after months of hard work, struggle, and the bravery of Qaqaa bin Amr (RA), the city was conquered, and countless booty was seized. Hearing of the Iranians' defeat at Jalula, Yazdgard fled from Helwan to Ray. The Muslims received three crore coins in the current value of the booty. Hazrat Qaqaa bin

Amr (RA) set out for Helwan; Hasar and Shanum came out of Helwan and fought but were defeated and fled, and the Muslims also captured Helwan.
Hazrat Sa'd bin Abi Waqqas (RA) sent a person to Medina with the good news of the conquests to Hazrat Umar (RA), along with one-fifth of the booty, which was of great value. Hazrat Umar (RA) kept the booty in the Masjid Nabvi courtyard and gathered the people. Hazrat Umar (RA) started crying after seeing the pile of jewels and the valuable booty. Hazrat Abdur Rahman bin Awf (RA) said!

O Commander of the Faithful, this is a place of gratitude. Why are you crying? Hazrat Umar (RA) said! The nation to which Allah Almighty gives worldly wealth, envy and jealousy arise in that nation, and this causes division in the country, so this thought made me cry. The next day, Hazrat Umar (RA) distributed all the wealth and belongings among the people.

Capture of Tikrit

The people of Jazira bordered Iraq. They had started gathering a large army in Tikrit and were providing it with war supplies and weapons. When Hazrat Umar Farooq (RA) received this news, he (RA) sent Hazrat Abdullah bin Ghanem for this campaign. This was in 16AH. Abdullah bin Ghanem reached Tikrit with 5,000 soldiers and besieged the city, attacking the enemy for 40 days. The Christian Arabs of Jazira were also with the Iranians and were constantly helping them. Abdullah bin Ghanem divided the army into two parts and attacked the Iranians from two sides. The Iranians thought that the Arab Christians had left their side and started supporting the Muslims, so they panicked. Their morale was low, and the Muslims captured Tikrit. Hazrat Umar Farooq (RA) sent Ayad bin Ghanem (RA) to help them with more troops. Thus, after minor battles, the areas of Raqqa, Harran, Nusaybin, Miyarfaqin, Samsat, Saruj, and Arqalyq were also conquered. The entire peninsula had come under the control of the Muslims.

The Khuzestan Campaign

In 15AH, Hazrat Mughirah bin Shuba (RA) was appointed the governor of Basra. The borders of Khuzestan were connected to Basra. He believed that complete peace and security in Basra could not be established without the conquest of Khuzestan. Therefore, in 16AH, he attacked Ahwaz, which the Iranians called Hormuz. The emir there made peace by paying the jizya. In 17AH, Hazrat Abu Musa al-Ashari (RA) was made the emir of Basra. As soon as he arrived, the governor of Ahwaz stopped paying the jizya and declared a rebellion. Hazrat Abu Musa Al-Ashari (RA) was forced to attack them and besiege the place where their army was stationed. The enemy fought back, but eventually, they were defeated, and Ahwaz was conquered. A large amount of booty was obtained. He informed Hazrat Umar (RA) about the situation, and Hazrat Umar (RA) said that all their prisoners should be released. Hazrat Abu Musa Al-Ashari (RA) headed towards Munazir after Ahwaz. The people of the city resisted the Muslim attack and martyred Hazrat Muhajir bin Ziyad.

Hazrat Abu Musa Al-Ashari (RA) left Muhajir's (RA) brother here with a military force and set off towards Sousse. Hazrat Abu Musa Al-Ashari (RA) besieged Sousse and blocked all the ways to bring help inside the fort. When the food and drink supplies inside the fort began to run out, the ruler there requested peace and said that 100 members of my family should be released. Hazrat Abu Musa Al-Ashari (RA) accepted their condition. Whichever name he marked would be released; unfortunately, 100 people reached the mark, and the Amir forgot to include his own name. So, after the hundred people reached the mark, those who were left were killed.

Hazrat Abu Musa al-Ashari (RA) besieged Ramharz after Sousse, and a peace treaty was signed there for 800,000 per annum. The Iranian king Yazdegerd then resided in Qom with his royal family. He was receiving information about Hazrat Abu Musa al-Ashari (RA)'s activities. Hormuzan, the uncle of Sheruyah (son of the Iranian Chosroes Khusraw Parvez) and a mighty chief, requested the king that if Ahwaz and Persia were given to me, I would stop this flood of Muslims. King Yazdegerd issued a decree then and sent a large army with him.

The capital of Khuzestan was Shuster. Hormuzan reached there and repaired the royal buildings and military barracks. He strengthened the trenches and towers and sent his representatives to the surrounding areas to prepare the people for

war with the Muslims. This strategy also created enthusiasm in his army. Within a few days, a large army was ready.

Hazrat Abu Musa al-Ashari (RA) wrote a letter to Amir al-Muminin (RA) at Dar al-Khilafah requesting additional assistance. Hazrat Umar Farooq (RA) wrote to Hazrat Ammar bin Yasir (RA), who was the governor of Kufa at that time, to send Hazrat Nu'man bin Muqrin (RA) with a thousand Mujahideen to help him. Even this force of a thousand was not enough to face the enemy army. Hazrat Abu Musa al-Ashari (RA) again wrote to Hazrat Umar (RA) for more help. Hazrat Umar (RA) wrote to Hazrat Ammar bin Yasir (RA) to leave half the army with Abdullah bin Mas'ud (RA) and go to the aid of Hazrat Abu Musa al-Ashari (RA) himself with the rest of the military. On the other hand, Hazrat Jarir bin Abdullah Bijli (RA) had reached Jalula with a large army. Hazrat Abu Musa al-Ashari (RA) turned towards Shuster and camped near the city.

Hormuzan, enraged by the large number of his army, came out of the city and attacked them himself. Hazrat Abu Musa Al-Ashari (RA) had drawn up his lines excellently. Hazrat Bara bin Malik (RA) (brother of Hazrat Anas bin Malik) was in charge of Maimana, and Bara bin Azib Ansari (RA) was appointed in charge of Maysara. Hazrat Anas bin Malik (RA) was appointed as the cavalry commander. A fierce battle ensued between the two armies. Hazrat Bara bin Malik (RA) fought bravely and reached the city's main gate. Hormuzan was also fighting bravely. The two faced each other at the very gate. A battle ensued in which Hazrat Bara bin Malik (RA) was martyred. As soon as he fell, Hazrat Mukhrat bin Thawr (RA) attacked Hormuzan, but Hormuzan also martyred him. Six hundred non-Muslims were killed in this battle, and about a thousand were captured. The victory in the field was in the hands of the Muslims. Hormuzan fled, and the fort was closed.

Hazrat Abu Musa Al-Ashari's informant gave the address of a basement they could use to enter the city. He sent Ashras on this expedition with two hundred brave fighters. These fighters reached the basement passage and opened the main gate from inside. As soon as the gate was opened, the Muslim army entered the city and attacked the Iranian military. There was a commotion in the town. Hormuzan hid inside the fort. The Muslims reached the bottom of the fort, while Hormuzan reached the tower above it. He told the Muslim fighters that I have a hundred arrows in my quiver. I will not be arrested until I kill that many bodies. However, my condition is that you take me to your Caliph in Medina, and then I am ready to surrender. (Hazrat) Umar (RA) will decide about me. Hazrat Abu Musa Al-Ashari (RA) agreed to his condition.

Hazrat Abu Musa Al-Ashari (RA) entrusted Hazrat Anas bin Malik (RA) with taking Hormuzan to Medina. Hormuzan wore his distinctive crown and set off for Medina with great pomp and glory. Members of the royal family and great leaders were with him. He wanted to know how the person with power over the world ran his government. When he reached Medina, Hazrat Umar (RA) was resting in the courtyard of the Masjid Nabvi.

When Hormuzan came to the Masjid, people were amazed by his shiny clothes. Hazrat Umar (RA)'s voice opened his eyes. Hazrat Mughirah bin Shubah (RA) knew Persian and interpreted the conversation between Hazrat Umar (RA) and Hormuzan.

In the Battle of Qadisiya, Hormuzan made peace with Hazrat Sa'd bin Abi Waqqas (RA) many times, only to violate the agreement. When Hazrat Umar (RA) spoke to Hormuzan, he decided to kill him because of his duplicity and deceit. Hazrat Umar (RA) told Hormuzan that the punishment for your crime is death, and if you have anything to say in defence, then say it. He said that as long as God was with us, you were our slaves, and now God is with you, and we are in your hands. After that, he asked for water.

Because it has been the custom among Muslims to fulfill the last wish. He said that I have a desire to drink water. Hazrat Umar (RA) ordered that water be called for him immediately. Water was offered to him, and the prince's hands were trembling, so he said that it would not happen that I would put the cup to my lips to drink water and the executioner would cut my neck. Hazrat Umar (RA) said not to worry and to drink water peacefully. You will not be killed until you drink water. This prince was so clever that he dropped all the water of the cup on the ground, which was absorbed into the ground.
He spoke! O Amir of Muslims! Keep your promise because I have not drunk the water; now, you cannot kill me.

Hazrat Umar (RA) started thinking that he had to choose between being such a great enemy of Muslims and his word. The circumstances said that he was a great enemy of Islam, and he had also dropped the water by deceit, so he would have been killed without caring about it, but Hazrat Umar (RA) was true to both his words and actions.

Hazrat Umar (RA) said, "Okay, we will not kill you. I withdraw the order to kill you." The Muslims were very surprised at how cleverly he escaped the hands of Hazrat Umar Farooq (RA).

When he heard the order of his pardon, he said! O Amir of the Believers! I did this because if I had recited the Kalima in front of you after seeing the executioner, the people would have said that the prince became a Muslim out of fear of death. That is why I adopted this trick to save my life. Now that my life has been saved and you are not killing me, I will become a Muslim by reciting the Kalima. I say to my heart that a religion in which truth is so respected cannot be false.

The books mention that Hazrat Umar (RA) valued him highly, allowed him to stay in Medina, and appointed him a stipend of 2,000. He (RA) would also consult him on some matters. He, who was an enemy of Islam, became a general of Islam in the future and fought against the enemy because truth always shows the easy way, and it also includes the help of Allah Almighty.

The Muslim army attacked Jundi Saboor after Shuster. It is 24 miles from Shuster; the siege lasted several days, and the city's people opened the gates and started their business. The Muslims were surprised to see them living in such peace and asked them why they were at peace. They said, "You have promised us peace on the Jizyah." Upon investigation, it was found that a slave had written a peace document on a piece of paper and given it to them. This was written to Hazrat Umar (RA), then Hazrat Umar (RA) said, "Our slave is also a Muslim. We also respect his offer of peace and implement the peace. Thus, Khuzestan also joined the Islamic State. (Al-Faruq)

Battle of Nahavand

After the conquest of Khuzestan and the capture of Hormuz by the Muslims, Yazdegerd was in a state of panic. He thought that after the conquest of Khuzestan, this storm of Muslims would stop, but he realized that the Muslims would not stop before taking over the whole of Iran. Yazdegerd sent a message to the minor chiefs to gather an army together. Everyone obeyed his order and gathered an army of 150,000. Yazdegerd made the famous Iranian warrior Mardan the commander of this army and sent him to Nahavand, giving him the sacred flag of Iran (Derafsh Kaviani), which he believed whoever held would never be defeated.

The governor of Kufa, Hazrat Ammar bin Yasir (RA), informed the Commander of the Faithful, Hazrat Umar Farooq (RA), about the gathering of the Iranian army. Hazrat Umar (RA) sent Hazrat Numan bin Muqrin (RA) to Nahavand with an army.

Hazrat Numan (RA) was still far from Nahavand when he received news that Mardan was there. He first tried to make peace with the Muslims and invited a delegation to talk to them. Hazrat Numan (RA) sent Hazrat Mughirah bin Shubah (RA) as an ambassador. When Hazrat Mughirah bin Shubah (RA) reached Mardan, he sat on a golden throne, wearing a crown studded with diamonds and jewels.

Around him stood courtiers with swords and spears, whose brilliance could not be stopped. Hazrat Mughirah (RA) did not pay attention to them, nor was he intimidated, and continued to walk towards Mardan with dignity and indifference. Some courtiers even tried to stop him. Hazrat Mughirah (RA) said this should not be done with ambassadors. The conversation began through an interpreter.
Mardan said! The Arabs are the most unfortunate, starving, impure, and unclean people in the world. Our army could have wiped you out once, but you are such a humiliated people that we do not want to contaminate ourselves with your impure blood. Even now, if you go back, we will forgive you; otherwise, your bodies will be seen writhing on the ground.

Hazrat Mughirah bin Shubah (RA) listened to him with great patience and, after praising him, replied! As you think, we were like that at one time, but our Messenger (ﷺ) changed our nature. He promised us victory in this world and paradise in the Hereafter. Since then, we have been continuously achieving victory and victory by the command of Allah; now, we will not return until we conquer your country or give our lives. With this answer, all the men's enthusiasm cooled, and the embassy failed.

Hazrat Mughirah (RA) returned, and a battle broke out between the two armies. A very bloody battle took place. The battlefield was littered with thousands of dead bodies. During the battle, Hazrat Nu'man bin Muqrin (RA) was also seriously injured. Hazrat Nu'man (RA) told the people that there is no need to pay attention to me and focus on the battle until the decision of the battle is made. As soon as you (RA) fell, the Islamic flag was taken over by your brother Na'im bin Muqrin (RA). Before nightfall, the Iranians were defeated and began to flee the battlefield. The Muslims pursued them to Hamadan and killed most of them. Thirty thousand Iranians were killed in this battle. Historians call this victory Fath al-Futuh. At the end of the battle, Hazrat Nu'man bin Muqrin (RA) was told the good news of the victory, so he recited the Kalima al-Shahadah and surrendered his life to Allah.

Conquest of Isfahan

The deposed king of Iran was sitting in Merv and was continuously conspiring against the Muslims. In this regard, Hazrat Umar Farooq (RA) sent Hazrat Abdullah bin Abdullah (RA) with an army towards Isfahan. The military commander, Asbadan Solo, was present in Isfahan with his troops. He had kept an expert warlord ready at the forefront of the army with an army of elephants. As soon as Hazrat Abdullah reached Isfahan, the war began. A very bloody battle took place. The bravest commander of the Iranian military, Shahryar, came forward and challenged him to a fight. Hazrat Abdullah went forward to fight. After a short sword fight, Hazrat Abdullah killed Shahryar. The Iranian army surrendered as soon as he was killed, and the Asbadan Solo made peace.

Revolt in Hamadan

Hazrat Naeem bin Muqrin (RA) had conquered Hamadan, but in 22AH, a rebellion broke out in Hamadan. Hazrat Naeem bin Muqrin (RA) reached Hamadan again and besieged the city. Forced by the severity of the siege, the people of Hamadan made peace, but afterward, the commanders Abu Nasr Khan and Esfandyar Khan entered Hamadan with their armies after passing through Velam, Ray, and Azerbaijan. When Hazrat Naeem (RA) heard of their arrival, he (RA) went to confront them. A bloody battle took place in the Rud Valley, and the Iranians were finally defeated, and a large number of their people were killed. The same year, Hazrat Bara bin Azib (RA) conquered Qazvin and Zanjiban.

The conquest of Rey

After winning the battle of Rud Valley, Hazrat Naeem bin Muqrin (RA) reached Rey. The ruler here, the grandson of Bahram Chauvin, sought help from the princes of Tabaristan, Qumis, and Gorjan, who reached him with their armies. A chief of Ray, Zainabi, who was angry with Siawash for something, met Hazrat Naeem (RA) and offered his services. He told them about the weaknesses of the Iranians, which the Muslims took advantage of and captured Rey. After Ray's conquest, Hazrat Naeem bin Muqrin (RA) appointed Zainabi as the ruler of Rey and sent his brother, Suwayd, to capture Qumis.

Battle of Marj-e-Safar

When the Romans realized that no one could stop Hazrat Khalid bin Walid (RA), they gathered their army at Marj-e-Safar, twelve miles from Damascus, to stop him on the way. This battle was fought on 19th Jumadi al-Akhtar 13AH, corresponding to 19th August 436 CE. At the beginning of the fight, there were individual battles with the famous Roman warriors. To fight them, Hazrat Khalid bin Walid (RA) sent Hazrat Zarar (RA), Hazrat Sharjeel bin Hasanah (RA), and Hazrat Abdur Rahman bin Abu Bakr (RA), and they killed many Roman warriors. Hazrat Khalid bin Walid (RA) defeated two commanders of the Roman army, Kallus and Azazel, who were considered famous, brave men and had no equal in battle. Hazrat Khalid bin Walid (RA) defeated and captured them in a short fight. After capturing the two commanders, the Islamic army launched a full-scale attack on the enemy. Hazrat Abu Ubaidah bin Jarrah (RA) and Hazrat Amr bin Al-Aas (RA) also reached the battlefield. A fierce battle ensued, and gradually, the Roman soldiers began to flee from the battlefield. Leaving behind countless bodies, they fled towards Damascus.

Damascus: Once called the paradise of Syria. This place became the capital of the Umayyad Caliphs. All the blessings of the world were available in this city. The culture here was famous; there were places of worship, an army was always present, and this city was the cradle of civilization. The central part of the city was located within an eleven-mile wall. The outskirts of the city were also very green and lush. There were six gates to enter the city. Bab Sharqa, Bab Touma, Bab Jabiya, Bab Faradis, Bab Kaysan and Bab Saghir. A river flowed along the wall.

In Damascus, Heraclius' son-in-law, General Touma, commanded the army. He was considered very brave, intelligent, and an expert in military leadership. His deputy was a famous military veteran named Har-Beis. The commander of the Damascus army was Azazel, who had been captured at Marj al-Safar along with the second commander, Colis, during the Muslim siege. After the Muslims' defeat of the Romans at Ajnadine, Heraclius made Antalya his headquarters and focused his full attention on Damascus. He sent an army of 5,000 soldiers under the command of General Clovis towards Damascus. Hazrat Khalid bin Walid (RA) also captured General Clovis.

Battle of Beit Lahia

Hazrat Khalid bin Walid (RA) was informed that more reinforcements had arrived for the Roman army. He (RA) sent a force of five thousand under the leadership of Hazrat Zarar (RA) to confront them. He sent Hazrat Rafi (RA) as his deputy. Hazrat Zarar's five thousand army confronted Heraclius' army of twelve thousand. Hazrat Zarar (RA) fought fervently and penetrated deeply into the enemy army. There, he was wounded, and the enemy captured him. Hazrat Rafi (RA) made several attacks to rescue him from the enemy, but could not succeed in rescuing him. Hazrat Rafi (RA) informed Hazrat Khalid bin Walid (RA) of all the circumstances. It became challenging for Hazrat Khalid bin Walid (RA) to decide. If he had sent an army towards Hazrat Rafi (RA), the Islamic army in Damascus would have been weakened. If he did not send them, the Muslims feared defeat. With great foresight, he decided to reach Bethlehem secretly, and no one in Damascus could know of his absence.

Battle of Abu al-Quds

Hazrat Abu Ubaidah bin Jarrah (RA) received information that the Christians were gathering an army to attack the Muslims at Abu al-Quds. Hazrat Abu Ubaidah bin Jarrah (RA) asked his companions, who were ready to attack his army before him. Hazrat Abdullah bin Ja'far (RA), who was in the prime of his youth, offered his services.

Hazrat Abdullah bin Ja'far (RA) took a detachment of five hundred horsemen and advanced towards Abu al-Quds. Hazrat Abu Zar Ghaffari (RA) was also included in this detachment. Both of them attacked the Roman army of five thousand in the fervour and enthusiasm of Islam. Five thousand Roman soldiers surrounded this detachment of five hundred. A man left there and reached Hazrat Abu Ubaidah bin Jarrah (RA), informing him of the situation. Hazrat Abu Ubaidah bin Jarrah (RA) was shocked and embarrassed to face defeat in this battle under his leadership. He consulted the great commander Hazrat Khalid bin Walid (RA) about this situation. Hazrat Khalid bin Walid (RA) himself reached the battlefront with Hazrat Zarar (RA), and after a fierce battle, the Roman soldiers fled, and the Muslims achieved a great victory. Due to this sudden situation, Hazrat Khalid bin Walid (RA) suffered many wounds, but Hazrat Khalid bin Walid (RA) did not lose his determination and courage.

Battle of Fahl (Dat-al-Ruqa)
(Battle of Mud)

The defeat of Abu al-Quds shook Heraclius. He was a strong ruler of his time and an experienced general. He immediately reorganized the fresh armies of Syria, Morocco, and Europe. The soldiers who survived the army of Marj al-Debaj also joined it. He gathered one army in Antioch and the other at the ports of Syria and Palestine. He did not want to fight the Muslims in the open. He attempted to cut off communication between the Islamic armies in different areas so that if they were attacked from one side, they would not be able to receive help. A detachment of Roman soldiers was already present at Fahl. It was facing the Muslim army led by Hazrat Abu Al-Awar. The Muslims were constantly receiving information about the movement of Roman soldiers. The total strength of the Roman army (80,000) was led by the Roman general Saclar. This army was advancing from the east towards the Hazrat Abu Ubaidah bin Jarrah (RA) army. Hazrat Abu Ubaidah bin Jarrah (RA) called a meeting for advice. The total strength of the Muslim army was thirty thousand. It was decided to divide it into five parts. Hazrat Yazid bin Abu Sufyan (RA) was the ruler of Damascus, and Hazrat Sharjeel bin Hasna (RA) was the ruler of Jordan. The commander of the entire Islamic army was Hazrat Khalid bin Walid (RA). The Romans, hearing the news of the Muslims' advance, left water in the low-lying areas in the path of this army, due to which the dry roads were flooded. The Muslims were surprised by this sudden turn of events. Hazrat Sharjeel (RA) lined up his army in a north-westerly direction. Hazrat Abu Ubaidah bin Jarrah (RA) and Hazrat Amr bin Al-Aas (RA) were responsible for Maimana and Maysara. Hazrat Zarar (RA) was made the commander of the advance party. The party of Hazrat Khalid bin Walid (RA) was at the forefront. His party got stuck in the mud when these people advanced a little. With great difficulty, this party came out of the mud and returned.

The commander of the Roman army thought that there was mud between the Muslims and us, so they would not be able to know about our plans. Now, they planned to attack the Muslims and attack them on 27th Dhu al-Qadah 13AH. Hazrat Sharjeel (RA) went forward and fought them, and the battle continued day and night. Their commander, Saclar, was killed in the fight. The battle continued on the second day as well, and in the evening, the Roman army lost its footing, fled, and began to run. Hazrat Sharjeel (RA) ordered them to pursue them. The mud they had created for the Muslims became a disaster for themselves, and they could not run away; ten thousand soldiers were killed, and the remaining ones were scattered in Baysan and its surroundings.

Battle of Baysan and Conquest of Tiberias

Hazrat Amr bin Al-Aas (RA) besieged the fort of Baysan. The people of Baysan promised to pay the jizya and made a peace treaty. Hazrat Sharjeel bin Hasana (RA) captured Tiberias. Hazrat Amr bin Al-Aas (RA) informed the Amirul Momineen, Hazrat Umar Farooq (RA), of the situation and told him that the Roman army was gathering at Ajnadine. Hazrat Umar Farooq (RA) ordered them to attack them. The Muslims conquered the areas of Ajnadine, Nablus, Amwas, Ghara, and Hannah in a few days.
Hazrat Sharjeel (RA) conquered the forts of Akka and Thur. Hazrat Yazid bin Abu Sufyan (RA) and his brother Hazrat Amir Muawiyah (RA) conquered the areas of Saida, Arqa, Jabil, and Beirut. The fort of Caesarea was the strongest. Hazrat Yazid bin Abu Sufyan (RA) and Hazrat Amir Muawiyah (RA) besieged the fort of Caesarea, but the Romans constantly received help from the sea. This siege was lifted due to the Battle of Yarmouk. By the end of 14AH, the northern region of Syria, including Palestine, Jordan, Jerusalem, and Caesarea, had come under Muslim control.

Conquest of Marj-al-Rum

Hazrat Khalid bin Walid (RA) and Hazrat Abu Ubaidah bin Jarrah (RA) advanced towards Marj al-Rum, a lush green area southwest of Damascus, to expand the war. Damascus was under the control of Hazrat Yazid bin Abu Sufyan (RA). The Commander of the Faithful, Hazrat Umar Farooq (RA), had ordered him to advance towards the coast. When Heraclius learned of the Muslim movement, he realized that the Muslims now wanted to occupy Palestine and Jordan. He ordered a general named Theodosius, then in Homs, to go to Damascus and halt the Muslim advance. When the Muslims reached Marj al-Rum, they found Theodosius already there. A prominent Roman soldier named Shinas came forward to fight. They aimed to keep the Muslims confused here, and Theodosius could attack Damascus by taking another route and capturing it. When Hazrat Yazid bin Abu Sufyan (RA) learned of their plan, he immediately launched the war, but they began to weaken before Theodosius's huge army. In the meantime, help from Allah Almighty and Hazrat Khalid bin Walid (RA) arrived at the exact spot. Hazrat Khalid bin Walid (RA) fought Theodosius one-on-one and killed him. With the death of their commander, the Romans started fleeing, and the Muslims got an incalculable amount of booty.
This battle was fought in March 536 AH, corresponding to 14AH.

Conquest of Homs

Hazrat Abu Ubaidah bin Jarrah (RA) advanced towards Baalbek and camped at Dhul-Kala to conquer Homs. There was a temple of the sun in this city; people from far and wide used to come to worship there. Heraclius tried hard to help the people there, but no help could reach them, so instead of fighting, he agreed to pay the jizya. After Baalbek, they reached Homs and besieged the city and the fortress. A few days later, they surrendered and signed a peace treaty. He promised to give ten thousand dinars and a hundred zerbeft (Brocade) robes. After the treaty was written, the gates of the city were opened. The people of Homs were surprised that Muslims paid for what they took.

When the people of Al-Qusayr heard about the situation in Homs, they also made a peace treaty with the Muslims and promised to pay the jizya. Seeing the strength and enthusiasm of the Muslims, the people of other cities, including Hama, Shaizar, Afomiya, Latakia, Salima, and Maara, also considered it safe to conclude a peace treaty rather than fight them.

The conquest of Al-Qusayr

After the conquest of Salima, on the orders of Hazrat Abu Ubaidah bin Jarrah (RA), Hazrat Khalid bin Walid (RA) advanced towards Al-Qusayr. There, a Roman general named Minas, the highest rank after Heraclius, came into conflict with Hazrat Khalid bin Walid (RA). A fierce battle ensued between the two, but Hazrat Khalid bin Walid (RA) defeated him.

Minas became a fortress in Al-Qusayr. Hazrat Khalid bin Walid (RA) besieged Al-Qusayr. Chief Minas could not resist for many days, and the Muslims took control of Al-Qusayr. Hearing about this victory, Hazrat Umar Farooq (RA) was pleased and increased the authority and leadership of Hazrat Khalid bin Walid (RA).

Conquest of Jerusalem

Hazrat Amr bin Al-Aas (RA) had captured the places of Ghazwa, Sebat, Nablus, Ludd, Amwas, Jibrin, Jaffa, etc. All the areas around Jerusalem had been conquered. Now, they advanced towards Jerusalem and besieged it. Hazrat Abu Ubaidah bin Jarrah (RA) had left for Jerusalem after the conquest of Al-Qusayr.

After the conquest of Yarmouk, Hazrat Khalid bin Walid (RA) was ordered by Amir al-Mominin Hazrat Umar Farooq (RA) to leave for Jerusalem. As the first detachment, he (RA) set out for Jerusalem with his brave troops. When the Romans were informed of their arrival, they closed the fort. Hazrat Khalid bin Walid (RA) laid siege to the fort for about four months.

Finally, the Patriarch Sop-hernias there surrendered and offered to pay the jizya. But he had set a condition that the Caliph would come and sign the agreement. Patriarch Sop-hernias was a great scholar of his religion. He was thoroughly versed in his religious books. He knew what the conqueror of Jerusalem would look like. He wanted to see whether the appearance of the Caliph of the Muslims was under his books; if so, he would hand over the keys of Jerusalem to him, because they could not compete with him. Otherwise, he would fight. He knew that no one else could conquer Jerusalem.

On this condition of Sop-hernias, Hazrat Sharjeel (RA) advised that the Commander of the Faithful (Hazrat Umar Farooq RA) should not be put to the trouble of such a long journey. Still, Hazrat Khalid bin Walid (RA) should appear before him.
When Hazrat Khalid bin Walid (RA) reached him, he said, "You are not the Commander of the Faithful." Finally, a letter informed Hazrat Umar Farooq (RA) of all the circumstances.

Hazrat Umar Farooq's Journey to Jerusalem:

Amir-ul-Mominin Hazrat Umar Farooq (RA) received a letter from Hazrat Abu Ubaidah bin Jarrah (RA) in which he was informed of all the details regarding the battle of Jerusalem, the siege and the agreement with the Christians and was requested to come to Jerusalem with all his heart and receive the keys of Jerusalem. Amir-ul-Mominin Hazrat Umar Farooq (RA) set out for Jerusalem with a slave and a camel. He had only one pair of shoes to wear, which were patched. While leaving Medina, he had told his slave that they would travel a short distance in turns. When it was your turn, you would ride the camel; when it was my turn, I would ride it. This was Umar Farooq (RA), the ruler of an empire spread over 4.4 million square miles, setting out on his journey from the capital.

Amir-ul-Mominin's first stop was at Jabalah. Where Hazrat Yazid bin Abu Sufyan (RA), Hazrat Abu Ubaidah bin Jarrah (RA), and Hazrat Khalid bin Walid (RA) welcomed them. Hazrat Khalid bin Walid (RA) and Hazrat Yazid bin Abu Sufyan (RA) were wearing costly clothes, which Hazrat Umar Farooq (RA) did not like. Hazrat Khalid bin Walid (RA) and Hazrat Yazid bin Abu Sufyan (RA) opened their cloaks and showed that they wore weapons jackets underneath. Hazrat Umar (RA) was satisfied with this. Hazrat Abu Ubaidah (RA) was in simple clothes. From Jabalah, this caravan set off towards Jerusalem.

The Islamic army in Jerusalem was anxious and excited to welcome their Amir al-Mominin, and as soon as they saw their Amir, a wave of joy swept over them. When the time for the Asr prayer came, Hazrat Bilal (RA), who was there, was asked to call to prayer (Adhan). Hazrat Bilal (RA) had stopped calling Adhan after the death of the Messenger of Allah (ﷺ). When Hazrat Bilal (RA) gave the Adhan, the eyes of the companions (RA) recalled the scene when Hazrat Bilal (RA) used to provide the Adhan in the presence of the Messenger of Allah (ﷺ).

Amir-ul-Mominin Hazrat Umar Farooq (RA) stopped at Jabiya. The leaders of Baitul Maqdus met him (RA), and a covenant was written in front of him, as follows:

This is the covenant that Amir-ul-Mominin Umar (RA) gave to the people of Aliyah. The lives, property, churches, crosses, the sick, the healthy, and everyone of Aliyah are given protection, and everyone of every religion is given protection. Their churches will be inhabited and will not be demolished, even their premises will not be damaged, nor will their crosses or property be diminished in any way, nor will any violence be done regarding religion, nor will any of them harm

anyone, and no Jews will be allowed to live with them in Aliyah. The people of Aliyah are obligated to pay the jizyah and expel the Greeks.

So, whoever leaves the city from among the Greeks, the Romans are given security for his life and property until he reaches a safe place. If any Roman wishes to remain in Aliyah, he can do so like the rest of the city's people by paying the jizyah. Here, if any of the people of Aliyah want to go with the Romans, they can go. There is peace and security for him until he reaches a safe place. Whatever is written in this treaty is the responsibility of Allah and His Messenger (ﷺ), the Caliphs, and all the Muslims, provided that the people of Ilia do not refuse to pay the prescribed jizyah. The next day, the Commander of the Faithful Hazrat Umar Farooq (RA) signed the agreement on behalf of the Muslims, and Hazrat Khalid bin Walid (RA), Hazrat Amr bin Aas (RA), Hazrat Abdur Rahman bin Awf (RA) and Hazrat Muawiyah bin Abu Sufyan (RA) signed it as witnesses. This agreement was written on Rajab 16 AH / April 637 AD.
Hazrat Umar Farooq (RA) stayed ten days and returned to Medina. Similarly, the people of Ramla also made peace and handed over the city to the Muslims.

Battle of Aleppo

After the conquest of Jerusalem, Hazrat Khalid bin Walid (RA) and Hazrat Abu Ubaidah (RA) set out for Aleppo. Hazrat Ayad bin Ghanem (RA) was an officer in the army. The ruler of Aleppo, Yuqna, was a famous warrior general. He came six miles outside Aleppo to confront the Muslims in the open field and attacked them. But when the Muslims responded to his attack, he fled and locked himself in his castle. High walls surrounded this castle, and deep trenches were dug outside it. The Muslims besieged the city. Yuqna tried hard to break the siege but failed.

He wrote a letter to Heraclius to help, but Heraclius had also been badly defeated by the Muslims at Yarmouk. He was making plans to capture Jerusalem again. He could not get Yuqna's aid. Yuqna surrendered to the Muslims in October 637 AD. Hazrat Abu Ubaidah (RA) allowed Yuqna, his protector, and his army to go wherever they wanted. Yuqna expressed his desire to become a Muslim. He converted to Islam with all his heart and prepared to fight on the side of the Islamic army. The Muslims conquered the region of Ghazar, and the Islamic military set out for Antioch via the Harem.

Conquest of Antioch

Antioch was the Asian capital of Caesar Heraclius. Royal palaces were built here, and all kinds of military equipment were available in this capital. All the Christian soldiers who fled the Battle of Jabal had gathered in Antioch. The Muslim army was twelve miles behind Antioch when they had to cross an iron bridge over the Orontes River, now known as the Al-Asi River. On the other side of the bridge, the Roman army was ready to stop the Muslims. They attacked the Muslims. Hazrat Khalid bin Walid (RA) fought them with his army, and the Romans could not stand against them. After Ajnadine and Yarmouk, the Romans suffered heavy casualties here. The Romans fled in disarray and closed the fort. The Muslims besieged the fort, and on October 3, 637AD, they surrendered and made peace on the promise of handing over the fort to the Muslims and paying the jizya.

After the conquest of Antioch, Hazrat Abu Ubaidah (RA) conquered Latakia, Jabalah, and Tartus and reached Aleppo. Now, the whole of Syria was under the control of the Muslims. Hazrat Khalid bin Walid (RA) remained in Qusayrin as the commander, and Hazrat Abu Ubaidah (RA) assumed the governorship of the province of Homs. The whole of Syria was now at peace and in tranquillity. Hazrat Amr bin Aas (RA) was appointed as the governor of Palestine, Hazrat Sharjeel (RA) was appointed as the governor of Jordan, and Hazrat Yazid bin Abu Sufyan (RA) was appointed as the governor of Damascus.

In the same year, Hazrat Abu Ubaidah (RA), Hazrat Khalid bin Walid (RA), and Hazrat Ayaz bin Ghanem (RA) also conquered Tartus and Marghesh.

The conquest of Caesarea

This city is located on the coast of Syria and is considered one of the districts of Palestine. It was once a vast city. According to Balazari, there were three hundred bazaars in this city. Hazrat Amr bin Al-Aas (RA) was the first to attack this city and besieged it for a while, but it could not be conquered. Then Hazrat Umar (RA) appointed Hazrat Yazid bin Abu Sufyan (RA) as his commander and sent him on a campaign to Caesarea. He left for Caesarea with seventeen (17) thousand Mujahideen and besieged the city. But during this time, he fell ill and was replaced by his brother Hazrat Amir Muawiyah (RA) as the commander. He then went to Damascus, where he died.

Hazrat Amir Muawiyah (RA) tightened the siege. The enemy tried to break out of the fort several times and attack the Muslims, but each time they failed. The fort could not be captured. Hazrat Amir Muawiyah (RA) discovered a tunnel through an informer that led into the fort. So, he sent some brave young men through this tunnel to the fort, who went inside and opened the door from the inside. The Muslim army was waiting for the door to open, so they entered at once and started killing the enemy army inside the fort. There were eighty thousand Christian troops inside, most of whom were killed in the attack. Thus, the fort and the city were conquered by the Muslims.

Conquest of Firas, Marghash, and Harith

Hazrat Abu Ubaidah bin Jarrah (RA) turned his attention towards Palestine after some peace was achieved in Syria. An army was under Maysara bin Masruq's command at Firas, near the Turkish border in Antioch—many tribes, such as Ghassan, Tannu, Ayad, and others, lived here and were Christian. Hearing about the conquest of Antioch, they were preparing to go to Heraclius. Maysara bin Masruq attacked them. Hazrat Abu Ubaidah (RA) sent Malik bin Ashtar from Antioch to help Maysara. Seeing the new army to help the Muslims, the Christians were frightened and fled in panic. Hazrat Khalid bin Walid (RA) took a small army to Nargesh. The Christians there asked for permission to be exiled and handed over the city to the Muslims. Similarly, an army under the command of Habib bin Maslamah went to the fort of Harith and conquered it.

Conquest of Fustat

There was a strong fort of the Egyptian government in Fustat, where Egyptian troops were stationed. On the orders of Amir al-Mominin Hazrat Umar Farooq (RA), Hazrat Amr bin Aas (RA) besieged this fort. The number of Muslims was minimal compared to the Egyptian army, so Hazrat Amr bin Aas (RA) sent a message to Hazrat Umar (RA) to send more troops. Hazrat Umar (RA) sent an army of ten thousand Mujahideen with Hazrat Zubair bin Awam (RA). Hazrat Amr bin Al-Aas (RA) and Hazrat Zubair bin Al-Awam (RA) besieged the fort together.

The siege lasted seven months, but the conquest did not occur. One day, Hazrat Zubair (RA) gathered courage and climbed the fort wall with his companions'

help. Upon reaching the wall, he raised the slogan of Allahu Akbar in a thunderous voice. The Christians there thought that the Muslims had entered the fort, and they fled in panic. Hazrat Zubair (RA) entered the fort and opened the main gate. The Islamic army entered the fort very quickly, killing anyone who came to fight. Seeing this situation, the King of Egypt, Muqawqis, requested peace, which was accepted. Muqawqis was under the command of the Roman Emperor. The Roman Emperor was very angry with Muqawqis, and in anger, he sent a Roman army from Constantinople to Alexandria to fight the Muslims.

Conquest of Alexandria

Alexandria was the capital of Egypt at that time. There was a governor of the Roman government here, who was called Muqawqis. He was under the Roman emperor. Most of Egypt's population was Coptic. During the time of Hazrat Umar Farooq (RA), when Hazrat Amr ibn Al-Aas (RA) attacked Egypt, Muqawqis sought peace on the condition of paying the jizya, but Hazrat Amr ibn Al-Aas (RA) granted it.

In 21AH, the Roman army sent by the Roman emperor from Constantinople clashed with the Muslims at Crayon. The Muslim commander was Hazrat Amr ibn Al-Aas (RA). The Muslims defeated the Roman army and besieged Alexandria; after the battle, the city was conquered. The second city of Egypt was Fustat, which is now called Cairo. This city had already been conquered. After the martyrdom of Hazrat Umar Farooq (RA), Hazrat Amr ibn Al-Aas (RA) was removed from the governorship of Egypt, and Abdullah ibn Saad ibn Abi Sara was appointed as the governor in his place. Seeing this situation, the Roman Emperor Constantine was encouraged and sent a fleet of three hundred ships under the command of his Armenian admiral Menual. The Muslims were not prepared for this sudden attack. They fought back but were defeated, and many of them were martyred. The Romans again captured Alexandria. This incident occurred in the second year of the Ottoman Caliphate, 25AH / 645 CE.

When the third Caliph, Hazrat Uthman Ghani (RA), received information about this, he reinstated Hazrat Amr bin Al-Aas (RA) as governor and ordered him to advance towards Alexandria. Hazrat Amr bin Al-Aas (RA) immediately obeyed the order and marched towards Alexandria with an army. The two armies clashed at Nakisui. Hazrat Amr bin Al-Aas (RA) attacked the Roman army with

such force that it retreated, suffering heavy casualties and leaving much equipment on the battlefield.

The army fled. Alexandria was again under the control of the Muslims. Hazrat Amr bin Al-Aas (RA) built four walls around the city as protection so that no enemy could suddenly attack the city. After this victory, Hazrat Uthman Ghani (RA) made him the commander and governor of all of Egypt. Abdullah bin Saad bin Abi Sara was appointed head of Egypt's financial affairs under Hazrat Amr bin Al-Aas (RA). Hazrat Amr bin Al-Aas (RA) declined this offer and resigned from the governorship.

(فتوح المصر و اخبار با ابن الحكم)

Conquest of Libya and Tunisia

After capturing the capital of Egypt, Hazrat Amr bin Al-Aas (RA) also conquered Barka (Grannaica) and Tripoli in the west. Abdullah bin Saad bin Abi Sara advanced towards Morocco and conquered the regions of Morocco and Algeria. The area from Egypt to Morocco came under Muslim control. The Roman army had withdrawn entirely from there. There was a barbarian nation left who were not Christians but were not Muslims either. The Muslims treated them leniently and granted them many concessions.
(Futuh al-Baldan)

Conquest of Cyprus

Cyprus was a significant naval base of the Byzantine Empire in the Roman Sea, and due to its proximity to the coast of Syria, the Muslims were constantly threatened from here. For this reason, Hazrat Amir Muawiyah (RA), the governor of Syria at that time, had sought permission from Hazrat Umar Farooq (RA) to invade this island. Still, Hazrat Umar Farooq (RA) did not consider it appropriate at the time and forbade him. In 28AH / 649 AD, Hazrat Amir Muawiyah (RA) wrote to Hazrat Uthman Ghani (RA) insistently about the importance of the island of Cyprus and the need to capture it, so he allowed him on the condition that he take his wife with him and not force or coerce anyone to participate in this naval battle. Upon receiving permission, Hazrat Amir Muawiyah (RA) prepared a fleet

and attacked Cyprus. The island's inhabitants made peace by paying an annual jizyah of 7,000 coins.

The conditions of this agreement were:

- The Muslims would fully protect the people of Cyprus.
- They would allow the Muslims to pass through their island to fight the Romans.
- They would keep the Muslims informed of the Romans' movements.

This peace lasted for many years. In 32AH, Cyprus violated the agreement by helping the Romans against the Muslims, so Hazrat Amir Muawiyah (RA) attacked them and captured Cyprus.

Professor Hetty writes that the conquest of Cyprus was the first Muslim victory in naval warfare. It was the first island to be included in the Islamic empire. Hazrat Amir Muawiyah (RA) and Hazrat Abdullah bin Saad bin Abi Sara were the first naval commanders in the history of Islam. Hazrat Amir Muawiyah (RA) built fleets, led them, and performed outstanding feats in maritime battles.
(Futuh al-Baldan)

Attack on Sicily Island

Sicily Island is a significant island in the heart of the Roman Sea. It was a battlefield in ancient times for the Phoenicians, Greeks, and Romans. Hazrat Amir Muawiyah (RA) prepared a fleet of three hundred ships equipped with weapons with the permission of the Caliph at the time, Hazrat Uthman Ghani (RA). He attacked the island. The king there invited him to negotiations, which Hazrat Amir Muawiyah (RA) accepted. After the talks failed, the king of Sicily himself led an army to confront the Muslims. The Muslims also formed their ranks and launched a strong attack on their position, which caused their position to retreat, but Maymna and Qalb stood firm in their place. The battle continued all day, but no decision was made. Meanwhile, the Muslims received news that the king of Rome had sent a fleet of six-hundred-armed soldiers to help them. After consultation among the Muslims, it was decided that they should return. So, the Muslim army returned to the coast of Syria. This incident occurred on 32AH/652 AD. (Kitab al-Futuh)

Conquest of Kerman

Hazrat Sahl bin Adi (RA) went on a campaign to Kerman. After Persia, Kerman was in sight. In 32AH, Suhail bin Amr invaded Kerman. The people of Kerman came out to defend themselves with the help of Faqas. The two sides clashed on the border, and after a minor battle, the people of Kerman were defeated. Their leader, Marzban, was killed, and the Muslims captured the central places of Kerman, Jiroft, and Sirjan.

Conquest of Sistan

After Kerman, Asim bin Umar (RA) led an army to Sistan. The people of Sistan tried to resist, but could not for long and were defeated. The people of Sistan made peace and were ready to pay the jizya.

Conquest of Makran

Sistan is Iran's last frontier, after which the Balochistan region begins. The Muslims planned to advance towards India after Iran. Hakam bin Amr Taghlib advanced towards Makran. The ruler of this place, Rasal, came to the battle. The two armies fought in the Helmand River, but Rasal was defeated. Hakam bin Amr conveyed the news of the conquest of Makran to Hazrat Umar Farooq (RA) through Sahar Abdi. Hazrat Umar (RA) stopped the Islamic army from advancing further. This was the last frontier of Farooq's conquests in the east.

Conquest of Khorasan

The deposed Iranian king Yazdegerd had settled in Khorasan. And he kept inciting the people there to fight against the Muslims.

Abdullah bin Amir (RA) appointed Majashe bin Masood governor of Kerman on the instructions of Hazrat Uthman Ghani (RA). In 22AH, he led an army of one thousand and marched northeast towards Khorasan. He made Ahnaf bin Qais the commander of each military advance party. When this army reached Nishapur, the people resisted, and Abdullah bin Amir fought bravely.

Finally, the Emir of Tus, Kanadik, sent a message to Abdullah bin Amir that if you gave me Amaan, my life, I could help you against Nishapur. Abdullah bin Amir accepted his request. The Emir of Tus took an army to Abdullah bin Amir, and the two armies advanced towards Nishapur. The King of Nishapur, Azwar, came to confront them with a large army, and the battle lasted for several days.

Finally, Azwar, accepting his defeat, agreed to open the city gates to Abdullah bin Amir in exchange for his life. Thus, Abdullah bin Amir captured Nishapur. Due to the loyalty that the Emir of Tus, Kanadik, had shown, he was appointed the Emir of Nishapur. The conquest of Khorasan ultimately brought about the end of the Sassanid Empire. The capital of Yazdegerd was moved from Khorasan to Marv.
(Kitab al-Futuh Ibn Atham)

The Conquest of Sistan and Kabul

Sistan is called Sijistan in Arabic. It was a large province of Iran. To its north was Herat, to its south was Makran, to its east was Sindh, and to its west was the famous city of Zaranj in Kohistan, where fruits were abundant. Asim bin Omar conquered this area during the caliphate of Hazrat Umar Farooq (RA). But during the time of Hazrat Uthman Ghani (RA), when a wave of rebellions broke out in Iraq and Ajam, this area was also engulfed. After completing the campaign in Persia and Khorasan, Abdullah bin Amir turned his attention to this area and sent his cousin Abdul Rahman bin Samra bin Jundab with an army on a campaign in Sistan. When Abdul Rahman reached Zaranj, the city's people resisted. A fierce battle ensued between the two sides, and eventually, the Islamic army was victorious, and the Muslims took over the city.

After consulting with his army, Abdur Rahman decided to attack Kabul. Upon reaching there, they camped in the outer plain of the city. The king of Kabul was known as Al-Araj. He left the town with a big army and attacked the Muslim army. A fierce battle ensued, but neither side could gain the upper hand. The king of Kabul re-entered the city, and its walls were closed. Now, he had adopted the method of suddenly leaving the city and attacking the Muslims, and when he was weakened, he would re-enter the city and close the gates. This situation continued for about a year. The Muslims faced severe difficulties.

Finally, once he was attacked, the Muslims forcefully entered his city, arrested the king of Kabul, and occupied the city. When the king of Kabul was presented before Abdur Rahman bin Samura, he recited the Kalima Shahadah and announced his acceptance of Islam. Abdur Rahman not only spared his life but also treated him with complete respect and affection. Abdur Rahman bin Samra sent a messenger to Abdullah bin Amir to inform him of the victory, along with a fifth of the booty obtained from Sistan and Kabul, and he stayed in Kabul.
(Kitab al-Futuh)

Capture of Tabaristan

After Qumis, the border of Tabaristan began, so now it was Tabaristan's turn. Before the Muslims advanced, the inhabitants of the border areas themselves came and requested peace. The interior of Tabaristan was not included in this peace. Therefore, Hazrat Naeem (may Allah be pleased with him) advanced towards the interior of Gorjan and, reaching Bastam, asked the ruler of Gorjan, Zarnan, to submit so that he could pay the jizya, and he agreed to make peace. When news of this reconciliation reached the Amir of Tabaristan, Asbell-Hind, he also accepted obedience; thus, the entire Tabaristan was under Muslim control. This was the event of 22 AH.

The Battle of Azerbaijan

Hazrat Umar Farooq (RA) sent Utbah bin Farqad on a campaign to Azerbaijan and sent an army led by Bakir bin Abdullah to help him. Both of them went to different parts of Azerbaijan separately in 22AH. The ruler of Azerbaijan was returning after being defeated in Wadi Rud, which led to a clash between Bakir bin Abdullah (RA). Bakir bin Abdullah attacked his army and captured Esfandyar. Esfandyar was utterly broken and had no strength to fight. Esfandyar asked Hazrat Bakir whether he wanted war or peace. He said we want peace, but will fight if you do not accept our conditions. Esfandyar told him If you want peace, keep me with you. Hazrat Bakir stopped him. Meanwhile, Hazrat Utbah bin Farqad had also achieved victory from the other side. After Esfandyar, his brother Bahram led an army from the rear, but Hazrat Utbah bin Farqad stopped and defeated him on the way. The entire region of Azerbaijan had come under the control of the Muslims.

In the first year of Hazrat Uthman Ghani's (RA) caliphate in 24AH, news came that the regions of Azerbaijan and Armenia, which had been conquered during the reign of Hazrat Umar Farooq (RA), had rebelled again. When Hazrat Uthman (RA) received the news, he ordered Hazrat Amir Muawiyah (RA) to arrange it. Hazrat Amir Muawiyah (RA) sent Habib bin Maslamah al-Fihri, the famous general of the Quraysh, to Azerbaijan with four thousand cavalry and two thousand infantries. When this army reached Shamshat, they were informed that the ruler of the region, Marzban, was there with an army of thirty thousand. Hazrat Habib bin Maslamah informed Hazrat Amir Muawiyah (RA) of the situation.

Hazrat Amir Muawiyah (RA) also wrote to the Caliph Hazrat Uthman Ghani (RA) about the situation. Hazrat Uthman (RA) ordered the governor of Kufa, Walid bin Uqbah (RA), to send a ten-thousand-strong army under the leadership of Salman bin Rabi'ah to help Habib bin Maslamah. The governor of Kufa immediately obeyed the Caliph's order. Before this army could reach them, the enemy army attacked them. Habib bin Maslamah repelled the enemy army after a fierce battle. The king of Azerbaijan made peace with him for eight hundred thousand dirhams per year. During the regime of Hazrat Umar Farooq (RA), Hazrat Hudhayfah bin Yaman (RA) conquered Azerbaijan in 22AH, and a peace treaty was signed at that time for the same amount.
(Tabari's History)

The invasion of Armenia

After Azerbaijan, there was the territory of Armenia, which was invaded in 17AH. When the Battle of Azerbaijan was won, the order of Hazrat Uthman Ghani (RA) reached Salman bin Rabi'ah al-Bahili to advance towards Armenia. Salman bin Rabi'ah moved towards Armenia with his Iraqi army, conquering and making peace with all the big and small cities on the way. They advanced until they reached a city called Baljiz, where the king of this area was Khaqan. He fought the Islamic army with 300,000 soldiers. An army of ten thousand fought against an army of three hundred thousand. These ten thousand young men fought with great courage, but because of the significant difference in numbers, they kept being martyred until all the soldiers were martyred. The graves of these martyrs are still there today in Baljiz.

When Hazrat Uthman (RA) heard of this tragedy, he became deeply saddened and disturbed. He ordered Habib bin Maslamah to head towards Armenia. He had only six thousand troops. He set out with them. When he reached Siraj (in Armenia), the princes there made peace by paying 80,000 dirhams annually. Habib bin Maslamah made this city his headquarters. From here, he gradually sent troops to different parts of Armenia and conquered them. In this way, the whole of Armenia came under Muslim rule.
(Book of Al-Futuh Ibn Atham)

Hazrat Amir Mu'awiyah's (RA) suppression of rebellions

The increasing mischief, rebellions, and seditions of the Khawarij were wholly suppressed during the reign of Hazrat Amir Mu'awiyah (RA).

In addition to internal rebellions, the fire of rebellion broke out in the conquered areas. After becoming the Caliph of the Muslims, Hazrat Amir Muawiyah (RA) ended the rebellions in Herat, Balkh, Badghis, Bishakha, etc., in 41AH. He demolished the famous fire pit of Balkh to put an end to the conspiracies of the world of disbelief. The inhabitants of the areas that had been conquered during the time of Hazrat Uthman Ghani (RA) had also revolted. In 43AH, Abdur Rahman bin Samra was sent as the governor of Sijistan and given special instructions to end the rebellions in Kabul and its surrounding areas. He reconquered Kabul without bloodshed and annexed the Bast region to the Islamic Empire. After that, he conquered Tokharistan, Rakhj, and Ghazni, making the entire region from

Sijistan to Ghazni part of the Islamic Empire. After Hazrat Hasan bin Ali (RA) abdicated from the Caliphate, some people in Kufa declared a rebellion against Hazrat Amir Muawiyah (RA). Hazrat Amir Muawiyah (RA) crushed them badly.

After this, during the governorship of Hazrat Mughirah bin Shubah (RA), Shabib bin Bahra, Muin bin Abdullah, and Abi Laila rebelled but were defeated. In 34 AH, Mastood bin Alqamah hatched a secret conspiracy, but his army suddenly surrounded them, captured them, and killed them all. In this way, the Kharjees' morale was low.

Basra had become a hotbed of sedition and corruption among the Sabaeans. Hazrat Mughirah bin Shubah (RA) broke the backbone of the Sabaeans with his strategy and the instructions of Hazrat Amir Muawiyah (RA). What remained was eliminated, and Ziyad bin Abi Sufyan took drastic measures.

In 44 AH, Mahlab bin Abi Safra led his army through the Khaybar route, crossed the borders of Kabul, established an Islamic foothold in India, and reached Multan. They wiped out those who resisted, then advanced towards Qalat until they encountered their leaders, and all of them were killed.

Islamic conquests of Hazrat Amir Muawiyah (RA)

Hazrat Amir Muawiyah (RA)'s best commander, Uqbah bin Nafi (RA), marched towards North Africa in 41AH and conquered the areas of Lawata and Zanata. Then, in 42AH, he captured Ghadames, and in 43AH, he included some areas of Sudan in the Islamic government. (Ibn Athir)

At the same time, Muawiyah bin Khadij conquered the coastal region of Africa known as Taboret. Then, in 45AH, he led a large army and conquered more areas. Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Zubair (RA), Hazrat Abdul Malik (RA), and prominent people of Quraysh were among this army. Hazrat Abdullah bin Zubair (RA) conquered Jalula. (Futuh al-Baldan)

Similarly, the inhabitants of Africa were called Berbers. To end their rebellious activities and subjugate them, Hazrat Amir Muawiyah (RA) sent Hazrat Uqbah bin Nafi', who wiped out the rebels and established a new city called Qairoon.
(Sirat Muawiyah RA)
During the reign of Hazrat Amir Muawiyah (RA), the Muslims conquered the islands of Cyprus and Rhodes, as well as some Greek islands.

In the year following the conquest of Rhodes, i.e., in 54AH, Junada bin Abi Umayya and Mujahid attacked the island of Karar-Wad, near Constantinople, and Allah Almighty granted the Muslims victory. Hazrat Amir Muawiyah (RA) established a colony here and made it the headquarters of naval operations after bringing this island under Islamic rule.
(Fatuhat-e-Islamiyah)

In 54 AH, Hazrat Amir Muawiyah (RA) headed towards Turkestan, conquered many areas of Ramni and Bekand-Nasaf and gained much booty. In 56AH, Saeed bin Uthman bin Affan was made the governor of Khorasan in place of Ubaidullah. He crossed the Jeyhun River and attacked the neighbouring areas. In these attacks, the region of Bukhara came under the control of the Muslims. Then the Muslims attacked Samarkand and conquered it. After this, the Muslims attacked the area of Termez, but the people preferred peace to war. (Tabari, Fatuh al-Baldan, Ibn Athir)

Allama Khairuddin Zarkali writes in his famous book "Al-Ilam"! Among the naval conquests, Hazrat Amir Muawiyah (RA) was the first Muslim ruler to use the Roman Sea for war and to conquer numerous islands in Greece and along the Nile River.

Conquest of the Island of Arados

In the second year of the conquest of Cyprus, the island of Arados was conquered. Yakut al-Hamwi writes that Arados is an island in the sea near Constantinople, which the Muslims conquered in 54AH during the reign of Hazrat Muawiyah bin Abu Sufyan (RA).
Balazari, Tabari, and Ibn Athir also wrote the same.
(Kitab al-Futuh)

Conquest of the Island of Rhodes

The island of Rhodes lies in the Roman Sea, about 45 miles long and 12 miles from the southern coast of Asia Minor, whose level is constantly rising. Even its highest peak is six thousand feet high. This island was significant in naval wars. It was conquered in 52AH or 53AH when Hazrat Amir Muawiyah (RA) was the caliph of the entire Islamic state.

Professor Hetty wrote that it was conquered by Hazrat Amir Muawiyah (RA) in 654 AD, during the caliphate of Hazrat Uthman Ghani (RA).

In this war, when Hazrat Amir Muawiyah (RA) took his fleet to the sea, the battle started in the sea itself. It was a very fierce battle. A large number of people on both sides were killed in this war. Finally, the Muslims were victorious and entered the island. They got a lot of booty, but there was no population here. Very few people lived here. They either fled or hid somewhere. Hazrat Amir Muawiyah (RA) settled on this deserted island during his caliphate. He brought Muslims there and settled them, built Masajid for them, and built an Islamic military camp.
(Kitab Al-Futuh)

Chapter Three

The Mujahid Shuhudah

Who says that Allah is invisible?

He is visible only when no one is visible.

Hazrat Umar Farooq (RA)

Hazrat Syeda Umar Farooq (RA) was wounded in 26th Dhu al-Hijjah 23AH/644AD and was martyred on 1st Muharram 24AH. His martyrdom is one of the calamities of Islam that cannot and will not be compensated. The day he became a Muslim, the glory and honour of the divine religion increased. He did things during his caliphate that were unparalleled in the world, and when he left this world, the terror of Islam was no longer what it was during his time.

One day, as per his usual practice, he went to the Masjid Nabvi early in the morning for prayer, waking up those sleeping on the way. On reaching the Masjid, he would order the rows to be straightened and lead the prayer. He recited long Surahs in the Fajr prayer. That day, too, he did the same. He had just finished reciting the Takbir of Tahrimah when a Magian infidel named Firooz Abu Lulu, who was a slave of Hazrat Mughirah (RA), was hiding in the Masjid with a poisoned dagger. He stabbed him (RA) three times in the stomach. He fell when the dagger hit him and became unconscious due to his wounds. Hazrat Abdur Rahman bin Auf (RA) went ahead and performed the duties of Imamate, shortened the prayer, and offered the salaam.

Abu Lulu wanted to escape the Masjid but got stuck between the rows. He started injuring the companions in the rows. Thirteen companions were wounded, seven of whom could not survive and were martyred. As soon as the prayer ended, the people caught Abu Lulu. When he realized that he could no longer escape, he stabbed himself to death. After the prayer, the people picked up Hazrat Umar (RA) and took him to his house. After a while, he regained consciousness and completed his prayer in the same state. Hazrat Umar (RA) first asked who my killer was. Hazrat Ibn Abbas (RA) said: Abu Lulu, the infidel. Hearing this, he said the Takbir in a loud voice that was heard outside. He (RA) thanked Allah Almighty that he was dying at the hands of an infidel.

Hazrat Umar (RA)'s killer used to build a mill. Once, he came to Hazrat Umar Farooq (RA) complaining that the tax my employer had imposed on me was too high for the work. Hazrat Umar (RA) asked how much tax he paid. When he told him the amount, Hazrat Umar (RA) said it was not much considering the work. He felt terrible about this but did not express it to Hazrat Umar (RA). Hazrat Umar (RA) told him to build a mill for us too. He said I will make you a mill whose fame will spread everywhere. After he left, Hazrat Umar (RA) said that this person had threatened to kill me. The companions said that if you, Amirul Momineen (RA),

say so, we will arrest him. Hazrat Umar (RA) said someone can be detained before committing a crime. Abu Lu Lu prepared a dangerous dagger, dipped it in poison, and started planning to kill Hazrat Umar (RA).

The news of this incident of Amirul Momineen Hazrat Umar Farooq (RA) spread like wildfire throughout Medina. People were worried and started praying for his health and life. Every effort was made to treat him, but his wounds were profound, and there was little hope of his survival.

The companions said! O Amirul Momineen! May Allah reward you with good. You followed and protected the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). Hazrat Umar (RA) appointed Hazrat Suhaib Rumi (RA) as the Imam of the prayer in his place and said After me, choose a new caliph within three days. Meanwhile, he (RA) told his son that you go to Umm al-Momineen Hazrat Aisha Siddiqah (RA) and after conveying my greetings to her, convey my request to her that my heartfelt desire is to be buried with my two companions (i.e., the Holy Prophet (ﷺ) and Hazrat Abu Bakr Siddiq (RA). If you (RA) do not like this, then Jannatul Baqi' is better for me.

Hazrat Abdullah bin Umar (RA) conveyed the message of Hazrat Umar (RA) to Ummul Momineen Hazrat Aisha Siddiqa (RA). She said I had reserved this place, but I preferred Hazrat Umar (RA) over myself and allowed Hazrat Umar Farooq (RA) to be buried here. When Hazrat Abdullah bin Umar (RA) conveyed this good news to his father, the Amirul Momineen, Hazrat Umar Farooq (RA), he was pleased and thanked Ummul Momineen (RA), saying she had fulfilled his greatest wish. After that, desolation began to grip him, and his soul departed.
(انا للّٰہ وانا الیہ راجعون) (Inna Lillahi wa Inna Ilahi Rajion)

When Hazrat Umar (RA)'s body was brought, Hazrat Ali (RA) said that I had already thought that this place would be the burial place of Hazrat Abu Bakr (RA) and Hazrat Umar (RA), along with the Messenger of Allah (ﷺ) because the Messenger of Allah (ﷺ) often used to say that I, Abu Bakr and Umar. That is, he frequently mentioned his two companions in his affairs. Hazrat Ali al-Murtada (RA) used to pray, O Allah! Make my record of deeds like that of (Hazrat) Umar (RA). (Shuda-e-Islam)

Hazrat Uthman bin Affan (RA)

The third Caliph, son-in-law of the Prophet (ﷺ), Hazrat Uthman bin Affan (RA) used to go for Hajj every year since he became the Caliph and Commander of the Faithful (Amir al-Mominin). He used to go for Hajj every year and also ordered all his governors to perform Hajj. There, he would get information from them about the welfare of the people and their problems and take measures to resolve them. This year, due to the rebels' sedition, he could not go on Hajj. He sent Hazrat Abdullah bin Abbas (RA) as the Commander of the Faithful (Amir al-Mominin) in his place.

Address of the Hazrat Usman Ghani (RA) to the Rebels:

The rebels had imprisoned Hazrat Uthman Ghani (RA) in his house. Addressing the insurgents, he asked:

I swear to you, tell the truth, did I not buy a well (Bair Roma) on the orders of the Messenger of Allah (ﷺ) and dedicate its water to the Muslims?

Everyone said! Yes.

Then he (ﷺ) said! The Masjid Nabvi was narrow and could not accommodate all the worshippers, so I did not buy the adjacent land to expand it.

Everyone said! Yes.

Then he (ﷺ) said! When the Messenger of Allah (ﷺ) appealed for help for the Army of 'Usra (the Battle of Tabuk), did I not arrange for the complete preparation of the Army of 'Usra at that time, and did not the Messenger of Allah (ﷺ) give me the glad tidings of Paradise?

Everyone said with one voice! Yes.

Hazrat Uthman (ﷺ) said three times! O Allah, be a witness.

According to a narration, he said! Don't you know that once, when the Messenger of Allah (ﷺ), Abu Bakr (ﷺ), and I were standing on Mount Hira, and the mountain started shaking, the Messenger of Allah (ﷺ) said, "O Hira! Stay still. At that time, there is a Prophet, a Siddiq (truthful), and a martyr on your back." After which, the shaking of the mountain stopped.

Hazrat Uthman (ﷺ) asked insistently! Tell me, people, did not the Messenger of Allah (ﷺ) say this?

Everyone said in one voice! Yes, of course.

Hazrat Uthman (ﷺ) intended to awaken the conscience of the rebels in this speech and make them think about whom they were dealing with. But their consciences had all become dead. Therefore, knowingly, he said, "You should renounce the Caliphate, or we will kill you."

When Hazrat Uthman (ﷺ) came to know about the forged letter to the governor of Egypt, he denied it on oath and said, "If you have already decided to kill me, then what is the need to find a justification for it?"

I never drank alcohol before Islam, I never committed adultery, and I never killed anyone. If you kill me in this state, then after that, you will never love each other and will always fight and quarrel with each other. Your unity will end, but your words did not affect these people.

At that time, the situation had become very worrying and dangerous. He (RA) had told the people that I would not allow people to take up arms against the rebels under any circumstances in my favour. Numerous people were standing around his house, ready to give their lives for him, but he had forbidden everyone to fight. The rebels also knew this, so he reassured them, but they were worried that the Hajj was about to end, and after that, people might return from Hajj and create problems for them, so they should complete their operation before that.

The rebels tightened the siege, and he was not allowed to go to the Masjid. No one could reach him or provide any help. Not even water reached his home.
When the mother of the Believers, Hazrat Umme Habiba (RA), learned of it, she (RA) went to help Hazrat Uthman (RA), but the rebels stopped her, insulted her, and injured the mule she was riding. Some companions took him (RA) out of there safely. A strange kind of fear and panic was spreading in Medina. People did not understand what to do at this time. On the one hand, Hazrat Uthman Ghani (RA) was stopping them; on the other, the rebels were not stopping their actions. Some people who could not bear this situation left the city and went to the villages.

At the same time, news was received that an Iraqi army had reached Medina to help Hazrat Uthman (RA), and that reinforcements from Syria had reached Wadi Al-Qura. It is written in Tabqat Ibn Sa'd that at that time, the rebels who were besieging Hazrat Uthman (RA) numbered around nine hundred, of whom six hundred were Egyptians, commanded by Abdur Rahman bin Udes Kanat and Amr bin Hamaq Al-Khazei, two hundred from Kufa, led by Ashtar Nakhai, and one hundred from Basra, led by Hakim bin Jabalah Abdi. The number of Hazrat

Uthman's (RA) supporters was seven hundred. When news of help arriving from Syria and Iraq caused a commotion among the rebels, Hazrat Zaid bin Thabit (RA) came to Hazrat Uthman (RA) and said, "Your Ansar is at your door; we are all ready to become your Ansar." Hazrat Uthman (RA) said, "If you intend to fight, I will never allow it." He said, "My greatest supporter and helper is the one who restrains his hand and weapons." Hazrat Abu Hurairah (RA) sought permission to fight the rebels on behalf of Hazrat Uthman (RA).

Amirul Momineen Hazrat Uthman (RA) said! O Abu Hurairah! Would you like me to be killed?
He replied! No way. Then Hazrat Uthman (RA) said that if you kill even one person, it is as if you have killed everyone. In this regard, Hazrat Zubair (RA) firmly said to Hazrat Uthman (RA)!
O Amirul Momineen! You fight the rebels. By Allah! It is lawful for you to fight these people. But Hazrat Uthman (RA) gave him the same answer and did not allow anyone to fight.
Hazrat Mughirah bin Shubah (RA) came to Hazrat Uthman (RA) and spoke! O Amirul Momineen! You are the Imam and Caliph of the Ummah in the right. Given the situation facing us at that time, there are three possible options. Choose one of them.

1. You have enough strength; go out with it and fight the rebels. You are on the right, and they are wrong.
2. A crowd of rebels is at your house's door. We will make a way for you from behind. Leave there and go to Makkah, where no one will fight you in the Haram.
3. Go quietly to Syria, where Hazrat Amir Muawiyah (RA) is present and loyal to you.

Hazrat Uthman (RA) disagreed with any of these three cases. He spoke! I will not fight, I will not run away, and I will not leave Medina. Hazrat Uthman (RA) was sure of his martyrdom. The martyrdom occurred on Friday, and he had been fasting that day. He fell a little drowsy, and then he saw the Messenger of Allah (ﷺ) in a dream, and Hazrat Abu Bakr (RA) and Hazrat Umar (RA) were also present with him. The Messenger of Allah (ﷺ) said to him! Uthman (RA)! Today's fast is over. You should break your fast with us.

The Siege and Martyrdom of Amir-ul-Mominin Hazrat Uthman Ghani (RA):

It is narrated from Maymun bin Harran (ra) that when the house of Hazrat Uthman bin Affan (RA) was besieged, he (RA) sent a man and said, "Inquire and see what the people say." He returned and said, "I heard some of them say that the blood of Uthman (RA) has become lawful." When Hazrat Uthman (RA) heard this, he said, "The blood of a Muslim is not lawful except for the one who disbelieves after his faith or a married person commits adultery, or kills someone unjustly and is killed in return." The narrator said, "I think he said that, or his blood is lawful for the one who seeks mischief in the land."

It is narrated from Ibn Umar (RA) that when the people intended to kill Hazrat Uthman (RA), he came before them and said, "For what reason do you want to kill me?" I heard the Messenger of Allah (ﷺ) say: It is not permissible to kill a person except in one of three cases: whoever disbelieves after embracing Islam shall be killed; whoever commits adultery after marriage shall be stoned to death; and whoever kills a person intentionally, he shall be killed.
(Tabqat Ibn Saad)

Rebels:

It is narrated from Abu Ja'far al-Qari, the son of Ibn Abbas Makhzoomi, that the Egyptians who besieged Hazrat Uthman (may Allah be pleased with him) numbered six hundred. Their leaders were Abd al-Rahman ibn Udes al-Balyavi, Kinana ibn Bashir ibn Attab al-Kindi, Urwah ibn Sham al-Laithi, Abu Amr ibn Badil ibn Warqa al-Khazei, Sawad ibn Rumaan al-Asbahi, Zar' ibn Yashkar al-Yafi, Sudan ibn Hamran al-Sukini, Qutayrah ibn Flan al-Sukini, Ghafae ibn Harb al-Makki and Amr ibn al-Hamq al-Khazei. They were all led by Abdullah ibn Saba. To deceive the people, they said that these people were going to perform Hajj. Two hundred rebels from Kufa were under Malik Ashtar Nakhai, including Zaid bin Saehan Abdi, Ziyad bin Nadr Al-Harithi, Abdullah bin Asam (he was a member of Bani Amir bin Sasa'), and those who came from Basra were one hundred men, their leader was Hakim bin Jablah Al-Abdi, with him Dharih bin Ibad Abdi, Bishr bin Shurayh Al-Hattam bin Dabiah Al-Qaysi and Ibn Al-Mahrash bin Abd bin Amr Al-Hanafi. They were all united in spreading sedition, and the scoundrels were inclined towards them. Their pacts and agreements were with the rebels, and they were involved in sedition. The leadership of all these caravans was in the hands of Harqus bin Zuhair Al-Sa'di. (Tabqat Ibn Sa'd, Tarikh Tabari)

After a false letter, the rebel group started working openly against Hazrat Uthman (RA). Hazrat Ali (RA) tried to convince these people, but they would not listen. In Medina, it was about seeing something the Muslims could not have imagined. The rebels had surrounded Hazrat Uthman (RA) inside his house and were besieging him from all sides. Hazrat Hasan (RA), Hazrat Hussain (RA), Hazrat Abdullah bin Zubair (RA), Hazrat Abu Hurairah (RA), and Hazrat Abdullah bin Umar (RA) were guarding Hazrat Uthman's (RA) house so that no one could enter the house. Even the entrance and exit to the Masjid were closed during the time of Hazrat Uthman (RA). Outside Hazrat Uthman's (RA) house, there was a gathering of about seven hundred companions (RA) and their children guarding him. In addition to them, there was a large number of slaves who were waiting for Hazrat Uthman's (RA) permission to fight the rebels. Hazrat Uthman (RA) said to them, "I swear to anyone over whom I have any right to stop his hand and go home." He (RA) told the slaves that the slave who puts his sword in its sheath is free. He (RA) asked all the people to go home, and it is narrated that the last one to leave Hazrat Uthman (RA) was Hazrat Hasan (RA). (Ibn Kathir, pp. 181-182)

Hazrat Ali (RA) asked Hazrat Uthman (RA) for permission to defend himself and fight the rebels. Hazrat Uthman (RA) said! I swear by Allah that the person who believes in Allah and considers Him to be right will not shed even a drop of blood for my sake. Hazrat Ali (RA) asked permission again and replied the same way. Then Hazrat Ali (RA) came to the Masjid. The call to prayer was made, and the people said to Hazrat Ali (RA)! O Abul Hasan (RA)! Go ahead and lead the prayer. Hazrat Ali (RA) replied that I would not lead the prayer as long as the Imam was in prison, and he (RA) prayed alone and returned home.
(Uthman bin Affan (RA) Dhul-Nurain by Ustad Sadiq Arjoon, pp. 218-219)

Hazrat Uthman (RA) was further besieged, and all communication with the outside world was cut off. He did not even have water to drink. No one was allowed to bring water inside. Hazrat Ali (RA) rode his horse and entered with great difficulty, carrying a waterskin. The rebels also insulted him and drove away his horse. (Ibn Kathir (RA) Vol. 7, p. 187)

There is a narration that Hazrat Amir Muawiyah (RA) sent a message to Hazrat Uthman (RA) that he was in danger there, so come to me here in Syria. Hazrat Uthman (RA) replied that I could not leave the neighbourhood of the Messenger of Allah (ﷺ) at any cost, even if the strings around my neck were cut. Then Hazrat Amir Muawiyah (RA) said, "I will send an army from Syria to protect you (RA). Otherwise, you (RA) will have to lose your life because these tyrants will not leave you." Hazrat Uthman (RA) strictly forbade him from sending an army and spoke!

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

Sufficient is Allah and the best of the trustees
(Tarikh al-Ummam wa al-Malok by al-Tabari, vol. 5, p. 101)

The attackers demanded that Hazrat Uthman (RA) give up the caliphate. Hazrat Uthman (RA) said, "It is up to you to make whoever you want the caliphate." And he said, "If you want me to give up the caliphate, then I am not ready to take off this robe that Allah has given me."
(Al-Bidayah wa-Nahiyah, vol. 7, p. 184)

Al-Baladhuri has written in Ansab al-Ashraf that the rebels shot Hazrat Uthman (RA) with arrows, which stained Hazrat Hasan (RA), who was at his door with blood, and Hazrat Ali (RA)'s slave Qanbar was also injured.
Abu Muhammad al-Ansari (RA) has narrated that he saw Hazrat Uthman (RA) inside his house while Hazrat Hasan (RA) was standing outside defending him and was injured in the incident. I was among those who carried him in his injured state.
(Ansab al-Ashraf, vol. 5, p. 95-96)

Abd al-Rahman ibn Muhammad ibn Abd has narrated that the people who climbed the wall of Hazrat Uthman's (RA) house to kill him were Muhammad ibn Abi Bakr, Abd al-Rahman ibn Udes, Umrah ibn Hazm, Kinana ibn Bashir ibn Attab, Sudan ibn Hamran, and Umrah ibn al-Hamaq.
(Tabqat Ibn Saad) (History of Islam. Maulana Akbar Shah Khan Najibabadi, Vol. 1, p. 496)

Zubair bin Abdullah has narrated from his grandmother that Abdur Rahman bin Abdul Aziz heard Ibn Abi Aun say that Kinana bin Bashir hit Hazrat Uthman (RA) on the forehead on the front of his head with an iron rod, causing him to fall on his back. Then Sudan bin Hamran Al-Muradi finished him off with a sword. Umrah bin Al-Hamaq climbed on Hazrat Uthman's (RA) chest and sat down, although he still had some life left. He inflicted nine wounds on him and said, "I inflicted three of them for the sake of Allah and six because of the anger that is in my heart for him." When Kinana bin Bashir struck Hazrat Uthman (RA) with spears, he (RA) said, "In the name of Allah, I rely on Allah." Blood was dripping down his beard. The Quran was in front of him. A pillow was placed on his left side, and he was saying, (سبحان الله العظيم) "Subhan Allah, the Great." In this state, he was reciting the Quran, and blood was flowing down the Quran. Until he stopped at this statement:

فَسَيَكْفِيْكَهُمُ اللّٰهُ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

(Surah Al-Baqarah. 137)

(Soon Allah will make you independent of them, and
He is the Hearing, the Knowing).

All the people started killing him together. Although he used to stand in prayer all night, maintain ties of kinship, feed the oppressed, and endure hardship. (Tabqat Ibn Saad)

Hazrat Nafi' narrated from Hazrat Abdullah bin Umar (RA) that Hazrat Uthman (RA) had told the people in the morning that I had seen the Messenger of Allah (ﷺ) in a dream. He (ﷺ) was saying: O Uthman (RA)! Break your fast with us today. He (ﷺ) was fasting that day, and he (ﷺ) was martyred on that day. The Holy Quran was open before him at his martyrdom, and he recited it.
(Al-Bidayah and Al-Nihayah)

Hazrat Uthman (RA) was martyred on Friday, 18th Dhu al-Hijjah 35AH, at noon. At the time of his martyrdom, he was (82, eighty-two years old and a few months old.

Burial of Hazrat Uthman (RA):

Nayyar bin Mukarram said that Hazrat Muawiyah (RA) called me privately and asked me when you raised Hazrat Uthman (RA), when you buried him and who offered the funeral prayer for him. I said that we were raised on Saturday between Maghrib and Isha. I was there, Jubayr bin Mutham (RA), Hakim bin Hizam, and Abu Jahm bin Huzaifa al-Adivi. Jubayr bin Mutham went ahead and led the funeral prayer for Hazrat Uthman (RA) (we followed him). Hazrat Ameer Muawiyah (RA) confirmed to him that, in fact, these were the people who had descended into the grave.

It is narrated from Muhammad bin Yusuf that Hazrat Naila bint al-Farafisa (RA) (wife of Hazrat Usman Ghani RA) went out that night with a lamp in her hand and was shouting, "O Commander of the Faithful!" Jubair bin Mutham said, "Put out the lamp; otherwise, the rebels will recognize us. Because I have seen the rebels who were at the door." So, he put out the lamp.

They reached the Graveyard of Baqi' with the funeral procession; Jubair bin Mutham led the prayer, followed by Hakim bin Hizam, Abu Jahm bin Hudhaifa, Nayyar bin Mukarram al-Aslami and Hazrat Uthman's (RA) two wives, Hazrat Naila bint al-Farafisa (RA) and Umm al-Baneen bint Ayniya. He (RA) was buried without being washed in his clothes then.

Nayyar bin Mukarram, Abu Jahm bin Hudhaifa, and Jubair bin Mutham went down to the grave. Hakim bin Hizam, Umm al-Baneen, and Naila showed the people the way to the grave. They built a tomb, buried him, and left after visiting. Abdullah al-Bahi narrated that Jubayr bin Mutham led the funeral prayer for Hazrat Uthman (RA) with sixteen people, including himself, making a total of seventeen.

Ibn Sa'd said that only four people led his funeral prayer. Rabi' bin Malik bin Abi Amir narrated from his father that when Hazrat Uthman bin Affan (RA) was martyred, I was among those who carried him. We took him to a gate, and his head hit it because of the haste with which we brought him. We were afraid of the rebels. We buried him in an ash tomb and hid the grave.
(Tabqat Ibn Saad)

Imam Tirmidhi (ra) narrated from Kalib bin Wail from Hazrat Ibn Umar (RA) that the Messenger of Allah (ﷺ) mentioned a trial and attributed to Hazrat Uthman (RA) that he would be martyred in this trial while being oppressed.

The Good News of Paradise to the Three Caliphs of the Messenger of Allah (ﷺ)

In Sahih Bukhari, Abu Uthman Nahdi narrated from Hazrat Abu Musa Al-Ashari (RA) that I was with the Prophet (ﷺ) in a garden in Medina when a man came to the door. The Prophet (ﷺ) said, "Open the door and give him the good news of Paradise." I opened the door and saw it was Hazrat Abu Bakr Siddique (RA). I gave him the good news as the Prophet (ﷺ) had commanded, and he thanked Allah. Then another man came to the door. The Prophet (ﷺ) said, "Open the door and give him the good news of Paradise." I opened the door and saw it was Hazrat Umar (RA). I informed him of the Prophet's (ﷺ) command, and he thanked Allah. Then another man came to the door. The Prophet (ﷺ) said, "Open the door and give him the good news of Paradise as a reward for the rebellion that will befall him." I opened the door and saw it was Hazrat Uthman (RA). I informed the Messenger of Allah (ﷺ) of what he had said, and he thanked Allah. Then he said, "Allah is the Helper in this rebellion."
(Sahih Bukhari)

It was narrated from Abu Hurairah (RA) that he heard the Messenger of Allah (ﷺ) say, "There will soon be a fitnah and a disagreement." Abu Hurairah (RA) said, "We said, 'O Messenger of Allah (ﷺ)! What do you command us to do in this fitnah?" He said, "To stay with your chief and companions." He pointed to Uthman. (Mustadrak al-Hakim)

Abu Zarah (ra) narrated from Abu Hurairah (RA) that he said, "Uthman (RA) bought Paradise from the Messenger of Allah (ﷺ) twice. Once, he purchased the well of Bier-e-Ruma (well), and the second time, he prepared the equipment for the army of Al-Usra (the Battle of Tabuk).
(Mustadrak al-Hakim)

The Prophet Muhammad's (ﷺ) prediction of the martyrdom of Uthman (RA) and the tribulations:

Many authentic hadiths of the Messenger of Allah (ﷺ) indicate that Hazrat Uthman (RA) will be martyred and a great tribulation will break out on his martyrdom, which will change the way people live and even their customs. Its calamity will be global. The Prophet (ﷺ) has described the virtues of the era before the tribulations of this era and the evils of the era after it. The effects of this tribulation will not be hidden from anyone. This tribulation will break the system of the special caliphate, and the blessings of the era of Prophethood will be hidden. This was manifested in that Hazrat Ali (RA), despite all his virtues and abilities, could not take the oath of allegiance from the entire Islamic nation; the entire people could not be obedient, and his orders could not be implemented throughout the state. Jihad completely stopped during his time. The unity of the Muslims was disrupted, and the bond of mutual understanding and love was shattered. There were significant battles among them, and they weakened their own country with their own hands.

Hazrat Ali's (RA) empire was narrowed down to Kufa and its surroundings. Despite all these evils, there was no change in the perfect qualities of Hazrat Ali (RA), and the goal of the caliphate he wanted could not be achieved. After Syedna Ali (RA), Hazrat Amir Muawiyah (RA) began his caliphate, and the people trusted him, but mutual disagreements ended to a large extent. Still, the essentials of the special caliphate were absent from his caliphate. The news that the Holy Prophet (ﷺ) had given about the end of the special caliphate began to appear.
(Azala-tul-Khifa by Hazrat Shah Waliullah Mehedis Dehlvi (RA))

Hazrat Uthman (RA) said this in accordance with the will of the Holy Prophet (ﷺ). He (ﷺ) had told him! O Uthman, may Allah clothe you with a robe. If people ask you to take it off, you should not.
(Jami' al-Tirmidhi, Kitab al-Manaqib, Chapter on the Robes of Uthman, Hadith No. 3705)

It was narrated from Murrah bin Ka'b, Abdullah bin Hawal, and Ka'b bin Ujrah that the Messenger of Allah (ﷺ) mentioned a fitnah and said that it was very close. At that time, a man came out from there with a shawl over his head, so the Messenger of Allah (ﷺ) said: This man will be on the right path at that time. The narrator says: I got up and took hold of both shoulders and brought him before the Messenger of Allah (ﷺ). It was Uthman (RA). I asked: Is this the person? The Messenger of Allah (ﷺ) said: Yes, this is the person.
(Ibn Majah)

It was narrated from Hudhayfah bin al-Yaman (RA) that the Messenger of Allah (ﷺ) said: By the One in Whose Hand is my soul, the Hour will not come until you kill your Imam and fight each other with swords. The rulers of your world will be the worst of your people.
(Narrated by Tirmidhi)

Hazrat Ali Murtaza رضي الله عنه

It is narrated from Abu Majlar (ra) that a man from the tribe of Murad came to Hazrat Ali رضي الله عنه. He was praying in the Masjid at that time. He said, "You should appoint a gatekeeper because the people of Murad want to kill you رضي الله عنه." He said, "There are two angels with every person who protect him from undesigned things. When something is destined, they leave a path between it, and death is a safe shield."
(Tabqat Ibn Saad)

Tabarani (ra) and Abu Naim (ra) have narrated from Jabir bin Samura that the Messenger of Allah ﷺ said to Hazrat Ali رضي الله عنه! You will be made a calamity, and you will be killed, and this beard of yours will be stained with the blood of your head.
Hakim has narrated from Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said to Hazrat Ali رضي الله عنه! Be aware that you will be in trouble after me. Hazrat Ali (RA) asked: Will my religion remain safe? The Holy Prophet (ﷺ) said: Yes, your religion will remain safe.

Hakim (ra) has narrated in a long hadith from Hazrat Ammar bin Yasir (RA) that he and Hazrat Ali (RA) were together in the Battle of Dhul-Asira.
The Messenger of Allah (ﷺ) said, "Shall I tell you who are the two most unfortunate people in the whole world?" We said, "Yes, O Messenger of Allah (ﷺ)!" Tell us. He (ﷺ) said, "The man from the tribe of Thamud who cut off the legs of Hazrat Salih's (AS) camel, and the man, O Ali (RA), who will hit you on the head until your beard is wet with the blood of your head."

Allama Ibn Kathir (RA) writes:
"The situation made Amir al-Mominin (RA) very sad. There was disarray in his army. The people of Iraq had begun to oppose him. They were reluctant to cooperate with him. On the other hand, the power of the Syrians was increasing. Now, they were attacking from right and left. The Emir of Iraq, Hazrat Ali bin Abu Talib (RA), was the highest and most excellent person on earth at the time. He was the most devoted to Allah, the most selfless and disinterested in the world, the most knowledgeable and virtuous, and the most God-fearing, yet people left him without a friend or helper and turned away from him. Even the Commander of the Faithful (may Allah be pleased with him) himself became tired of his life and

began to wish for death. He used to point to his blessed beard and head and say they would be dyed in blood, and in the end, they were.
(Al-Bidayah wa al-Nihayah, vol. 7, p. 324)

Hazrat Ali (may Allah be pleased with him) was preparing to attack Syria, while on the other hand, the Khawarij were plotting to martyr him. The leaders of the Khawarij met together. They hatched a conspiracy against Hazrat Ali (may Allah be pleased with him), including Abdur Rahman bin Amr, known as Ibn Maljam al-Humairi al-Kindi, Muradi Barak bin Abdullah Tami and Amr bin Bakr. Khawarij had become Hazrat Ali's (RA) bitter enemy. They held a meeting in Makkah. They all prayed for forgiveness for their comrades who had been killed in the Battle of Naharwan and then vowed that if they sacrificed their lives to kill the leaders of these misguided people, the country would be free from them. They decided among themselves that as long as three people, Hazrat Ali (RA), Hazrat Ameer Muawiyah (RA), and Hazrat Amr bin Aas (RA), existed in the world, neither peace nor harmony could be established among the Muslims. Therefore, these three should be killed.

Three people took responsibility for killing the three. It was decided that Abdur Rahman bin Maljam would kill Hazrat Ali (RA), Muradi Barak bin Abdullah Tami would kill Hazrat Ameer Muawiyah (RA), and Amr bin Bakr Tami would kill Hazrat Amr bin Aas (RA). The second thing that was decided was that all three would be killed at the same time, i.e., during the Fajr prayer and on the same day, Friday, 16th Ramadan 40AH. After these matters were decided, the gathering was dissolved. According to the plan, the three individuals left for their respective destinations, Kufa, Damascus, and Egypt, to implement their evil plan at the appointed time.

Amr bin Bakr Tami reached the appointed place, i.e., the Masjid, where Hazrat Amr bin Al-Aas (RA) was to come for prayer on the appointed date and time, i.e., during the Fajr prayer. By coincidence, Hazrat Amr bin Al-Aas (RA) was unwell that day, so he did not come to lead the prayer in the Masjid, and Hazrat Khadijah bin Abi Habiba (RA) led the prayer in his place. Amr bin Bakr did not recognize Hazrat Amr bin Al-Aas (RA). He only knew that Hazrat Amr bin Al-Aas (RA) led the prayer. Therefore, he attacked the Imam during the prayer and martyred him. Hazrat Amir Muawiyah (RA) himself used to lead the prayers in the Jamia Masjid of Damascus. Therefore, Muradi Barak bin Abdullah Tami reached the Masjid for the Fajr prayer. As soon as Hazrat Amir Muawiyah (RA) started the prayer, he attacked him, but due to panic, he could not strike properly, and Hazrat Amir Muawiyah (RA) was slightly injured. The people immediately caught him and put him to death. Some narrations state that he was imprisoned and

later killed. Hazrat Amir Muawiyah (RA)'s wound was treated, and he recovered. Afterward, a safe place was made for Hazrat Amir Muawiyah (RA) in the Masjid, and a guard was appointed.

The third assassin, Abdur Rahman bin Maljam, reached Kufa and secretly contacted other Khawarij. He did not want to let his plan fail in any way. He contacted one of his close friends, Shabib bin Shajra Ashjai, and told him about his plan. He asked for his help. Shabib bin Shajra Ashjai tried to stop him from doing this, but when Ibn Maljam said that he wanted to kill Ali (may Allah be pleased with him) in revenge for the people killed in Naharwan, Shabib bin Shajra Ashjai was convinced and promised to support him. Ten people from the Banu Tamim tribe were killed in the Battle of Naharwan. Their relatives lived in Kufa. Ibn Maljam also met them. Among them was a beautiful girl named Qattam bint Shajnah bin Adi bin Amir, whom he was attracted to as soon as he saw her. Among the people killed in Banu Tamim were his father and brother, too. Ibn Maljam expressed his intention to marry Qattam and, for this purpose, sent a formal marriage proposal.

Qattam told Ibn Maljam that if you want to marry me, then first pay the dowry, I am ready for marriage. Ibn Maljam asked how much dowry I should pay. She said that three thousand dirhams, a slave, a slave girl, and the severed head of Hazrat Ali (RA) were my dowry. Ibn Maljam was surprised to hear about the last condition and was happy that he had come to Kufa for this purpose. Ibn Maljam said I cannot fulfill the first three conditions, but can satisfy the last one. Qattam told me I would give up the first three conditions if I met my previous condition. After this was decided, Ibn Maljam took a promise from Qattam that he would not mention this matter to anyone. He promised and sent one of his dear friends, Wardan, with him to help Ibn Maljam.

Hazrat Ali (RA) was resting at his house on the appointed date. Ibn Nabah, the muezzin, woke him up for prayer, which was his daily routine. He left his home for prayer and entered the Masjid. Ibn Maljam, Shabib bin Shajra, and Wardan had come during the night and were hidden in the Masjid to carry out their plan. When Hazrat Ali (RA) entered the Masjid, Wardan tried to strike him first, but the blow was unsuccessful. Ibn Maljam quickly hit him with his sword, which cut his forehead up to the skull. At that time, Ibn Maljam shouted:

لا حکم الاّ للّٰہ ۔ لیس لک ولا صحابک یا علیؑ

(The rule belongs only to Allah. Ali! Not to you or your companions)

Hazrat Ali (RA) was seriously injured, and in his injured state, he was ordered to capture him. Other people had also come to the Masjid to offer prayer. Both of them ran away from the Masjid. Ibn Maljam could not escape and sat in a corner of the Masjid, where people caught him. People ran after Shabib bin Shajra. A man from Hadhrami overtook him, but he freed himself and ran away so fast that no one could catch him. When he reached his house while running, people saw him there. Hazrat Jaeda bin Habira bin Abi Wahb was sent ahead to pray, and he led the Fajr prayer. Hazrat Ali (RA) was brought home.

Hazrat Ali's will:

Ibn Maljam was arrested and presented to Hazrat Ali (RA), and he (RA) said, "If I die from this wound, kill him as revenge, and if I recover, I will do whatever I deem appropriate." Along with this, he (RA) advised Banu Abdul Muttalib not to make my killing a means of shedding the blood of Muslims and to kill only the person who killed me as revenge. Then he addressed his son Hazrat Hasan (RA) and said, "If I die from the wound, do not make an example of killing my killer with a single blow. This is because the Messenger of Allah (ﷺ) has forbidden making an example."
(Riyadh al-Nadra fi Manaqib al-Ashra, vol. 3, p. 238)

The words of Hazrat Ali (RA)'s will are written Tarikh Tabari as follows:

Bismillah al-Rahman al-Raheem
This is the will that Ali bin Abi Talib (RA) made, in which he testifies that there is no god but Allah. He has no partner, and Muhammad (ﷺ) is His servant and Messenger. Allah sent him with guidance and the religion of truth to make it prevail over all religions, even though the polytheists may find it evil. Indeed, my prayer, sacrifice, life, and death are all for Allah, the Lord of the Worlds. Who has no partner, and I have been commanded to do so, and I am obedient.

O Hassan! I advise you, my children, and my family, to fear Allah, your Lord. And I recommend that you depart the world in a state of Islam. Hold fast to the religion of Allah altogether and do not become divided among yourselves, for I heard from Abu Al-Qasim (ﷺ) that keeping good relations with one another and reforming them is better than voluntary prayers. Be kind to all your relatives. Allah will make your reckoning easy. Fear Allah in the affairs of orphans, and do not give them enough time to ask you with their tongues, nor do they feel anxious in your presence. Fear Allah regarding the rights of neighbours, for this is the advice of your Prophet (ﷺ). He always advised the rights of neighbours. We even

feared that the Messenger of Allah (ﷺ) would make our neighbours heirs. Fear Allah in the Quran, lest others overtake you in acting upon it.

Fear Allah in the matter of the Salat because it is the pillar of your religion. Fear Allah in the matter of the house of your Lord, and do not leave it empty as long as you live, for if it is left empty, no one will be seen there. And fear Allah in the matter of jihad, and strive with your lives and wealth. Fear Allah in the matter of Zakat, for it extinguishes the wrath of your Lord. Fear Allah in the matter of the responsibility of your Prophet (ﷺ), and do not wrong anyone in your presence. Fear Allah in the matter of the companions of your Prophet (ﷺ), for the Messenger of Allah (ﷺ) has made a will concerning them. Fear Allah regarding the poor and needy, and share your food with them. Fear Allah in the matter of your slaves. Establish prayer, and do not fear anyone who accuses you of religion. If anyone intends to harm you and rebels against you, then Allah is sufficient for you. Speak to people about what Allah has commanded you.

Adhere to the command of enjoining good and forbidding evil, and do not abandon it. And if you leave it, Allah will make evil people rulers over you. Then you will pray, and your supplication will not be accepted. Maintain ties of kinship and spend in the way of Allah. Avoid turning your back in war, cutting ties, and causing division. Help one another in righteousness and piety. Do not help anyone in disobedience and rebellion. Fear Allah, for Allah is the One who inflicts severe punishment. May Allah protect you and my family as your Prophet (ﷺ) did. I entrust you to Allah and send you peace and blessings.

It is narrated by Uqbah bin Abu Sahiba (ra) that Hazrat Imam Hasan (RA) began to cry when he saw his father in such a wounded state. Then Hazrat Ali (RA) asked: O my son! What made you cry? Hazrat Hassan (RA) said, "Why should I not cry, for it seems that you are in the last days of this world and the first days of the Hereafter?"

Hazrat Ali (RA) said, "Remember four things: they will not harm you as long as you act upon them." Then he said, "The most careless wealth of all is intelligence, and the neediest is stupidity. The most horrible thing is selfishness, and the most generous thing is good manners." Then Hazrat Ali (RA) said, "Protect yourself from the friendship of a fool, for he will seek your benefit and harm you. Protect yourself from the friendship of a liar, for a liar will bring distant people closer to you and distance those close to you. Protect yourself from the friendship of a miser, for the

miser will take away from you what you need most, and protect yourself from the company of a wicked person, for he will sell you for a trifling thing."
(Ibn Asakar. Kada fi al-Kanz)

Another narration states that when Hazrat Ali (RA) was injured, Hazrat Jundub bin Abdullah (RA) came to him (RA) and said, "O Commander of the Faithful! Should we take the oath of allegiance to Hazrat Hassan (RA) after you?" He (RA) said, "I do not want to say anything about this; you decide on this matter yourselves." After that, he (RA) called Hazrat Hassan (RA) and Hazrat Hussain (RA) and gave them beneficial advice and guidance. He (RA) said, "I advise you to fear Allah and not to be involved in this world. Do not regret the failure to achieve anything. Always speak the truth, have mercy on orphans, and help the oppressed. Oppose the oppressor and support the helpless. Act on the wise Quran and do not fear the blame of those who criticize you in carrying out the command of Allah." He emphasized good behaviour towards his third son, Muhammad bin Ali (Hanfiya).

Then he addressed Hazrat Muhammad bin Ali (Hanfiya) and spoke! I advise you to do the same. It is your right to respect and honour both of your brothers. Do not do anything without their consent. (Tabari)

The last words uttered by the blessed tongue of Amir al-Momineen Syeda Ali al-Murtada (RA) were Surah al-Zalzal, verses 7 and 8.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ﴿٧﴾ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴿٨﴾

So, whosoever does good, equal to an atom's weight (or a small ant), shall see it. (7)
And whosoever does evil equal to the weight of an atom (or a small ant) shall see it. (8)

Ibn Maljam had inflicted such a severe wound with a poisoned sword that the effect of the poison spread very quickly throughout his body. Ibn Maljam said, "I have struck (Hazrat) Ali (RA) in such a way that if it had fallen on the entire city, everyone would have died. By Allah! I kept my sword quenched in poison for a month. I bought the sword for one thousand and spent another thousand on having it poisoned. According to one narration, he (RA) passed away that night. Some narrations say that he passed away a few days later. Different accounts say it was on 17, 19, 20, 21, or 23 Ramadan 40 AH. At the time of his martyrdom, it was Friday and time for dawn prayer. At the time of his martyrdom, he was 63 years old. Some narrations also say 57, 57, 64 and 65 years. The duration of his caliphate was four years and nine months.

After the martyrdom of Hazrat Ali (RA), Hazrat Imam Hassan (RA), Hazrat Imam Hussain (RA), and Hazrat Abdullah bin Jafar (RA) bathed him. He was shrouded in three pieces of cloth, without a shirt. Hazrat Hassan (RA) led the funeral prayer. Hazrat Ali (RA) was buried in Dar Al-Amara, seventeen kilometres from Kufa. Some narrations say that he was buried in the Masjid of Kufa. In one narration, Hazrat Ali (RA)'s blessed body was taken out of there and buried in another place due to the fear of Kharjees, who might desecrate his grave. In another narration, Hazrat Ali (RA)'s blessed body was placed in a coffin and was taken to Medina to be buried near the Messenger of Allah (ﷺ). But on the way, the camel on which the blessed body was placed suddenly ran away, and it was unknown where it went. In another narration, it is written that people found the camel on the ground in Banu Tay and buried the coffin together. So, to this day, no one knows the exact location of the grave of such a great and noble person. (And Allah knows best)

The sermon of Imam Hassan (RA):

It was narrated from Habira bin Burim that I saw Hazrat Hassan bin Ali (RA) standing up and delivering a sermon to the people and saying,
"O people! Yesterday, a person left you whom neither the first will surpass nor the last will reach. The Messenger of Allah (ﷺ) used to send him to war and give him a flag. He would not return until Allah had granted him victory. He did not leave any silver or gold except for seven hundred dirhams that he had left, with which he intended to buy a slave and free him.

It was narrated from Amr bin Al-Asam (ra) that Hassan bin Ali (RA), who was in the house of Amr bin Huaris at that time, that some of the Shias thought that Abu al-Hasan (Hazrat Ali RA) was a beast of the earth and would be sent again before the Day of Resurrection. So, he laughed and said, "Glory be to Allah! If we had known this, we would not have married his women nor divided his inheritance among ourselves. They are liars. These people are not his Shias, and they are his enemies."
(Tabqat Ibn Sa'd)

On another occasion, Hazrat Hasan bin Ali (RA) said:

After the Holy Prophet (ﷺ), the caliphate reached Hazrat Ali (RA), so swords came out of their sheaths, and this matter could not be settled. I know very well that our family cannot combine prophethood and caliphate.

The most unfortunate murderer:

It was narrated from Ubaidullah that the Holy Prophet (ﷺ) said to Ali (RA):

"O Ali (RA)! Who is the most unfortunate person among the first and the last?"

He said: Allah and His Messenger (ﷺ) know best.

He said, "The most unfortunate of the first was the one who cut off the hands and feet of Hazrat Salih's (AS) camel (whose name was Qaidar bin Salif), and the most unfortunate of the last will be the one who will stab you with your spear," and he pointed to this place.

It was narrated from Umme Ja'far Surya Ali (RA) that I was pouring water on Ali's (RA) hands when he suddenly raised his head, then grabbed his beard and raised it to his nose, saying, "Good for you, you will surely be stained with blood." Then they attacked him on Friday.
(Tabqat Ibn Sa'd)

Syeda Amir Hamza (RA)

Syeda Hamza (RA) was the uncle, cousin, and foster brother of the Messenger of Allah (ﷺ). He was an excellent horseman, swordsman, and archer and fond of hunting.

The disbelievers of Makkah did not let any opportunity to harm the Messenger of Allah (ﷺ) slip through their fingers. Once, Abu Jahl passed by the Messenger of Allah (ﷺ) near Mount Safa, and he cursed Rasool Allah (ﷺ). He remained silent and did not answer him. After that, he picked up a stone and hit him on the head, which injured him and caused blood to flow. Then, he went to the gathering of the Quraysh near the Kaaba. A slave girl of Abdullah bin Jadaan was watching the whole scene from her house on Mount Safa. When Hazrat Hamza (RA) returned from hunting with a bow and arrow, the slave girl told him about Abu Jahl. Hazrat Hamza (RA) became furious, for he was the Quraysh's most potent and influential young man. After hearing the whole story, he went straight to Abu Jahl and addressed him and said, "You coward who applies perfume to your buttocks!" You have abused and beaten my nephew, although I also follow his religion. Then, he hit him on the head with such force that he was severely injured. At this, the people of the Banu Makhzoom tribe of Abu Jahl and the Banu Hashim tribe of Hazrat Hamza (RA) got angry with each other, but Abu Jahl silenced them by saying, "Let Abu Amara go. I have indeed wronged his nephew."

Hazrat Hamza (RA), after taking revenge on Abu Jahl, went to the Messenger of Allah (ﷺ) and said, "Nephew! You will be happy to hear that I have avenged Abu Jahl for you." The Messenger of Allah (ﷺ) said, "Uncle, I am not used to being happy with such things. Yes, if you become a Muslim, I will be delighted." Hearing this, Hazrat Amir Hamza (RA) immediately accepted Islam.

Hazrat Hamza (RA) is at number thirty-nine (39) among those who became Muslims. Hazrat Hamza (RA) became a Muslim, which gave strength to the weak group of Muslims. At that time, the Messenger of Allah (ﷺ) was staying in Dar-ul-Arqam. The infidels of Makkah, who had become very bold in insulting the Muslims and the Messenger of Allah (ﷺ), became very bold. Hazrat Hamza (RA) became a Muslim infidel and was cautious about it.

In the Battle of Badr, Hazrat Amir Hamza (RA) and Hazrat Ali Murtaza (RA) sent two great leaders of the infidels, brothers Utbah and Shaybah and their father Walid, to hell. In the Battle of Uhud in 3AH, the polytheists of Makkah attacked Medina to avenge the defeat in the Battle of Badr, and they met in Uhud.

A slave (Wahshi) who had been lured by the temptation to kill Hazrat Amir Hamza (RA) had his eyes on Hazrat Hamza (RA) until he saw Hazrat Hamza (RA), who was killing the infidels riding on a camel. No one could stand against him. Wahshi was preparing to kill him, sometimes hiding behind trees and sometimes behind rocks, waiting for him to come close. Wahshi saw that Hazrat Hamza (RA) was killing Sabah bin Abdul Uzza, so Wahshi took out his spear and threw it at him, which hit him and went through him. He tried to run towards Wahshi but fell. Wahshi watched him from a distance until he was martyred. Afterward, Wahshi went closer, took out his spear, and returned to the army.

He had no business with anyone but himself; he had killed him only to become free, so when he came to Makkah, he got freedom. Hind (wife of Abu Sufyan, daughter of Utbah, niece of Shaybah, and sister of Walid) found the opportunity and came to the body of Hazrat Hamza (RA) and cut off his nose, ears, and eyes. She cut open his chest, took out his liver, and chewed it with her teeth, but could not swallow it. That is why she became famous for eating livers.

Hazrat Zubair bin Awam (RA)'s mother, Hazrat Safiyyah (RA), daughter of Abdul Muttalib, was the real sister of Hazrat Hamza (RA). When she came to see the body, Hazrat Zubair (RA) stopped her from seeing it. She refused, so Hazrat Safiyyah (RA) said, "I have come to know that his body has been mutilated. I have not come to lament. I will be patient and pray for his forgiveness." Hearing this, the Holy Prophet (ﷺ) allowed her to see it. She saw her brother's body and pieces of his liver scattered on the ground. Then she said, "O Messenger of Allah!

"انا للّٰہ وانا الیہ راجعون"

Hazrat Zaid bin Haritha رضي الله عنه

The Holy Prophet ﷺ loved Hazrat Zaid bin Haritha رضي الله عنه very much and had adopted him as his son. Hazrat Zaid رضي الله عنه had also refused to go with his parents out of love for the Holy Prophet ﷺ.

The Holy Prophet ﷺ sent Hazrat Harith bin Umair رضي الله عنه with a letter to invite the King of Basra to Islam. Hazrat Harith bin Umair رضي الله عنه reached Mutah, on the eastern side of Jordan, with the letter when Amir Ghassan Sharjeel bin Amr arrested him and had him killed. When this news reached the Holy Prophet ﷺ, he was deeply shocked. He ﷺ prepared an army of three thousand Mujahideen and sent it towards Mutah. Hazrat Zaid bin Haritha رضي الله عنه was appointed its commander. The Holy Prophet ﷺ said that if Zaid (RA) is martyred, the army will be led by Ja'far bin Abu Talib (RA). And if Ja'far (RA) is also martyred, the army will be led by Abdullah bin Rawaha (RA). And if Abdullah bin Rawaha (RA) is also martyred, the Mujahideen of Islam should make whoever they consider best among themselves their leader.

The Muslim army set out in the name of Allah Almighty. When they reached Ma'an, east of Jordan, the King of Rome entered the field with an army of one hundred thousand. Another 100,000 Arab polytheists joined them. An army of two hundred thousand came to confront the Muslims. The Muslims spent two nights in Ma'an in continuous peace consultations and planned from a war perspective. Some Mujahideen thought that the Messenger of Allah (ﷺ) should be informed about the number of the enemy and that his order should be awaited. Some Mujahideen felt that we have never fought based on numbers, nor have we fought the enemies based on strength and abundance. We have always fought for the trust of Allah Almighty and the glory of the religion, whether we become victorious or martyrs.

Both armies faced each other at Mutah. The Muslim army consisted of 3,000 Mujahideen, and the Roman army numbered 200,000. In this battle, the Muslims fought so well that the Romans were defeated, and the threat of the Muslims was embedded in their hearts.

To protect the flag given by the Messenger of Allah (ﷺ), Hazrat Zaid bin Haritha (RA) fought with great bravery and courage and was severely wounded by the

swords and spears of the enemy and was martyred. After him, Hazrat Ja'far bin Abu Talib (RA) took up the flag and continued to protect it until his arms were cut off, and he also suffered martyrdom. After him, Hazrat Abdullah bin Rawaha (RA) went forward and held the flag, raised it, and bravely faced the enemy. Soon after, he, too, was martyred while fighting in the way of Allah. After his martyrdom, Hazrat Khalid bin Walid (RA) took over the flag. He had just converted to Islam, but he was a skilled warrior. He adopted a war strategy based on his experience, which allowed the Muslims to be defeated and saved the remaining army from the enemy's fierce attacks.

When the news of the Battle of Mutah reached the Messenger of Allah (ﷺ) and the martyrdom of three commanders of the Islamic army, the Messenger of Allah (ﷺ) became so sad that he had never been before. As soon as he heard the news, he immediately.

Hazrat Jafar bin Abi Talib (RA) and Abdullah bin Rawaha (RA)

Hazrat Jafar bin Abi Talib (RA) was the cousin of the Prophet (ﷺ) and also resembled him very much. The Prophet (ﷺ) loved him very much. Hazrat Jafar (RA) and his wife, Hazrat Asma bint Umays (RA), became Muslims at the very beginning. He is counted among the first to convert, as the Prophet (ﷺ) had not yet settled in Dar al-Arqam. Hazrat Abu Bakr (RA) invited him to Islam, which he accepted. He (RA) was also among the Muslims who faced severe hardships in the early days. As soon as the order to migrate to Abyssinia was received, he (RA) migrated with his wife, Hazrat Asma bint Umays (RA), to Abyssinia. He (RA) introduced Islam to the Negus, king of Ethiopia, with great eloquence, so the Negus was very impressed and became a Muslim at his hands. Hazrat Jafar bin Abi Talib (RA) and his wife lived in Abyssinia for fourteen years with honour, dignity, peace, and tranquillity. In Abyssinia, his son Abdullah bin Jafar (RA) was born.

Hazrat Mus'ab bin Zubair (RA) narrates that a son was born to the ruler of Abyssinia, Negus. A few days earlier, Hazrat Asma bint Umays (RA) had given birth to a son, Abdullah bin Jafar (RA). King Negus sent a message to Hazrat Jafar bin Abu Talib (RA) asking what name he had given to his son. He spoke! Abdullah. Negus also named his son Abdullah. Hazrat Asma (RA) adopted this child and breastfed him along with her son, Abdullah, for the entire period. As a result,

Hazrat Asma (RA) attained a very high status among them. Anyone Muslim in Abyssinia would inform Hazrat Asma (RA) about it. (Quraysh lineage)
In 7AH, Hazrat Jafar (may Allah be pleased with him) said goodbye to Abyssinia and migrated to Medina with other Muslims. At that time, the Messenger of Allah (ﷺ) was returning from the conquest of Khaybar. The Messenger of Allah (ﷺ) was pleased to see Hazrat Ja'far (may Allah be pleased with him) and spoke! Today, I do not know which of the two I am happier about, the conquest of Khaybar or the arrival of Ja'far (may Allah be pleased with him).

Not long after Hazrat Ja'far (may Allah be pleased with him) came to Medina, the Messenger of Allah (ﷺ) prepared an army to fight the Romans in the direction of Syria and appointed Hazrat Zaid bin Haritha (may Allah be pleased with him) as its commander and spoke! If Zaid bin Haritha (may Allah be pleased with him) is martyred, then appoint Ja'far bin Abi Talib (may Allah be pleased with him) as the leader, and if he too is martyred, then appoint Hazrat Abdullah bin Rawaha (may Allah be pleased with him) as the leader, and if Abdullah bin Rawaha (may Allah be pleased with him) is martyred, then appoint whoever you wish as the leader.

When the Muslims reached the town of Mutah, in the upper part of Syria, in Jordan, they saw that 100,000 Roman soldiers were encamped there, and about 100,000 Arabs from the Banu Laham, Jazam, and Qada'ah tribes were present in the field to help the Christians. The Muslim army consisted of three thousand Mujahideen.

When the two armies came face to face, the battle began. A fierce battle ensued, and the commander, Hazrat Zaid bin Haritha (RA), attacked the enemy and killed many of the infidels before being martyred himself. Hazrat Ja'far bin Abi Talib (RA) jumped up and picked up the flag. He held it high. Hazrat Ja'far (RA) was riding a horse, and the enemy struck his arm with such force that it was severed and fell. He (RA) took the flag in his other arm. The enemy also attacked and cut off his other arm, so he (may Allah be pleased with him) held the flag high by holding it with his other arm. The enemy attacked him with such force that he was cut into two pieces, and he (may Allah be pleased with him) was also martyred.

Allah Almighty gave him two wings (wings) in Paradise in exchange for his two arms, with which he flies around in Paradise. That is why he was nicknamed Ja'far Tayyar (may Allah be pleased with him) and Ja'far Al-Janahin (may Allah be

pleased with him) (Tayyar means flying, and Dhul-Janahin means having two wings).
It is narrated in Sahih Bukhari from Hazrat Abdullah bin Umar (may Allah be pleased with him) that on the day of the Battle of Mut'ah, when he had been martyred, I stood by Hazrat Ja'far (may Allah be pleased with him) and counted fifty wounds from arrows and swords on his body. None of them was inflicted on his back. In another narration, it is said that there were ninety wounds on his body. After Hazrat Jafar Tayyar (RA) 's martyrdom, Hazrat Abdullah bin Rawaha (RA) rode a horse, took the flag, and fought the enemy for a while.

Finally, he, too, was martyred. At that time, a companion named Thabit bin Arqam (RA) from the Banu Ajlan tribe raised the flag and said, "The Muslims should appoint one of their men as their commander." The people asked him to be the leader, but he said, "I cannot do this." After that, the Muslims appointed Hazrat Khalid bin Walid (RA) as their commander. This was the first time after his conversion to Islam that he fought on behalf of the Muslims. After raising the flag, he attacked the enemy with full force.

It is narrated from Hazrat Khalid bin Walid (RA) that nine of my swords broke during the Battle of Mut'ah. Then, I was left with only a Yemeni Bana (i.e., a small sword). (Sahih Bukhari)

The Messenger of Allah (ﷺ) was in Medina on the day of the Battle of Mut'ah when no news had come from the battlefield. He (ﷺ) said through revelation! Hazrat Zaid (may Allah be pleased with him) took the flag and was martyred, then Ja'far (may Allah be pleased with him) took it and was martyred, then Hazrat Ibn Rawaha (May Allah be pleased with him) took it, and he was also martyred. During this time, tears were in his eyes. Until the standard was taken by one of Allah's swords, and they fought a battle in which Allah defeated them. From then on, Hazrat Khalid bin Walid (May Allah be pleased with him) was called Saifullah. (Sahih Bukhari)

A few days after the army set out, the Messenger of Allah (ﷺ) stood on the pulpit and ordered the people to gather. When the people gathered, the Messenger of Allah (ﷺ) said! May Allah be pleased with him. Should I not tell you the news about the army that I have come to know through revelation?

It happened that the Mujahideen set out and faced the enemy. The commander of the army, Zaid bin Haritha (May Allah be pleased with him), was

martyred while giving a speech. The people prayed for his forgiveness. After that, the Islamic army's standard was raised by Ja'far bin Abi Talib (May Allah be pleased with him). He, too, was martyred while fighting the enemy. Pray for his forgiveness, too. The people prayed for his forgiveness. After that, Abdullah bin Rawaha (RA) held the flag of Islam. He also fought bravely and was martyred, which earned him a standing ovation. Pray for his forgiveness, too. The people prayed for his forgiveness.

Then the Messenger of Allah (ﷺ) said! Afterward, Khalid bin Walid (RA) held the flag of the Army of Islam and became its leader. The Messenger of Allah (ﷺ) raised two fingers of his blessed hand towards the sky and spoke!

اَللّٰهُمَّ هُوَ سَيْف'' مِّنْ سُيُوْفِ اللّٰهِ

O Allah! He is one of the swords of Allah.

فَانْتَصِرْ بِهٖ

"So, help Islam with him."

From that day on, Hazrat Khalid bin Walid (RA) became known as "Saifullah." (Musnad Ahmad, Sunan An-Nasa'i)

Hazrat Asma bint Umays (RA) narrates that when Ja'far (RA) and his companions were martyred, the Messenger of Allah (ﷺ) came to my house.

I had dyed the leather skins, kneaded the dough, washed the children, anointed their heads with oil, and dressed them in clean clothes. The Messenger of Allah (ﷺ) said! Bring Ja'far's children to me.

I brought all the children to the Messenger of Allah (ﷺ), and he loved them. I saw that tears were flowing from his eyes. I was frightened. I said: O Messenger of Allah (ﷺ)! My parents sacrificed for you. Is that good? Has any news reached you (ﷺ) about Ja'far (RA) and his companions? He (ﷺ) said: Yes! They have all been martyred today. Hazrat Asma (RA) says: My senses were disturbed when I heard this. I stood up from there, weeping and wailing. Hearing my cry, women started gathering in my house.

The Messenger of Allah (ﷺ) got up from there, went to his house, and said to his family, "Do not forget the family of Ja'far (RA) today. Prepare food for them; they are grieving for their leader."

(Musnad Ahmad, Sunan Abu Dawud)

Hazrat Anas bin Nadr (RA)

Hazrat Anas bin Nadr (RA) was a companion who could not participate in the Battle of Badr. He was very sad about this and used to blame himself for the first battle of Islam taking place, and he could not participate in it. He wished that if the second battle took place, he would risk his life. By chance, the Battle of Uhud occurred. He participated in it with great courage.

In the Battle of Uhud, the Muslims had won from the beginning, but a few mistakes turned the tide, and they suffered significant losses. The mistake was that the Messenger of Allah (ﷺ) had appointed some people at a particular place and had strongly warned them not to leave that place until I said so. There was a great fear of an enemy attack from there. When the Muslims were victorious and saw the infidels fleeing, these people thought that the war was over, and now people were collecting booty and chasing the enemy while running. They felt we should also collect booty, and these people started leaving their place. Still, their leader forbade them, saying that the Messenger of Allah (ﷺ) had strictly forbidden them to leave this place under any circumstances without my order, but they did not obey. They left the front and got busy collecting booty. Khalid bin Walid, who was sitting far away and had not converted to Islam at that time, saw the front empty and attacked them. Ten out of fifty people had not left the front, so he attacked them and martyred them all. Seeing them, the infidels returned running, and all of them started killing those who were looting the spoils on the battlefield.

Seeing this situation, the Muslims started running here and there in panic. Only a few companions were left with the Messenger of Allah ﷺ. When Hazrat Anas bin Nadr (RA) saw this situation, he ran towards the battle and said to a companion, "By Allah! I can smell the fragrance of Paradise from the mountain of Uhud." Saying this, he took his sword in his hand, entered the crowd of infidels and did not leave until he was martyred. When I looked at his body after his martyrdom, his whole body was covered with wounds and arrow marks. His sister recognized you by looking at your fingernails.

Those who fight for Allah with a unique and sincere desire start to taste Paradise in this world. Hazrat Anas (RA) smelled the fragrance of Paradise in this life. If a person is honest, he gets the taste of Paradise in this world.

Hazrat Thabit bin Qais (RA)

Hazrat Thabit bin Qais (RA) was a beloved leader of Banu Khazraj and was considered one of the most respected personalities of Yathrib. He was eloquent, ready to answer, and an excellent orator. The Messenger of Allah (ﷺ) had bestowed upon him the title of Khateeb (Orator). He (ﷺ) had embraced Islam at the instigation of Hazrat Mus'ab bin Umair (RA).

Hazrat Thabit bin Qais (RA) participated in all the battles with the Messenger of Allah (ﷺ) except the Battle of Badr and showed the essence of bravery and skill. Not long after the death of the Holy Prophet (ﷺ), the fitnah of the apostates began, and entire tribes rebelled against Islam. Immediate redress of this fitnah was very necessary. The need of the hour was to deal with this fitnah sternly. Medina's military, psychological, and social strength was to be increased. Among these tribes were also those in which false claimants to prophethood had emerged. In this critical situation, the strength of faith, steadfastness, and complete trust and confidence in the Self of Allah Almighty, as well as the bravery and manliness of the Caliph of the Prophet, Hazrat Abu Bakr (RA), proved invaluable. In this difficult time, no one after the Holy Prophet (ﷺ) would have seen anyone more ready for jihad than Hazrat Abu Bakr (RA).

Hazrat Abu Bakr (RA) started sending armies to suppress the apostates. He sent an army to Musaylima, the liar, the false claimant of prophethood, to fight him and punish him as an example. He belonged to Banu Hanifa, and his tribe supported him. He had made a large number of people his disciples who apostatized from Islam and became his supporters. In 12AH, Hazrat Abu Bakr (RA) sent an army under the leadership of Hazrat Khalid bin Walid (RA) against Musaylima, the liar, and Yamama against Banu Hanifa. Hazrat Thabit bin Qais (RA) was also included in this army. The flag of the Muhajireen was in the hands of Hazrat Salim (RA), a servant of Abu Hudhayfah (RA), and the flag of the Ansar was carried by Hazrat Thabit bin Qais (RA).

A bloody battle occurred between the two armies, with considerable casualties. In the first phase, the apostates were heavily outnumbered, and they entered the tent of Hazrat Khalid bin Walid (RA) and tried to kill the wife of Hazrat Khalid bin Walid (RA). Hazrat Thabit bin Qais (RA) found this retreat of the Muslims very

unpleasant and said that we did not fight the Messenger of Allah (ﷺ) in this way. He spoke! O Allah! I declare my innocence of the sedition of these apostates and the work of the Muslims. Then he said I would not speak until Allah defeated them, or until I met Allah Almighty, completed my argument, and spoke to Allah Almighty. In the meantime, Hazrat Ebad bin Bashir (RA) and Hazrat Abu Dujanah (RA) had started to slaughter the apostates severely. Hazrat Thabit bin Qais (RA) also participated in this war of conquest and did not retreat until he attained martyrdom.

Hazrat Hanzalah (RA)
(Whom the angels washed)

Abu Amir belonged to the Aws tribe of the Ansar. He was a famous monk during the period of ignorance. When the Messenger of Allah (ﷺ) came to Medina, he, too, like Abdullah bin Ubayy, became one of the fiercest opponents and enemies of the Messenger of Allah (ﷺ). Abdullah bin Ubayy took on the mantle of hypocrisy, and Abu Amir openly opposed the Prophet (ﷺ). He left Medina and went to Makkah. There, he continued to incite the polytheists of Makkah against the Muslims and sided with the Quraysh of Makkah in the Battle of Uhud. After the conquest of Makkah, he went to the Emperor of Rome, where he died.

Praise Allah that the son of the chief of the hypocrites, Abdullah bin Ubayy, also Abdullah (RA), was guided by Allah and became a faithful and steadfast companion. Similarly, Hazrat Hanzalah (RA), the son of Abu Amir, was guided by Allah and became an exemplary Mujahid, attaining martyrdom.

Hazrat Abu Hanzalah (RA) slept with his wife when he heard the call to Jihad (for the Battle of Uhud). He had not even taken a bath when he set out for Jihad. In the Battle of Badr, one of Abu Sufyan's sons, Hanzalah, was killed. When Abu Sufyan saw Hazrat Hanzalah (RA) in this battle, his zeal for revenge increased, and he attacked him. Hazrat Hanzalah (RA) continued to fight him for a long time. Meanwhile, another person came to Abu Sufyan's aid, and thus he martyred Hazrat Hanzalah (RA). When the bodies of the martyrs were collected, water was dripping from the body of Hazrat Hanzalah (RA). The Messenger of Allah (ﷺ) said that the angels had washed him. Go and ask his wife about the matter. She said that he needed to clean himself and that he had immediately gone to war and was martyred and did not even get a chance to wash himself.

(Zad al-Maad)

Hazrat Harith bin Abu Hala (RA)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ(94)

(Surah Al-Hijr - 49)

So, proclaim what you are commanded and turn away from the polytheists.

At that time, the number of Muslims was forty. The Messenger of Allah (ﷺ) stood on Mount Safa and called out to the Quraysh. When the assembly gathered, he (ﷺ) said:

O people of Quraysh! I give you the message of worshipping Allah, so you should accept it.

According to the Quraysh of Makkah, it was a great insult to the sanctuary for someone to call their idols false and call Allah alone. Therefore, they were displeased with the words of the Messenger of Allah (ﷺ). There was a commotion there, and the people set out to kill the Messenger of Allah (ﷺ).

Hazrat Harith (RA) was one of the children of Umm Al-Mominin Hazrat Khadija Kubra (RA)'s first husband, Abu Hala. The Messenger of Allah (ﷺ) was his stepfather. He was very kind and loving. As soon as he came to know about this, he ran to save the Messenger of Allah (ﷺ). He saw that the polytheists had surrounded the Messenger of Allah (ﷺ) and (Nauzubillah) wanted to martyr him.

Hazrat Harith bin Abu Hala (RA) came in front of the Messenger of Allah (ﷺ) to save him and bowed down to him so that no enemy blow could injure the Messenger of Allah (ﷺ). The swords of the infidels fell on his body until he was martyred on the spot. He was the first martyr of Islam.

(Asaba, Ahwal Sahabah)

Hazrat Aban bin Saeed Qureshi (RA)

He set an example of bravery and valour against the Romans in the Battle of Damascus, which he had never done before. He faced the Roman general Thomas, who also fought with great courage. His companions rained arrows and stones on the Muslims, which injured many Muslims. Hazrat Aban (RA) was also hit by an arrow that was dipped in poison. He took out that arrow and tied his turban over the wound. But the poison started to work, and he fell in a daze. People took him and tried to treat his wound. When he began to remove his turban from the wound, he forbade him, saying, "If you remove my turban, I will die." By Allah! Whatever I ask of Allah, I will get it. Even now, whatever I have asked for, I will get it, that is, martyrdom."

Despite their forbidding him, his companion removed his turban from the wound. He had not yet completely recovered when he raised his finger towards the sky and said,

اشهد ان لا اله الله واشهد ان محمد رسول الله ﷺ هٰذا ما وعد الرحمٰن و صدق المرسلين۔

"I bear witness that there is no god but Allah, and Muhammad (ﷺ) is the Messenger of Allah. This is what the Most Gracious promised. And the Messengers spoke the truth."

His blessed tongue uttered these words, and his soul flew to the higher world.

انا لله و انا اليه راجعون

Hazrat Oseram (RA) (*Amr bin Thabit*)

When the Battle of Uhud was over, the Muslims were searching for their wounded and martyrs in the field. The people of Banu al-Ash'hal, a family of the Ansar, were searching for their martyrs when they saw a wounded man who had some life left in him. When they saw him, they said, "O Asarum (RA) (Amr bin Thabit)!" How did he come here? We had left him in this state because he had rejected Islam." Then they asked him, "What brought you here? Was it national pride or the desire for Islam?" He replied, "The desire for Islam. I have believed in Allah, and His Messenger (ﷺ), and I fought with the Messenger of Allah (ﷺ) against the polytheists until I became what you see." Saying this, he died.

The people conveyed this to the Messenger of Allah (ﷺ), who said, "What brought you here?" He is one of the people of Paradise.

Hazrat Abu Hurairah (RA) says this person did not even get to pray a single prayer. He believed in Jihad and was martyred in the way of Allah and reached Paradise.

Hazrat Khanees bin Hudhaifa (RA)

His name and lineage are as follows: Khanees bin Hudhaifa bin Qais bin Adi bin Saad bin Suham bin Amr bin Hasis bin Kaab bin Lui Quraishi. Umm al-Mominin Hazrat Hafsa (RA) was his wife before the Messenger of Allah (ﷺ).

Before the Messenger of Allah (ﷺ) took refuge in Baitul-Arqam, he had accepted Islam at the hands of the Messenger of Allah (ﷺ). Thus, he was among the first to migrate. He also emigrated to Abyssinia and was fortunate enough to migrate to Medina. In Medina, he was the guest of Riffa bin Abd al-Mundhir. The Holy Prophet (ﷺ) arranged for his brotherhood with Hazrat Abi Abbas bin Jubair (RA).

He showed the essence of bravery in the Battle of Badr, participated in the Battle of Uhud and was injured on the battlefield. The wound was very severe, due to which he became a martyr. He died in 3AH. The Holy Prophet (ﷺ) led his funeral prayer, and he was buried next to the famous companion Hazrat Uthman bin Mazuon (RA). At the time of his death, he had no children.
(Seer al-Sahaba)

Hazrat Habib bin Zaid Ansari رضي الله عنه

The Prophet ﷺ said about the family in which he was born!
O Ahl-ul Bayt! May Allah's mercy be upon you, O Ahl-ul Bayt! May Allah's blessings be upon you.

His mother was the great companion of Hazrat Umme Umarah رضي الله عنه. She was the first in Islam to take up the sword to defend Islam. She even participated in the killing of Musaylima, the liar. His brother Hazrat Abdullah bin Zaid رضي الله عنه was a brave companion. He had made himself the shield of the Messenger of Allah ﷺ in the Battle of Uhud, and the arrows that came from the enemies would stop on his chest. This is Hazrat Abdullah bin Zaid رضي الله عنه with Hazrat Wahshi رضي الله عنه in the killing of Musaylima the liar. His father's name was Zaid bin Asim رضي الله عنه. He met the Prophet ﷺ at the Pledge of Allegiance in Aqaba and was among those fortunate people who pledged allegiance to the Messenger of Allah ﷺ and became Muslims.

At that time, Islam was on the rise. The light of Islam was spreading rapidly far and wide. The ruler of Yamamah, Howze bin Ali, had requested the Messenger of Allah (ﷺ) that if he included me in his government, I would follow him. The Messenger of Allah (ﷺ) rejected his request. After his death, Musaylima, the liar, became his successor. He wrote a letter to the Messenger of Allah as follows;

From Musaylima, the Messenger of Allah, to Muhammad, the Messenger of Allah (ﷺ)!
I have been made a partner in your prophethood. Therefore, half the country should be ours and half the Quraysh. But the people of the Quraysh are transgressors.
The Messenger of Allah (ﷺ) wrote in response!
From Muhammad the Messenger of Allah (ﷺ) to Musaylima the liar!
Peace be upon him who follows guidance. The earth belongs to Allah. He makes whomever He wills of His servants to inherit it. And the good end is only for those who fear Allah.
(Maktobat Nabawi, p. 224)

Hazrat Habib bin Zaid bin Asim Khazraji (RA) came to Musaylima Kizzab with this letter. Musaylima Kizzab got the opportunity to test the companion of the Messenger of Allah (ﷺ). Hazrat Habib (RA) passed this test and left an example for the world to follow by allowing the people of falsehood to think seriously about the true religion.

When Hazrat Habib (RA) arrived at Musaylima Kizzab's court with the letter of the Messenger of Allah (ﷺ), there were many people in the court that day, unlike usual, and the ordinary people were also allowed to come to the court. Musaylima Kizzab wanted to show the insult of the Messenger of Allah (ﷺ) in front of everyone and get praise from them.

When everyone gathered in the assembly, Musaylima Kizzab ordered that (Hazrat) Habib (RA) be brought to the court in chains. Where was the man who had drunk the milk of a mother who had met the enemy of Allah going to be restrained? He stood up with his chest outstretched.
Musaylima, the liar, asked! Do you testify that Muhammad (ﷺ) is the Messenger of Allah?
He spoke! Yes!
Then he asked! Do you testify that I am the Messenger of Allah?
He spoke! I am deaf, and I do not hear.

Musaylima, the liar and arrogant ruler, found this joke very insulting; he could not bear it. He called the executioner and told him to cut off one of his arms. After that, he asked the same question again, and he answered the same question again, so he cut off his other arm as well. In the same way, the series of questions and answers continued, and parts of Hazrat Habib (ﷺ)'s body kept falling off, but his strength of faith and love for the Prophet (ﷺ) did not waver even the slightest. With this steadfastness, he left this mortal world and attained the highest position of martyrdom.

He conveyed a great message to the spectators. Although it is permissible to utter the word of disbelief in Islam on such occasions, Hazrat Habib (RA) sacrificed his life in the path of Allah, proving his determination rather than expediency.

Hazrat Zubair bin Awam (RA)

Hazrat Zubair bin Awam (RA) was the cousin of the Prophet (ﷺ), the brother-in-law, and the real nephew of Umm al-Mominin Hazrat Khadija (RA). His mother was Hazrat Safiyyah bint Abdul Muttalib (RA), and his father was Awam bin Khuwaylid.

He (RA) was among the first to embrace Islam, so he is considered one of the earliest converts. He was the fifth among those who accepted Islam. According to Tabqat Ibn Sa'd, he was sixteen (16) years old then. He (RA) was among the ten people who were given the glad tidings of Paradise in their lifetime, and he was called the (Ashra Mubashirah) "Ten Given Good News." He (RA) remained steadfastly attached to the Messenger of Allah (ﷺ) even during the most difficult and tribulation-filled times. He participated in both the migrations to Abyssinia and Medina. In Medina, the Messenger of Allah (ﷺ) befriended him with Hazrat Salamah bin Salamah (RA). He participated in all the battles with the Messenger of Allah (ﷺ) and showed the essence of bravery. He fought bravely in the Battle of Uhud and remained steadfast in the critical phase of the battle. Ibn Sa'd (ra) has written that he swore allegiance to the Messenger of Allah (ﷺ) even unto death. During the battle, the Messenger of Allah (ﷺ) told him that the enemy was causing significant loss of life, so Hazrat Zubair (RA) attacked the enemy. He was with the Messenger of Allah (ﷺ) continuously during the Battle of the Trench. He worked as an informer in the Battle of Banu Qurayza. He risked his life three times, went to their tribe, and brought back news. The Messenger of Allah (ﷺ) bestowed upon him the title of disciple of the Messenger. He (ﷺ) said that every prophet has a disciple, and my disciple is Zubair (RA). He was an excellent archer; the Messenger of Allah (ﷺ) valued him very much. He played a prominent role in the Battle of Khaybar. He had two flags in his hand at the time of the conquest of Makkah. During the Battle of Hunain, the enemy was getting stronger when the Muslims were fewer, so he forced the enemy to retreat with arrows. During the reign of the Caliph of the Messenger, Hazrat Abu Bakr Siddiq (RA), he led a part of the army in the Battle of Yarmouk. He (RA) would create a gap in the enemy's ranks from whichever side the enemy attacked. During the reign of Amir-ul-Mominin Hazrat Umar Farooq (RA), he commanded the relief army sent by Hazrat Abu Ubaidah bin Jarrah (RA).

In the battle of the conquest of Egypt, when Hazrat Amr bin Aas (RA) asked Hazrat Umar Farooq (RA) for more help, Hazrat Umar (RA) sent a force of twelve thousand Mujahideen to Egypt under the leadership of Hazrat Zubair (RA), which included prominent companions. Egypt was conquered in his presence. He was also at the forefront of the conquest of Babylon's forts. The Messenger of Allah (ﷺ) often included him in his advice. Hazrat Abu Bakr Siddiq (RA), Hazrat Umar Farooq (RA), and Hazrat Uthman (RA) also sought his advice during their caliphate. Hazrat Zubair (RA) was a very pious and worshipful companion. He was a very wealthy and successful merchant and spent freely in the way of Allah.

At the behest of Hazrat Ali (RA), Hazrat Zubair (RA) withdrew from the Battle of Jamal and told his son Hazrat Abdullah bin Zubair (RA) that Hazrat Ali (RA) reminded him of something that had cooled down the entire enthusiasm of the battle. And now, I will not participate in the battle. Hazrat Zubair (RA) said the same thing to Ummul Momineen, Hazrat Aisha (RA), and asked his son to join him as they separated from the battle. But he refused, saying he was scared after seeing Hazrat Ali's (RA) army. After this, Hazrat Zubair (RA) left alone for Basra to collect his belongings and go elsewhere.

Many people saw him as he left the battlefield, including Amr bin Al-Jarmuz Sabai, a man from the squad of Ahnaf bin Qais, who followed him in pursuit. Without revealing his intention to the people, he started walking with him and talking. They reached Wadi al-Saba on the way, and it was time for prayer. Hazrat Zubair (RA) stood up for prayer and started praying when, while he was in prostration, Amr bin al-Jarmuz stabbed him with a sword and martyred him. After martyring him, he came to Hazrat Ali (RA) and stood outside his tent. A man came and said to Hazrat Ali (RA) that the killer of Hazrat Zubair (RA) wanted to appear before you (RA). Upon hearing this, Hazrat Ali (RA) said! Allow him and, at the same time, give him the news of Hell. After that, he appeared before him and showed Hazrat Zubair (RA)'s sword. Hazrat Ali (RA) got teary-eyed and spoke! O, tyrant!
This is the sword that protected the Messenger of Allah (ﷺ) for a while. Hazrat Ali (RA) said, "I heard the Messenger of Allah (ﷺ) say that the killer of Ibn Safiyyah (Hazrat Zubair (RA)) will be a person of Hell, so inform him of Hell." Amr bin Al-Jarmuz did not expect such words. He was so upset that he committed suicide by stabbing himself in the stomach with a sword after uttering insulting words in the name of Hazrat Ali (RA) and ended up in Hell.
(Al-Badayah wa Al-Nihayah)

Hazrat Zaid bin Al-Khattab (RA)

The greatest of the tribulations during the time of the Caliph of the Messenger, Hazrat Abu Bakr Siddiq (RA), was that of Musaylima the liar. Hazrat Abu Bakr Siddiq (RA) sent an army under the leadership of Hazrat Khalid bin Walid (RA) to suppress him, in which Hazrat Thabit bin Qais (RA) carried the flag of the Ansar and Hazrat Zaid bin Al-Khattab (RA) took the flag of the Muhajireen.

After the formation of the ranks, Musaylima al-Kizzab called for a single battle, and on his behalf came an apostate warrior, Nihar bin Ghanfuh, who was experienced and an expert in swordsmanship. Hazrat Zaid bin al-Khattab (RA) advanced against him with courage and religious fervour, and after a fierce battle, he killed him.

After that, the general battle began. Musaylima al-Kizzab's army attacked with such force that the Muslims were disoriented and began to retreat. At that time, Hazrat Zaid bin al-Khattab (RA) was among the brave Mujahideen of the army who called on them not to retreat and to be martyred in the path of Allah, putting their lives on the line. He continued to inspire the Muslims and, while fighting bravely within the enemy army, continued to advance courageously.

While seeking forgiveness from Allah Almighty and apologizing to Allah Almighty for his companions' weakness, he slipped into the enemy ranks. He continued to fight until he was martyred. He sacrificed his life in the path of Allah Almighty. After his martyrdom, Hazrat Umar (RA) used to say that whenever the morning breeze blew, I would smell the fragrance of Zaid (RA), and his memory would be refreshed.
(Bright Stars)

Hazrat Saad bin Rabi' Ansari (RA)

Hazrat Zaid bin Thabit (RA) said that on the day of the Battle of Uhud, the Messenger of Allah (ﷺ) said to me, "Find Hazrat Saad bin Rabi' Ansari (RA) and bring him." He also said, "If you find him, convey my greetings to him and tell him that the Messenger of Allah (ﷺ) is asking how you are doing." So, I searched for him among the wounded and martyred. I found him with seventy wounds from swords and arrows on his body.

I conveyed the greetings of the Messenger of Allah (ﷺ) to him and asked him, "How are you doing?" He responded to the greetings of the Messenger of Allah (ﷺ) and said, "Tell the Messenger of Allah (ﷺ) that I smell the fragrance of Paradise." And tell my people, the Ansar, that if your enemy reaches the Messenger of Allah (ﷺ) while he is still alive, you will have no excuse before Allah." Saying this, he became dear to Allah.

Hazrat Saad bin Rabi' (RA) was an Ansari companion who represented his people in the pledge of allegiance at Aqaba. When brotherhood was established between the Ansar and the Muhajireen, Hazrat Abdur Rahman bin Awf (RA) was made his brother.

Once, the daughter of Hazrat Saad bin Rabi (RA) came to Hazrat Abu Bakr Siddiq (RA), and he spread his cloak for her and asked her to sit on it. At that time, Hazrat Umar Farooq (RA) came. He wondered who this girl was who was suffering so much. Hazrat Abu Bakr Siddiq (RA) said that she was the daughter of someone better than you and me (RA).

Hazrat Umar (RA) said! O Caliph of the Messenger of Allah (ﷺ)! Who was that person? He (RA) said! Saad! Who had made his abode in Paradise during the time of the Messenger of Allah (ﷺ), now you and I are left.
(Asaba)

Hazrat Suhail bin Amr (RA)

Hazrat Suhail bin Amr (RA) is a person who has spent all his strength in hostility towards Islam, and he is considered a wise and worldly person among the Quraysh. Allah had given him the ability to orate, a taste for poetry, influence in the tribe, personal authority, wealth, and status. He had immense hatred for Islam in his heart. His two sons, Hazrat Abu Jandal رضي الله عنه and Hazrat Abdullah bin Suhail رضي الله عنه, had accepted Islam. He tortured his son Hazrat Abu Jandal رضي الله عنه and kept him tied up with shackles. The shackles were so tight that blood flowed from his shins.

Suhail bin Umar (RA) is the same person whom the Quraysh of Makkah sent to negotiate with the Messenger of Allah ﷺ on the occasion of the Treaty of Hudaybiyah. He forbade writing Muhammad Rasulullah (ﷺ) and Bismillah al-Rahman al-Raheem in the agreement. He was adamant about fulfilling all the conditions on his part in the Hudaybiyah Treaty. He was ready to make any concession, even at the request of the Messenger of Allah (ﷺ).

This was the same Suhail bin Amr (RA) whose fiery speech and strong speech against Islam caused Hazrat Umar (RA) to once ask the Messenger of Allah (ﷺ) for permission to break his two front teeth if you (ﷺ) allow me. But the Messenger of Allah (ﷺ) forbade him and said that perhaps a time would come when it would please you. The Messenger of Allah (ﷺ) said! Suhail bin Amr (RA) is a sagacious and noble person from Quraysh. He cannot stay away from Islam for a long time, so if he meets a companion, he should not mistreat him or look at him with harsh eyes.

Suhail bin Amr (RA) remained steadfast on the battlefield in all the wars until the conquest of Makkah to eliminate the Muslims on behalf of the enemies of Islam. He was also imprisoned for his disbelief, and he even tried to resist the battle to conquer Makkah. He stayed in Makkah. He told his son Hazrat Abdullah (RA) that he would ask the Messenger of Allah (ﷺ) to forgive him, and he would become a Muslim. He interceded for him with the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) forgave him and said that such a person cannot be

deprived of the blessing of Islam. Hazrat Suhail bin Amr (RA) came to the Messenger of Allah (ﷺ) at Jarana and accepted Islam. The Messenger of Allah (ﷺ) gave him a hundred camels. After embracing Islam, his life changed completely, and he became a great worshipper. Earlier, he was a great enemy of Islam, and now he has become a great advocate and protector of Islam.

When the Messenger of Allah (ﷺ) died, the companions in Makkah were in a state of extreme despair and anxiety. They did not understand how to believe this news and what to do now. Suddenly, Hazrat Suhail bin Amr (RA) stood among them and gave such a magnificent and eloquent sermon that the companions burst into tears, and their faith was renewed after this sermon.

At the time of the demise of the Messenger of Allah (ﷺ), Hazrat Attab (RA) was so shocked that he could not even speak to him, and he went to an uninhabited place. Hazrat Suhail bin Amr (RA) found him and brought him. Hazrat Attab (RA) was unable to speak, so Hazrat Suhail bin Amr (RA) addressed the people in the Masjid al-Haram and gave a speech similar to that provided by Hazrat Abu Bakr Siddique (RA) in the Masjid al-Nabawi. Hazrat Attab had become so weak that he could not even carry out his duties as governor, so Hazrat Suhail bin Amr (RA) took over these duties.

In the Battle of Yarmouk, he performed unforgettable feats alongside Hazrat Khalid bin Walid (RA) and earned the honour of martyrdom. His martyrdom took place in Rajab-ul-Murajab, 15 AH.

Hazrat Hafiz Ibn Abdul Barr (ra) writes that in the Battle of Yarmouk, when Hazrat Suhail ibn Amr (RA) fell to the ground with severe wounds, he said in that state:

Water. Water. Hazrat Hudaifa Adwi (RA) ran to bring water, and he had just put the cup to his mouth when a wounded man called out. Water. He immediately removed the cup from his mouth and said, "First, give this wounded brother water to drink." When Mujahid reached him, a third wounded man called out, asking for water. He said, "First, give this wounded brother water to drink." When he reached him to give him water, he had died. The water carrier immediately returned to the other wounded companion; his soul had also departed. He immediately reached Hazrat Suhail (RA), and he had also been martyred.

Hazrat Abu Bakr Siddiq (RA) says that on the occasion of the Farewell Hajj, I saw that Hazrat Suhail bin Amr (RA) was bringing the sacrificial animals to the

Messenger of Allah (ﷺ) with great love, and he was slaughtering them. After that, he shaved the Messenger of Allah (ﷺ) (cut his hair) and kept the hair with him.

Hazrat Suhail (RA) was acutely aware of the excesses he had committed during disbelief. He tried his best to rectify these mistakes. He used to spend his wealth in abundance in the way of Allah. He (RA) joined the jihad in Syria with his entire family, except for a daughter and a granddaughter, and all his family members, including himself, were martyred in the jihad.
(Bright Stars)

Hazrat Sulayt bin Amr (RA)

His lineage is Sulayt bin Amr bin Abd Shams bin Abdwod bin Nadr bin Malik bin Hasil bin Amir bin Lwei Quraishi. His mother's name was Khawla. His lineage is as follows: Khawla bint Amr bin Harith bin Amr bin Abbas.

He accepted Islam in its early days and was among the early pioneers. He migrated to Abyssinia and later to Medina. After coming to Medina, he participated in all the battles with the Messenger of Allah (ﷺ) and showed the essence of bravery and valour.

In 6AH, when the Messenger of Allah (ﷺ) sent letters of invitation to Islam to the princes and sultans, Hazrat Sulayt (RA) was entrusted with delivering a letter to Howze bin Ali Hanafi. Howze bin Ali treated him well and bestowed gifts and honours upon him. He wrote in reply to the Messenger of Allah (ﷺ)'s letter that what you invited him to is very good, but I am also a respected person from Arabia. If you include me in some matters, I will follow you. The Messenger of Allah (ﷺ) said! If he asks for even a tiny piece of land, I will not give it to him.

During the reign of the Caliph of the Messenger, Hazrat Abu Bakr Siddiq (RA), he was martyred while fighting bravely in the famous battle of Yamama, a time of apostasy. Among his children was a son, Sulayt bin Sulayt.
(Siyar-e-Sahaba)

Hazrat Talha bin Ubaidullah al-Tamimi (RA)

Hazrat Talha bin Ubaidullah al-Tamimi (RA) was given the glad tidings of Paradise by the Messenger of Allah (ﷺ) during his lifetime. He is among the ten people called the Ten of Glad Tidings (Ashra Mubashirah). He was among the six companions whom Hazrat Umar Farooq (RA) appointed to choose a new caliph after he was wounded in an assassination attempt. Thirty-eight hadiths have been narrated from him.

When Hazrat Talha (RA) saw Hazrat Zubair (RA) leaving the battlefield during the Battle of Jamal, he also decided not to fight Hazrat Ali (RA). With this thought, he separated from the army and stood aside. After separating from the battle (according to some historians), Marwan bin Hakam shot an arrow that was filled with poison. It hit his leg. The poison immediately took effect, and he was martyred.

Hafiz Ibn Kathir (ra) writes in his book Al-Badayah wa An-Nihayah that the arrow came from the army of Hazrat Ali (RA) while Marwan bin Hakam was in the military of Umm al-Mominin (RA). Another narration states that the arrow wound was so deep that the blood would not stop. Hazrat Qaqaa bin Amr (RA), who was in Hazrat Ali's (RA) army, saw this and came to Hazrat Talha (RA) and said to him: O Abu Muhammad (RA)! Your wound is severe. Go to Basra immediately. So Hazrat Talha (RA) rode his horse towards Basra. As soon as he reached Basra, he lost consciousness due to the profuse bleeding from the wound and then died. He was buried in Basra.

When Hazrat Ali (RA) went to Hazrat Talha's (RA) body, he started crying profusely, and while wiping the dust from his cheek with his blessed hand, he said:

O Abu Muhammad! I cannot bear to see you covered with wounds and bound in bandages under the stars of the heavens. On this occasion, he (may Allah be pleased with him) said, "I wish I had left this world twenty years before I saw this day." He was 62 years old at the time of his martyrdom.
(Al-Abqaryat al-Islamiyah, p. 959)

Hazrat Ikrimah (RA) bin Hisham (Ibn Abu Jahl)

Hazrat Ikrimah was the son of Abu Jahl and the grandson of Hisham Makhzoomi. His mother's name was Umme Mujalid, and she belonged to the Bani Hilal bin Amir tribe. Before Islam, he was a leader in the hostility of the Messenger of Allah (ﷺ) and Islam with his father. In the Battle of Badr, he actively fought on behalf of the polytheists of Makkah. His father, Abu Jahl, was killed by two Muslim children. In the Battle of Uhud, he commanded the polytheists' cavalry. He also represented the polytheists in the Battle of Khandaq and succeeded in crossing the trench, but was later defeated and fled back. On the occasion of the conquest of Makkah, he went out to fight the Muslims on Mount Hudaibah with his companions, Safwan bin Umayya and Suhail bin Amr, but Hazrat Khalid bin Walid (RA) beat them and drove them away.

On the occasion of the conquest of Makkah, Ikrimah was among those ordered to be killed on sight. Therefore, Ikrimah decided to flee from Makkah by boarding a ship for Yemen. When he reached the nearest port, a ship bound for Yemen was ready. His wife, Umme Hakim bint Harith (RA), had believed in the Messenger of Allah (ﷺ).

She asked the Messenger of Allah (ﷺ) for protection for her husband, which he accepted. She went to the seashore to go to Yemen in search of him. When Ikrimah's wife reached the port, she saw her husband and called him to her. Umm Al-Hakim (RA) said to her husband, "O my uncle's son! I have come to you from a man who is the most righteous and generous of all people. I have come to you with protection from the Messenger of Allah (ﷺ). Ikrimah returned with his wife and went to the Messenger of Allah (ﷺ). When Hazrat Umme Hakim (RA) came to the Messenger of Allah (ﷺ) with her husband Ikrimah bin Abu Jahl, the Messenger of Allah (ﷺ) welcomed him warmly and said, "Welcome, emigrant rider." Ikrimah told the Messenger of Allah (ﷺ) that this woman told me that you (ﷺ) had given me security. The Messenger of Allah (ﷺ) said: "Yes, security for you."

Hazrat Ikrimah (RA) immediately accepted Islam, recited the Kalima Shahadah and asked the Messenger of Allah (ﷺ) for forgiveness, and then became a true and righteous Muslim. There was a wave of joy among the companions because he was an expert soldier and commander. After he embraced Islam, some

Muslims started saying that he was the son of an enemy of Islam. The Messenger of Allah (ﷺ) forbade him and said: "Do not harm the living by speaking ill of the dead." Allah Almighty blessed the two sons of the greatest enemy of Islam, Hazrat Ikrimah bin Hisham (RA) and Hazrat Harith bin Hisham (RA). Along with them, Hazrat Suhail bin Amr (RA) also benefited from the wealth of Islam.

He (RA) embraced Islam in 8AH. After embracing Islam, he devoted his entire life to its service. In 11AH, the Messenger of Allah (ﷺ) appointed him to collect the charity of Banu Hawazin. This was evidence of his honesty and strong character. Hazrat Abu Bakr Siddiq (RA) had sent him to fight Musaylima, the liar, and had also sent Hazrat Sharjeel bin Hasna (RA) to help him. As soon as he reached Yamamah, he attacked Musaylima, the liar's people, Banu Hanifa, but he failed. He wrote to Hazrat Abu Bakr Siddiq (RA) for help. With his help, he gave instructions and assigned additional responsibilities, and, at the orders of the Caliph of the Prophet, Hazrat Abu Bakr Siddiq (RA), Hazrat Ikrimah (RA) played a prominent role in the conquests of Oman, Mahra, Yemen, Hadramout, and Kanda. The areas that had become apostates were reincorporated into the Islamic boundaries. After being cleared of apostasy, he actively participated in the wars against the Romans in Syria.

In the Battle of Yarmouk, he commanded an army of six thousand Mujahideen under Hazrat Khalid bin Walid's (RA) command. Hazrat Ikrimah (RA) fought the Roman army with courage and wisdom in many complex stages. Once the Romans launched a powerful attack to dislodge the Muslims from their place, Hazrat Ikrimah (RA) said! I fought the Messenger of Allah (ﷺ) at every place in a state of disbelief and did not move from my place. How can I leave my place and flee when I am a Muslim? Then he challenged the Mujahideen and spoke! (من يبايعنى على الموت) Who pledges allegiance to death?

Hearing his voice, four hundred Mujahideen came forward, including his uncle Harith bin Hisham (RA) and Zarar bin Azwar (RA). All of them, under the command of Hazrat Khalid bin Walid (RA), attacked the enemy. Hazrat Ikrimah (RA) was fighting the enemy in great danger, so he was told to be careful, to which he said, "I used to risk my life for Lat, Uzza, and Mannat, but today I will save my life for the sake of Allah and His Messenger (ﷺ), by Allah! This cannot be." Despite being seriously injured, he continued to fight the enemy.

In the Battle of Yarmouk, Hazrat Ikrimah (RA) was injured and fell. The companion giving water to the Mujahideen, Hazrat Hudhaifa Adwi (RA), approached him

and asked for water. When he went forward to give him water, Hazrat Suhail bin Amr (RA) heard a voice saying, "He is asking for water." He said, "Give him water first." When he reached him, Hazrat Harith bin Hisham (RA) was heard in his wounded state. Hazrat Suhail (RA) said, "Give Harith (RA) water first." His soul flew away when the water provider reached Hazrat Harith (RA). He had attained the high status of martyrdom. He had also passed away when he returned to Hazrat Suhail (RA). He immediately went to Hazrat Ikrimah (RA) and saw that he had also become beloved by Allah. The Muslims had such a spirit of self-sacrifice that even at death, they cared more for others than for themselves. (Subhan Allah)

Hazrat Ikrimah (RA) had seventy wounds from arrows, swords, and spears on his body. Hazrat Ikrimah (RA) was the chief of the Quraysh. He compensated for the hostility he had shown before Islam with prayers, fasting, charity, and jihad. In the Battle of Yarmouk, he sacrificed his life and his soul in the way of Allah and was forever counted among the truthful martyrs.

The Battle of Yarmouk took place in 14AH, and he (RA) was sixty-two years old when he was martyred (62).
(Seir Sahaba)

Hazrat Uqbah bin Nafi رضي الله عنه

Hazrat Uqbah bin Nafi رضي الله عنه was prominent in the Islamic conquests in Africa. He was a brave, intelligent, and experienced commander.

When Hazrat Uqbah bin Nafi رضي الله عنه reached the African border of Tabina in connection with the conquest of Qairoon, he ordered his companions to reach Qairoon in different groups. He set out towards Tahudah with three hundred horsemen. When the Romans saw them in such small numbers, they closed the gates of the fort and began abusing them. They kept telling them about the religion of Islam, but they did not listen to anything they said. The Romans found a man named Kasila, who was in the army of Hazrat Uqbah bin Nafi رضي الله عنه and was a Muslim. The Romans conspired with him and made him join them. He also made his friends and relatives in the army join them.

When Hazrat Uqbah (RA) learned about Kasila's treachery, he ran away before he could lay hands on him. Abu al-Muhajir, a commander of Hazrat Uqbah bin

Nafi (RA), entrusted him with responsibilities and told him that, as far as I was concerned, I considered martyrdom a spoil. Hazrat Abu al-Muhajir said that I also desire martyrdom. Hazrat Uqbah (RA) and his companions drew their swords and stood firm in front of the enemy and were martyred while fighting at the place of Tahudah, and all his companions also tasted martyrdom.

Hazrat Uqbah (RA) was martyred in the battle of Tahudah in 36AH. His grave is in Zab, a region of Tahudah. There is a masjid named Uqbah there, and the graves of his companions are also there.

Hazrat Amr bin Jammuh (RA)

Hazrat Amr bin Jammuh (RA) was made the chief of his people, Banu Salamah, by the Messenger of Allah (ﷺ). His people were pleased with his leadership. Before Islam, he used to tend the idol temple. He used to worship idols morning and evening; in this state, he reached old age. When Allah Almighty allowed him to accept Islam, he was ready to sacrifice everything for Islam.

With the efforts of Hazrat Mus'ab bin Umair (RA), Hazrat Amr bin Jammuh (RA) and his three sons Mu'adh (RA), Mu'adh (RA) and Khalaad (RA) accepted Islam. Before him, his sincere friend Hazrat Mu'adh bin Jabal (RA) had also become Muslim. Influenced by his sons, his mother, Hazrat Hind (RA), also became Muslim.

In the Battle of Uhud, when the Muslims were going to fight the infidels of Makkah, he told his sons, I will also go with you in this war. The sons explained that you have become old, you are not old enough to fight, one of your legs is also dicky, and you used to walk with a limp. Allah permits you not to participate in the war. It was heard that you became angry with your sons and went straight to the Holy Prophet (ﷺ) and said to him! O Messenger of Allah (ﷺ)! My sons are preventing me from going to Jihad; they say that I am lame, but O Messenger of Allah (ﷺ), I want to be martyred and go to Paradise dragging myself with this lame leg.

Seeing his sincerity, passion for Jihad, and desire for martyrdom, the Messenger of Allah (ﷺ) allowed him to go to Jihad so that he might attain the status of martyr. When permitted to participate in Jihad, he happily returned home and

started preparing to go. He said goodbye to his wife and prayed, "O Allah! Grant me martyrdom, and do not return me to my home disappointed."
On the battlefield, I saw that he (RA) was in every vanguard and was moving towards the enemy, jumping on one leg and saying,

انی لمشتاق الیٰ الجنة انی لمشتاق الیٰ الجنة

Indeed, I long for war; indeed, I long for Paradise

Due to a mistake made by the Muslims in the war, the tide of the war turned, and the Muslims began to retreat, and many Muslims were martyred. Hazrat Amr (RA) drew his sword and entered the enemy ranks; his son, Hazrat Khalid (RA), was with him. Both of them continued to fight the infidels for a long time, but the number of infidels was huge, so they both became martyrs. When the Messenger of Allah (ﷺ) received the news, he (ﷺ) said, I see him in Paradise walking with a limp.
Upon hearing the news of his martyrdom, his wife took a camel and reached the battlefront, loaded the bodies of her husband and son on the camel, and took them toward Medina for burial. The camel sat on the ground on the way. She tried very hard to get the camel to stand and walk towards Medina, but it would not. And if she had told this camel to go towards Uhud, it would have gone. She took both bodies back towards Uhud. When she went there, she narrated the whole story to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) asked her if either of them had said anything while they were walking. Hazrat Hind (RA) replied that while they were walking, my husband had said, "O Allah, grant me martyrdom and do not return me home without martyrdom."

The Messenger of Allah (ﷺ) said, "That is why your camel was not going forward." The Messenger of Allah (ﷺ) buried these martyrs in the plain of Uhud and prayed for their forgiveness.
(Asaba) (Bright Stars)

Hazrat Abdullah bin Jahsh (RA)

Hazrat Abdullah bin Jahsh (RA) was the paternal uncle of the Messenger of Allah (ﷺ). His mother's name was Hazrat Umaima bint Abdul Muttalib. He (RA) was the brother of Umm al-Mominin Hazrat Zainab bint Jahsh (RA) and the brother-in-law of the Holy Prophet (ﷺ). He (RA) converted to Islam during the establishment of Dar al-Arqam by the Messenger of Allah (ﷺ) and is counted among the Sabiqun Awalun. He (RA) was the first person to be given the banner of Islam for the first time, and he also had the honour of being called by the title of Amir al-Mominin.

In the history of Islam, he (RA) is the first person to be appointed as the leader of a military unit of the Muslim people. During this journey, the Messenger of Allah (ﷺ) gave him some instructions, gave him a letter, and said that after travelling for two days, he should open and read it. After two days of travelling, when Hazrat Abdullah bin Jahsh (RA) opened and read this letter, it was written that, when he came to an oasis between Taif and Makkah, he should camp there, sit, and keep a close eye on the Quraysh.

While staying there, he told his companions that whoever desires martyrdom should go with me, and whoever does not desire martyrdom can return. Every mujahid of this unit promised to stay with him (RA). Sitting in the oasis, he spread his companions around to inform them immediately if they received any news of the Quraysh from anywhere. One group saw a trading caravan of the Quraysh, which included Amr bin Hadrami, Hakam bin Kaysan, Uthman bin Abdullah, and Mughirah. They had a large amount of trade goods from the Quraysh.

They consulted with the Mujahideen as to what to do now. It was the last day of the sacred months. If we kill them, it is a holy month, and it is not right to shed blood in this month. This action will spread unrest among the Arabs. If we give them some time, they will enter Syria and thus be able to escape. After much deliberation, it was decided to kill them and seize whatever they had. As soon as this decision was made, they attacked the caravan. They killed one of them, captured two, and one escaped.

Hazrat Abdullah bin Jahsh (RA) brought the goods and prisoners to Medina and presented them to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) did not like this action. He (ﷺ) said that I had asked you to keep an eye on the

activities of the Quraysh and to inform him of their secret activities. The Messenger of Allah (ﷺ) kept the two prisoners with him and forbade them from touching their goods. Look at the reaction of the Messenger of Allah (ﷺ). Hazrat Abdullah bin Jahsh (RA) was frightened and began to realize that he had violated the Messenger of Allah's (ﷺ) order. The second thing that happened was that the companions there boycotted him (RA) for disobeying the order of the Messenger of Allah (ﷺ).

One day, he was sitting in a state of sorrow and worry when suddenly a person congratulated him and said, "Allah Almighty has acquitted you. Allah Almighty is pleased with this feat of yours, and verses of the Quran have been revealed in this regard." Hazrat Abdullah bin Jahsh (RA) jumped with joy upon hearing this news.

The word of Allah Almighty God is!

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۗقُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۗوَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ
وَكُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۙوَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚوَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۗ
وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۗوَمَنْ يَّرْتَدِدْ مِنْكُمْ
عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰۤىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ
وَاُولٰۤىِٕكَ اَصْحٰبُ النَّارِ ۚهُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾

(Surat al-Baqarah: 217)

They ask you about fighting in the Sacred Months (i.e., 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression), but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (217)

When these verses were revealed, the Messenger of Allah (ﷺ) was very happy. He freed these prisoners by taking the goods of trade as ransom. He encouraged

Hazrat Abdullah bin Jahsh (RA) and his companions. He called this battle the first battle of Islam. This was the battle in which the first booty was taken. It was the first killing of the disbelievers by the Muslims and the first prisoners.

The Battle of Badr occurred during Ramadan in the second year of Hijrah. Hazrat Abdullah bin Jahsh (RA) participated in this battle and fought the enemy with bravery and courage. He captured Walid bin Walid bin Mughirah, who later converted to Islam due to the virtues of Islam. In this battle, Allah Almighty helped the Muslims, and the infidels suffered a crushing defeat. Their great leaders were killed in this battle. A year later, to avenge the disastrous defeat of the Battle of Badr, an army of the polytheists of Makkah under the leadership of Abu Sufyan attacked the Muslims, and the Muslims fought them in the field of Uhud.

Tabarani (ra) narrates that Hazrat Saad bin Abi Waqqas (RA) told Hazrat Abdullah bin Jahsh (RA) to let us pray together. The two went to a separate place, and Hazrat Saad bin Abi Waqqas (RA) prayed, O Allah! Tomorrow morning, I will encounter a strong enemy; let him attack me, and I will attack him, then Allah will grant me victory over him so that I may kill him and take all his goods. On this, both of them said Amen. Then Hazrat Abdullah bin Jahsh (RA) prayed, O Allah, let me face a fierce enemy, let him attack me, let me attack him, let him overcome me, let him cut off my nose and ears, when I meet you on the Day of Resurrection, you will ask me, O Abdullah! Why were your nose and ears cut off? I will say, O Allah! For your sake and the sake of your Messenger (ﷺ), so say that you have spoken the truth.

Hazrat Saad bin Abi Waqqas (RA) said, "The supplication of Abdullah (RA) was better than my supplication. I saw in the evening that his nose and ears were cut off and were hanging by a thread." Hazrat Abdullah bin Jahsh (RA) used to send every polytheist who came before him to Hell. Until Abu Hakam bin Akunis bin Shareeq came before him, the two of them faced each other, and Abu Hakam martyred him (RA). At the time of his martyrdom, he was (40) forty years old. When the battle was over, Hazrat Saad bin Abi Waqqas (RA) went to Hazrat Abdullah (RA) and found that his nose and ears had been cut off.
(Companions who received the glad tidings of Paradise) (Hulya al-Auliya)

Hazrat Abu Dajana (RA)

He had become a Muslim before the migration. He participated in all the battles with the Messenger of Allah (ﷺ). In the brotherhood, the Messenger of Allah (ﷺ) made Hazrat Utbah bin Ghazwan (RA) his brother.

In the Battle of Uhud, the Messenger of Allah (ﷺ) took a sword in his hand and asked who would pay its dues. Hazrat Abu Dajana (RA) said, "I will pay it." The Messenger of Allah (ﷺ) gave him that sword. He (ﷺ) asked the Messenger of Allah (ﷺ) what its dues were. He (ﷺ) said, "Do not kill a Muslim and do not flee from a disbeliever."

Hazrat Abu Dajana (RA) stood in line, wearing a red band around his head as usual and looking tall and stiff. The Messenger of Allah (ﷺ) said that although Allah does not like this trick, there is no harm on this occasion. He fought the enemy bravely on the battlefield and killed many infidels. He received many wounds while protecting the Messenger of Allah (ﷺ), but his feet did not move at all.
The Messenger of Allah (ﷺ) was very pleased with his bravery. After the battle was over, the Messenger of Allah (ﷺ) said that today, Ali (RA), Sahl bin Hanif (RA), and Abu Dujanah (RA) fought well. He held a special place in the eyes of the Messenger of Allah (ﷺ).

During the reign of Hazrat Abu Bakr (ﷺ), he fought bravely and courageously against Musaylima al-Kizzab in the Battle of Yamamah. Musaylima al-Kizzab was commanding the army from inside his garden. The Muslims wanted to enter, but there was a wall in the middle. Hazrat Abu Dujanah (RA) watched for a while, and then he said to his companions, "Pick me up from this wall and throw me inside." He (RA) jumped over the wall with this trick, but his leg bone broke. But in this state, he opened the garden door, and the Muslims entered the garden. The Muslims had reached inside, and a battle was going on. One of his legs was broken. In this state, he attacked Musaylima al-Kizzab, but he martyred him.

Hazrat Musab bin Umair (RA)

Hazrat Musab bin Umair (RA) grew up in great luxury before embracing Islam. He belonged to a wealthy family. His father used to buy a suit worth two hundred dirhams for him and wear it. In the early days of Islam, he had secretly converted to Islam from his family and was living in this state until someone informed his family of his conversion. They all got angry with him, tied him up, and imprisoned him in his house. He spent a few days like this, then, once he had the opportunity to escape, he did.

He escaped from his family and went to Abyssinia with those migrating there. From there, he migrated to Medina. He started living a life of asceticism and poverty. He lived in great poverty. Once, when he (RA) passed in front of the Messenger of Allah (ﷺ), the Messenger of Allah (ﷺ) saw that he had only one cloak with him, and that too was torn in places. In one place, instead of cloth, leather was sewn on. The Messenger of Allah (ﷺ) was overcome with grief, thinking of his previous state.

In the Battle of Uhud, the flag of the Muhajireen was in his hand. When the Muslims seemed defeated, he stood firm and fought the enemy. A disbeliever came close to him and cut off one of his hands with a sword. He held the flag in his other hand. He also cut off the other hand, folding his arms and holding the flag on his chest. A disbeliever shot him with an arrow, which killed him, but he did not let the flag fall while dying. Another companion took the flag.

When it was time to bury him, he had only a sheet that did not cover his entire body. If the head were covered, the feet would have been exposed, and if the feet were covered, the head would have been exposed. The Messenger of Allah (ﷺ) covered his head with the sheet and put leaves of Azkhar on his feet. (Hikayat-e-Sahabah)

Hazrat Muthanna bin Haritha Shaibani رضي الله عنه

He came to Medina with a delegation of his people in 9AH and embraced Islam. He was a companion, but he did not get the opportunity to participate in any expedition with the Messenger of Allah ﷺ. After the demise of the Messenger of Allah ﷺ, apostasy spread in the Arab tribes of Rabi'ah. Hazrat Alaa bin Hadhrami رضي الله عنه wrote a letter from Bahrain to Hazrat Abu Bakr Siddiq رضي الله عنه for the beheading of the apostates. He actively participated in suppressing them and fought jihad until his death. Upon drawing the attention of Hazrat Muthanna bin Haritha Shaibani رضي الله عنه, the Islamic army invaded Iraq, and then the door of Islamic conquests opened.

Hazrat Muthanna رضي الله عنه went to the service of the Caliph of the Messenger, Hazrat Abu Bakr Siddiq رضي الله عنه and asked permission to wage jihad against the Iranians. Hazrat Abu Bakr Siddiq رضي الله عنه permitted him and made him the emir. He kept attacking the areas of Sawed but could not advance. He sent his brother Masood (RA) to Hazrat Abu Bakr Siddiq (RA) for help. Hazrat Abu Bakr Siddiq (RA) sent an army under the command of Hazrat Khalid bin Walid (RA) and ordered Hazrat Muthanna bin Haritha (RA) to fight under his command, which he gladly accepted. Hazrat Khalid bin Walid (RA) left Yamama for Iraq with an army of 10,000 Mujahideen.

In the battles fought against the enemies in Iraq, Hazrat Muthanna bin Haritha (RA) fought bravely and fearlessly under the command of Hazrat Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) valued him greatly and sometimes sent raiding parties under his command. Hazrat Khalid bin Walid (RA) sent him to attack the market in Baghdad, where he defeated the enemy forces. At the same time, the Caliph entrusted Hazrat Khalid bin Walid (RA) with the responsibility of fighting the Romans in Syria, so Hazrat Khalid bin Walid (RA) left for Syria with half the army. While handing over the command of the remaining army to Hazrat Muthanna (RA), he said to him, "Allah Hafiz." He had only half the army left.

The Iranian general Hormuz Jadwiya went out to fight with a vast army. A fierce battle occurred around Babylon, in which Allah Almighty granted victory to the Muslims. He went to Medina to request more troops from the Caliph. At that time, Hazrat Abu Bakr (RA) was passing through the last moments of his life; in this state, he listened to Hazrat Muthanna (RA) in full. He called Hazrat Umar (RA) and

instructed him to help him. Hazrat Abu Bakr (RA) died of the same illness, and, according to his will, Hazrat Umar (RA) greatly benefited from it. An army under the command of Hazrat Abu Ubaid Thaqafi (RA) was sent to Iraq to help him. After Hazrat Khalid bin Walid (RA) went to Syria, Hazrat Umar Farooq (RA) appointed Hazrat Muthanna bin Haritha (RA) as the commander-in-chief of the Islamic army in Iraq.

In Hira, Hazrat Muthanna bin Haritha (RA) and Hazrat Abu Ubaid Thaqafi (RA) joined forces and fought the Iranian army. The Iranian commander Jaban was captured. A second battle was fought with the Iranians at Sakatia near Wasit, in which the Muslims emerged victorious. Hazrat Abu Ubaidah (RA) set up his camp at Kaskar, and Hazrat Muthanna (RA) went to Barusma and defeated the Iranian army there as well. As soon as they crossed a bridge at Jisr, the Iranian army attacked them, causing heavy casualties among the Muslims.

Hazrat Abu Ubaid (RA) was also martyred. Hazrat Muthanna (RA) fought till the last moment and managed to save the rest of his army, but he was seriously injured. Then he (RA) went to Dhe-Qar with his army, and there, before being martyred due to his wounds in 14AH, he informed Hazrat Saad bin Abi Waqqas (RA) about all the circumstances and gave him important advice, which, after being implemented, made him a helpful person in terms of war. He was also advised that the entire Iranian force would be in Qadisiya.

Hazrat Bara bin Malik Ansari رضي الله عنه

Hazrat Bara bin Malik Ansari رضي الله عنه was in such a state that his hair was dishevelled, his face was covered in dust, and his body was thin and emaciated. Those who saw him did not give him any status. But he was so brave that on one occasion, he single-handedly killed a hundred polytheists. Those killed are in addition to those he killed in various battles. He رضي الله عنه was a fearless, ruthless expert in military affairs and a fearless fighter. He always jumped into battle without fear or concern for danger. Hazrat Umar رضي الله عنه had written to his governor that he should not be made a commander lest he should get emotional and take such an aggressive step that the Islamic army would suffer losses.

Hazrat Bara bin Malik Ansari رضي الله عنه was the brother of Hazrat Anas bin Malik (RA). After the demise of the Messenger of Allah (ﷺ), when the tribulation of apostates and false prophets began, he actively participated in the battles against them. The first army that Hazrat Abu Bakr Siddiq (رضي الله عنه) sent against Musaylima the liar, led by Hazrat Ikrimah bin Abu Jahl (RA), failed to win against Musaylima the liar, so Hazrat Abu Bakr Siddiq (RA) sent Hazrat Khalid bin Walid (RA) with an army to help him. This army consisted of experienced Muhajireen and Ansar fighters, including Hazrat Bara bin Malik Ansari (RA).

The two armies clashed at Yamama, the central city of Najd. Musaylima's liar's army became too heavy too quickly. The Muslims lost their footing and started retreating from the front lines. The situation reached a point where Musaylima's soldiers, the liars, entered the camp of Hazrat Khalid bin Walid (RA). They cut the tent ropes and moved forward to kill the wife of Hazrat Khalid bin Walid (RA). But a Mujahid stopped them and saved Hazrat Khalid bin Walid's (RA) wife. The Muslims were in grave danger of defeat. Hazrat Khalid bin Walid (RA) reorganized his army. He divided the Muhajireen and Ansar into separate groups. If he found a weakness in the army, he strengthened it and attacked the enemy army. The military of Musaylima al-Kizzab fought hard, but the Muslim army finally repelled them. The battle had entered a hazardous stage.

Hazrat Khalid bin Walid (RA) said to Hazrat Bara bin Malik (RA), "O young Ansari! Go forward to help the people." Hazrat Bara bin Malik (RA) challenged his people, saying, "None of you should think of returning to Medina now. Consider

that Medina is over for you starting today. Now there is only one Allah and Paradise for you." Saying this, he shouted, "Allahu Akbar" and attacked the enemy. They continued to advance, tearing through their ranks and cutting off their necks with their swords. They struck so fiercely that the army of Musaylima al-Kizzab staggered and was forced to take refuge in a garden. This garden later became known as "Hadiqa-tul-Maut" (Garden of Death) because countless apostates were killed in this garden.

Hazrat Bara bin Malik (RA) fell like lightning on the enemies and killed thousands of those who had taken refuge in the garden without mercy. In this battle, he (RA) received many wounds from arrows and swords. He killed all those who had taken refuge behind the walls. The Muslim fighters destroyed twenty thousand soldiers of Musaylima al-Kizzab.

Hazrat Bara bin Malik (RA) was carried in a wounded state and brought to the tent where he was treated. Hazrat Khalid bin Walid (RA) remained there while the wounded were treated. Allah Almighty healed him, and the Muslim army was victorious.

While fighting the Iranian army in the Battle of Taster, his brother Hazrat Anas bin Malik (RA) was injured. While saving him, he too was seriously injured by an enemy attack, and in that moment, he was martyred, and his heartfelt wish was fulfilled. (Tabqat al-Kubra)

Hazrat Nu'man bin Muqrin al-Mazini (RA)

After becoming a Muslim, Hazrat Nu'man bin Muqrin al-Mazini (RA) participated in all the battles with the Messenger of Allah (ﷺ) and showed the essence of bravery and manliness. During the caliphate of Hazrat Siddiq Akbar (RA), he fought vigorously against the sedition of apostasy among the Banu Mazniyah and uprooted this sedition. During the caliphate of Hazrat Farooq al-Azam (RA), he performed commendable feats in Islamic conquests.

Before the Battle of Qadisiya, Hazrat Sa'd bin Abi Waqqas (RA), the commander of the Islamic army, sent a delegation led by Hazrat Nu'man bin Muqrin (RA) to the Shah of Iran to invite him to Islam. When this delegation reached the capital of Iran and met the king, the king called the interpreter and talked to him.

The king asked him through the interpreter, "Why have you come here, and why do you want to fight us?"
Hearing this, Hazrat Nu'man bin Muqrin (RA) addressed his companions and asked, "Do any of you want to answer the king's question?" They all said in one voice, "You should answer the king on our behalf."

Hazrat Nu'man (RA) said, "Allah has bestowed upon us a great favour by sending His Messenger (ﷺ) to us, who commands us to do good and forbids us from all kinds of evil. He has promised that if we accept his invitation, Allah will grant us the good of this world and the Hereafter. When we believed, within a few days, Allah changed our hardship into ease, our humiliation into honour, and our enmity into a brotherhood. He ordered us to invite people to goodness and blessings, starting with our neighbours.

We invite you to enter the fold of Islam. This philosophy of life has looked upon every good deed with a positive view and encouraged it, and has made us hate every evil deed and advised us to avoid it. It takes its followers out of the errors of disbelief and polytheism and brings them to the heights of the light of faith. If you accept Islam, we will leave you the Book of Allah, and you will establish your system of government according to its commands. We will not interfere in your affairs.

If you refuse to accept the religion of Allah, we will collect the Jizyah from you, and the responsibility of your protection will be on us. If you refuse to pay the Jizyah, we will wage war against you.

The Shah of Iran became angry after hearing the words of Hazrat Nu'man bin Muqrin (RA) and spoke! No other nation on earth is more unfortunate, scattered, and inferior than you. We entrust your affairs to our border rulers, who will make you their subjects.

Seeing Hazrat Numan (RA) 's boldness and courage, the king felt fear and spoke! If any need has forced you to come to us, we will give you enough grain to bring prosperity to your homes. In addition, we will provide you and your chiefs with good clothes. We will appoint a ruler over you who will treat you kindly. Hazrat Numan (RA) rejected all the king's offers. The king said that if there were no international agreement to protect messengers, I would have killed you all.

Get out of my sight. I have nothing to give you. Tell your chief that I will send Rustam to you, who will dig trenches and bury you. Then he called for a bag full of earth and said the most honourable should load it on his head. And expel these people from the capital.

The courtiers asked the delegation, "Who is the most honourable among you?" Hazrat Asim bin Umar (RA) stepped forward and spoke! I have placed that bag of soil on his head. He quickly turned around, put the bag on his camel, and set off to deliver that soil to his commander, Hazrat Saad bin Abi Waqqas (RA). Rustam was both a warrior and a soothsayer. He was disturbed by this act of the king. He was alarmed and said to the king!

Peace be upon you, O King! What anger have you shown? You have given the soil of Iran to the Muslims with your own hands. If the Muslims take this soil out of Iran, then no one can save Iran from being taken over by them. Stop them from taking this soil from Iran. Then Rustam sent his horses after them to seize the soil, but they left so quickly that the horses did not catch them. Sometime later, the Muslims faced the Iranians in the field of Qadisiya. Instead of Muslims, the field was filled with the bodies of Iranians, and Iran suffered a terrible defeat.

After suffering a disastrous defeat at Qadisiya, Hazrat Umar (RA) received news that the Iranians were again gathering a large army to fight the Muslims. Hazrat Umar Farooq (RA) was ready to confront them with an army, but some important people stopped him (RA) from going with dignity. He suggested that an experienced general be sent to this campaign. After consultation, Hazrat Umar (RA) proposed the name of Hazrat Nu'man bin Muqrin (RA), which the Shura liked.
Amir-ul-Mominin Hazrat Umar Farooq (RA) wrote a letter to Hazrat Nu'man bin Muqrin (RA)!

From Umar bin Al-Khattab (RA) to Nu'man bin Muqrin (RA):
After the Salam:
I have received information that Iran has gathered a large army in Nahavand. When you receive this letter from me, in the name of Allah, and consider it a present, set out to confront the enemy.
Remember! A Muslim Mujahid is more valuable and beloved to me than one hundred thousand dinars.
Wassalam

Hazrat Nu'man (RA) prepared his army to fight the enemy and sent experienced cavalry to determine the situation. When these horses reached near Nahavand, they suddenly stopped. The cavalry tried hard, but the horses did not move forward. When the cavalry dismounted, they were surprised that all the horses had nails stuck in their hooves. When they looked around, they found that the Iranians had scattered sharp nails in the path of the Muslims so that the Muslims could not reach Nahavand.

The cavalry informed Hazrat Nu'man bin Muqrin (RA) about the situation and sought guidance. Hazrat Nu'man (RA) instructed them not to move forward and to gather the entire army, then light fires at different places at night. Seeing the fire's light, fear will settle in the hearts of the Iranians. The enemy army will try to attack; in this attempt, they will be forced to clear the way themselves. This strategy proved effective against the Iranians. Seeing the light of the fire, they thought that the Muslims wanted to retreat and flee, so they cleared all the paths. After the paths were removed, the Muslims attacked them vigorously before they could attack.

Hazrat Nu'man bin Muqrin (RA) addressed the Mujahideen and said:
I will recite the Takbir slogan three times. When I say the Takbir slogan for the first time, everyone should be alert. When I say the slogan of Takbir for the second time, take up your weapons, and when I raise the slogan for the third time, attack the enemy.

Hazrat Nu'man bin Muqrin (RA) said Allahu Akbar thrice, and with the courage of a lion, they entered the enemy's ranks, started cutting down the enemy with speed, and moved forward without fear. There were few such fierce battles in war history, and there were piles of corpses. Blood was flowing like water on the roads. In this blood, the foot of Hazrat Nu'man's (RA) horse slipped, and he fell and died. At the same time, an enemy soldier struck Hazrat Nu'man (RA) with a sword, which caused Hazrat Nu'man bin Muqrin (RA) to be martyred. His brother

took over the flag, and a shroud was placed over his body so that the news of his martyrdom would not spread among the Muslim army. The army of Islam achieved victory in this battle, which was called the Manifest Victory. When people asked about Hazrat Nu'man (RA), his brother removed the shroud, showed him his martyred body, and said, "This is your leader."
(Al-Asaba, Ibn Athir)

Hazrat Al-Iqra' bin Habis (RA)

Hazrat Al-Iqra bin Habis (RA) did not get the opportunity to participate in any battle after accepting Islam. Still, the Messenger of Allah (ﷺ) also gave him a share in the spoils of some battles. He also got a share in the spoils of the expedition sent before the Farewell Pilgrimage.
(Bukhari, Kitab al-Maghazi)

He participated in wars during the reign of the Rightly Guided Caliphs. He was with Hazrat Khalid bin Walid (RA) in the Battle of Yamamah and was also with him in the conquest of Iraq. He participated in the conquest of Anbar and showed the essence of bravery and swordsmanship with Hazrat Sharjeel bin Hasana (RA) in the Battle of Domat al-Jandal.

During the reign of Hazrat Uthman Ghani (RA), he was also made a commander in some wars. Abdullah bin Amir (RA), the governor of Khorasan, appointed him as overseer of a part of Khorasan. He led the conquest of Jawzjan. According to Hafiz Ibn Hajar (RA), he was martyred in this battle.
(Al-Asaba)

Hazrat Abu Qais bin Harith (RA)

His lineage is Abu Qais bin Harith bin Adi bin Saad bin Saham Quraishi al-Sahmi (RA). His grandfather, Qais bin Adi, was one of the chiefs of Quraysh. His father, Harith, was one of the fiercest enemies of Islam, who used to mock the Messenger of Allah (ﷺ) and the Quran. He was born in the house of this enemy of Islam, and he was also the first to embrace Islam and do outstanding deeds for Islam. He was among those who migrated to Abyssinia.

He participated on behalf of the Muslims in the Battles of Uhud and the Trench. He achieved martyrdom by exemplifying bravery against the apostates in the most famous battle of Yamama during the caliphate of the Prophet Hazrat Abu Bakr Siddiq (RA).

Chapter 4
Mujahid Islam

I also saw the graves of people in the cemetery who did not fight for their rights so as not to be killed.

Hazrat Abu Bakr Siddiq (RA)

Hazrat Abu Bakr Siddiq (RA) also went through severe trials like other companions. He (RA) had dirt thrown on his head, and he (RA) was beaten with shoes in the Masjid al-Haram. Even his blessed face was not recognizable, and he (RA) was brought home in a state of life and death.

Umm al-Mominin Hazrat Aisha Siddiqah (RA) says that when the number of Muslims reached 38, Hazrat Abu Bakr Siddiq (RA) insisted on the Messenger of Allah (ﷺ) to go to the Masjid al-Haram with the companions and speak openly about the religion of Islam there. Upon reaching there, Hazrat Abu Bakr Siddiq (RA) started talking, and the Messenger of Allah (ﷺ) was also with him. He (RA) was the first orator who invited people to Allah and His Messenger (ﷺ). Hearing this speech, the polytheists present there attacked him and his other companions and started beating him severely. Utbah bin Rabi'ah climbed over him and started hitting his face with his shoe. The people of his tribe, Banu Tayyim, came and rescued him. They said that if Abu Bakr died, they would not leave Utbah bin Rabi'ah alive.

When he regained consciousness after this imperfect state, the first question he asked was how the Messenger of Allah (ﷺ) was. His father rebuked him, saying that it was because of him that he was in this state and that he was still asking about his condition. His mother tried very hard to make him eat something, but he insisted that I should be informed of the Messenger of Allah (ﷺ) 's well-being first. When he learned that the Messenger of Allah (ﷺ) was well and in Dar al-Arqam, he felt relieved. He (RA) went to the Messenger of Allah (ﷺ) with the support of his mother and clung to him. The Messenger of Allah (ﷺ) kissed him. Seeing his condition, the Messenger of Allah (ﷺ) also felt pity. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) said, "There is no need to worry. Only the condition of my face that this wicked person has made is regrettable. This is my mother; she loves her son very much. You're blessed. You (ﷺ) should invite her to Allah and pray to Allah that Allah Almighty may save her from Hell through you." The Messenger of Allah (ﷺ) prayed for her and invited her to Islam, and she immediately became a Muslim.
(Al-Bidayah wa Al-Nahiyah)

Helping the weak Muslims and rescuing the oppressed:

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) was very kind-hearted and merciful. He used to maintain kinship ties. He used to pay off the debts of those who could not repay them. He used to feed the hungry. He could not tolerate seeing anyone being oppressed or wronged and would do everything possible to save the person being oppressed from this oppression. In the early days of Islam, the infidels oppressed those who accepted Islam and believed in the prophethood and mission of the Holy Prophet (ﷺ). They used every means to oppress them, especially the slaves and maidservants who accepted the call of Islam. Every means of oppression was tried to turn them away from the religion of Islam, but those great Muslims remained steadfast in Islam. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) freed many Muslims who were the victims of the oppression of the infidels from the clutches of the infidels through his efforts.

One day, Hazrat Ali (may Allah be pleased with him) was in Kufa. He came to the pulpit and began to silence the people so that he could inform them about the conditions of the Sabiqun Awalun. He (may Allah be pleased with him) addressed them.
People! Tell me, who is the bravest?
The people said!
O Commander of the Faithful (RA), you. He (may Allah be pleased with him) said: I have not asked anyone to fight (in battle), but I will take complete revenge on him. But tell me, who is the bravest of the people?
The people said: We do not know. O Commander of the Faithful! Tell us who it may be.

Hazrat Ali (may Allah be pleased with him) said: The bravest of the people is Hazrat Abu Bakr (may Allah be pleased with him). Because on the day of the Battle of Badr, we had built a throne for the Messenger of Allah (ﷺ), so we said: Who will stay with Rasool Allah (ﷺ) so that the polytheists will not harm him? So, by Allah! No one came near the Messenger of Allah (ﷺ) except Abu Bakr (may Allah be pleased with him). Hazrat Abu Bakr (may Allah be pleased with him) stood before him, and his sword was brandished. Whoever came near from the enemy, he (may Allah be pleased with him) would immediately strike him with his sword and say: Alas! You want to kill a man who says: My Lord is Allah. So, Abu Bakr (may Allah be pleased with him) is the bravest of the people.
(Majma' al-Zawaid 9/461) (Sahih Bukhari, Kitab al-Tafsir, Hadith 4815)

The decision of Hazrat Abu Bakr Siddiq (RA) to wage jihad against apostates, claimants to prophethood, and those who refused to pay zakat during his caliphate is clear proof of his strength of heart, insight of faith, and complete belief in Allah Almighty. It was his courage that saved the building of Islam from collapsing. Hazrat Abu Bakr Siddiq (RA) did not step back from the place where the Messenger of Allah (ﷺ) had abandoned Islam. He did not tolerate any increase or decrease in religion.

Hazrat Khalid bin Walid (RA)

Hazrat Khalid bin Walid (RA) is the leader of the brave and the leader of wars. Ever since he embraced Islam, the Messenger of Allah (ﷺ) gave him the reins of a horse for jihad. He (RA) actively participated in jihad and fulfilled his duty. During the caliphate of Hazrat Abu Bakr Siddiq (RA), he was commanded to wage jihad against the apostates. He suppressed this sedition with great skill. He (RA) fought against Rome and

He shook the palaces of Persia with his strength of faith, courage, and manliness. His war deeds were strange and wondrous. Wherever he went to fight, the enemy's morale started to drop as soon as he heard his name. The enemy had no idea what strategy he would adopt; his war tactics would surprise the enemy.

Hazrat Qais bin Abi Hazim (RA) says that once poison was brought to Hazrat Khalid bin Walid (RA). He said, "What is this?" He was told that it was poison. He recited Bismillah... and ate it, but nothing happened to him. Before that, his companions (RA) used to tell him (RA) to be careful lest the infidels poison him.

He departed from this mortal world at the age of sixty. There was not a single inch of his body left where there was no wound.

Hazrat Abu Ubaidah bin Jarrah (RA)

Hazrat Abu Ubaidah bin Jarrah (RA) was initially named Amir bin Abdullah bin Jarrah (RA), and Abu Ubaidah was his nickname. The Messenger of Allah (ﷺ) had bestowed upon him the title of Amin al-Ummah (the Trustee of the Nation). He (RA), along with Hazrat Abdur Rahman bin Auf (RA), Hazrat Uthman bin Mazuon (RA), and Hazrat Arqam bin Abi Arqam (RA), appeared before the Messenger of Allah (ﷺ) and pledged allegiance to him and became a Muslim. He was among the first early Muslims (Sabiqun Awalun).

Hazrat Abu Ubaidah (RA) lived in Makkah from the beginning to the end, amid the challenging conditions faced by the Muslims, and supported the Prophet (ﷺ) in every difficulty and sorrow. In the Battle of Badr, he was fighting the polytheists of Makkah with great courage and was killing and wounding them badly. During this time, his father, on behalf of the infidels, would repeatedly come in front of him and try to attack him, but he would change his tactics and get away from him. However, his father was trying to kill him, and finally, he was forced to kill his father.
Allah Almighty says in the Holy Quran!

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ
اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ۭ اُولٰۗىِٕكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۭ وَيُدْخِلُهُمْ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۭ اُولٰۗىِٕكَ حِزْبُ اللّٰهِ ۭ
اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾

(Surah Al-Mujadelah: 22)

You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friends with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such, He has written Faith in their hearts and strengthened them with Rûh (proofs, light and actual guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they are with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be successful. (22)

Hazrat Abu Ubaidah bin Jarrah (RA) was at the highest level of honesty and trustworthiness. He could lead to the fullest extent. Once, the Messenger of Allah

(ﷺ) sent him (RA) with an army of his companions to suppress a caravan of Quraysh. He appointed Hazrat Abu Ubaidah (RA) as its commander. He gave him a bag of dates as provisions for the journey. The situation was that he had nothing else for the Mujahideen to eat except these dates. The Mujahideen also showed great patience and forbearance during this journey. The caravan commander gave him one date daily, which was his daily food. He completed his mission and fulfilled his duty as leader and trustee.

When the Muslims faced a temporary defeat in the Battle of Uhud, a polytheist was shouting angrily, "Tell me where Muhammad (ﷺ) is." At a critical moment, Hazrat Abu Ubaidah bin Jarrah (RA), along with ten of his companions, surrounded the Messenger of Allah (ﷺ) and was hit by arrows in his chest. When the intensity of the battle subsided, he saw that the Messenger of Allah (ﷺ) had lost his teeth, had a wound on his forehead, and had two of his bones stuck in his cheek. Seeing this condition of the Messenger of Allah (ﷺ), Hazrat Abu Bakr (RA) rushed forward to remove the pieces of iron from the cheek of the Messenger of Allah (ﷺ). Meanwhile, Hazrat Abu Ubaidah (RA) stepped forward and said, "Give me a chance to serve you." Seeing his eagerness and passion, Hazrat Abu Bakr (RA) allowed him to proceed. Hazrat Abu Ubaidah (RA) feared that if he removed the links by hand, it would cause more pain, so he (RA) grabbed the links firmly with his teeth and pulled them out of his cheek, which broke two of his teeth. Hazrat Abu Bakr (RA) used to say that despite the two broken front teeth, Hazrat Abu Ubaidah (RA) looked beautiful. Hazrat Abu Ubaidah bin Jarrah (RA) participated in all the campaigns during the lifetime of the Messenger of Allah (ﷺ).

Hazrat Abu Ubaidah (RA) led the Islamic army in Syria and rapidly conquered cities. The entire Syria had been conquered. The borders of the Islamic government had reached the Euphrates River in the east and Turkey in the north. The series of conquests was at its peak when, at that very moment, a dangerous plague broke out in Syria, killing people very quickly. When Hazrat Umar Farooq (RA) learned of this situation, he (RA) thought of calling Hazrat Abu Ubaidah (RA) to him to save him from becoming a victim of this epidemic.

Amirul Momineen Hazrat Umar Farooq (RA) sent a letter to Hazrat Abu Ubaidah (RA) through a messenger in which it was written that I have an essential matter to do with you. Immediately set off for Medina as soon as you receive this letter;

do not wait for morning or evening. If the letter is received during the day, do not wait until night; if it is received at night, do not wait until day. When Hazrat Abu Ubaidah bin Jarrah (RA) received the letter from Amirul Momineen (RA), he read it and said, "I know what Amirul Momineen (RA) has to do with me." He wants to keep such a person who will not live forever in this world. Then he wrote to Amirul Momineen in response to this letter!

Amirul Momineen! After the greetings, I know you (RA) have an essential matter to discuss with me. I am currently in the Army of Islam. In the difficult situation that Muslims are in today, I cannot leave them alone, nor do I want to be separated from them. Until the Almighty Allah issues His decision regarding me and them, please consider me excused in this regard and allow these Mujahideen to remain in Islam.
Wassalam

When this letter reached Amirul Momineen Hazrat Umar Farooq (RA), Hazrat Umar (RA) started crying profusely after reading it. Seeing him crying, the companions asked if (Hazrat) Abu Ubaidah (RA) had died. He spoke! No! Death has approached him. His guess was not wrong. A few days later, Hazrat Abu Ubaidah (RA) fell ill with the dangerous disease of plague. When his death approached, he addressed his army and spoke!

I advise you today that you will always be in good health if you accept this.
Listen! Establish prayer, fast during Ramadan, give charity, perform the Hajj to the House of Allah, perform Umrah, advise each other to do good, be kind to your rulers, and never deceive them. Be careful that the world does not deceive you. Listen to what I say carefully! If a person lives a thousand years, their end will be what you see now. No one can escape death. May my greetings be upon you, and may Allah, the Exalted and the Highest, bless you. Then he turned to Hazrat Mu'adh bin Jabal (RA) and said, "Mu'adh will lead the people in prayer. May Allah preserve him."

He said this, and his soul departed. At this point, Hazrat Mu'adh bin Jabal (RA) said: "People! Today, you are in the sorrow of such a person, by Allah! I have not found anyone more kind-hearted, free from envy and hatred, more loving of the Hereafter, and more benevolent towards the ordinary people. Let us all pray for him with all our hearts that Allah Almighty may bestow His mercy upon him.
(Tabqat Ibn Saad, Ibn Asakar)

Hazrat Saad bin Abi Waqqas رضي الله عنه

Hazrat Saad bin Abi Waqqas رضي الله عنه is honoured to have accepted Islam in the fourth place. He also encouraged his age group to embrace Islam, and they, too, entered the fold. Hazrat Saad رضي الله عنه possessed nobility, honesty, trustworthiness, and bravery in abundance. He رضي الله عنه was considered the maternal uncle of the Messenger of Allah ﷺ.

In the Battle of Badr, Hazrat Saad bin Abi Waqqas رضي الله عنه and his brother Umayr رضي الله عنه performed unforgettable deeds. In the Battle of Uhud, the polytheists of Makkah launched a powerful attack from the valley, which caused the Muslims to retreat. At this critical moment, Hazrat Saad bin Abi Waqqas (RA) shot with such courage and skill that the enemy hit by the arrow would fall. He did not miss a single target in this battle. The Messenger of Allah (ﷺ) praised his skill and archery.
He encouraged them to speak! Saad, shoot the arrow, (فداک ابی و امی) ً Fadak Abi Wa Umi ً My parents are sacrificed for you. Saad, continue shooting.

When Syedna Farooq Azam (RA) intended to invade Iran so that the roots of polytheism and idolatry would be eradicated from the land of Iran, he prepared a large army. He consulted the people about who should be made the Amir. All the people thought that the most suitable one was Hazrat Saad bin Abi Waqas (RA), who should be the commander-in-chief. Hazrat Umar Farooq (RA) handed over the flag of the army of Islam to Hazrat Saad bin Abi Waqas (RA) and, while giving instructions, said! O Saad (RA)! Be careful not to become arrogant, for I am the maternal uncle of the Messenger of Allah (ﷺ) and a devoted companion. Always remember this from me: Allah Almighty never erases evil with evil. Instead, evil is permanently erased with good.

O Saad (RA)! Remember that family superiority has no value. Obedience is the only way to attain a high position in the sight of Allah. The worldly and the lowly are equal in the sight of Allah. Allah is the Lord of them all, and they are all His servants. Yes, the basis of excellence is piety. Always keep an eye on your work.
After listening to the advice of the Commander of the Faithful, Hazrat Umar Farooq (RA), he set out on his mission. This army included ninety-nine companions of Badr, three hundred and ten companions who participated in the Pledge of

Ridwan, three hundred companions who had the honour of participating in the Conquest of Makkah, and about seven hundred young sons of the companions. Hazrat Saad bin Abi Waqqas (RA) camped at Qadisiya. There, he organized the army and fought fiercely against the enemies of Islam. The Muslim mujahideen, raising the slogan of Takbir, entered the enemy ranks, wiped out the Iranians, and beheaded the Iranian commander. The Iranians were demoralized and fled the battlefield, leaving much booty behind. Thirty thousand Iranian soldiers were killed in this war.

Before the start of the Battle of Qadisiya, Hazrat Saad bin Abi Waqqas (RA) became seriously ill. Many boils and boils appeared on his body. He could not sit due to the intensity of the pain. On the first day of the Battle of Qadisiya, the Day of Armath, Hazrat Saad bin Abi Waqqas (RA) could not participate in the battle due to pain and suffering. He went to the palace's upper floor, lay on his chest, watched the battle scene, and from there gave instructions to his army. Hazrat Saad bin Abi Waqqas (RA) was so fearful that the door of his palace was open, but still, no one dared to enter the palace.

It is mentioned in the hadith that Hazrat Saad bin Abi Waqqas (RA) once led an army on a jihad. The enemies in front of them used a trick to make women stand on the roofs of houses without covering their faces, so that when the Muslim army passed by, seeing them would create bad feelings in their hearts, which would cause Allah's help to end for them. When Hazrat Sa'd bin Abi Waqqas (RA) passed by and saw this situation, he announced:

قل للمومنين يغضوا من ابصارهم

Tell the believers to lower their gazes.

Hearing this announcement, the entire army lowered their gazes. Not a single Mujahid looked at these women. Even when the military returned after the battle, someone asked them to tell us how high the houses were. The army men said! When the army commander told us to lower our gazes, we did not pay any attention to the height of the houses.
(Waqiyat--e-Faqir)

Hazrat Jabir bin Abdullah (RA) narrates that some people of Kufa complained about Hazrat Saad bin Abi Waqqas (RA) to Amirul Momineen Hazrat Umar (RA). Hazrat Umar (RA) sent a companion to Kufa to investigate. He investigated on his own and found nothing but good things about him. Then he gathered all the people of Kufa in the masjid and told them to present their complaints to

Governor Saad bin Abi Waqqas (RA). The entire assembly remained silent. When they asked repeatedly, a man stood up and spoke! You are asking us on oath, so listen! Saad does not distribute equally among everyone, does not go into the army himself, and does not judge fairly.

Hazrat Saad bin Abi Waqqas (RA) said! O Allah! If this person is a liar, then prolong his life, prolong his poverty, and subject him to trials.

Hazrat Abdullah bin Umar (RA) says, "I saw this man who had become very old. His eyebrows had fallen over his eyes. He had become poor. He was so miserable that he teased the maidservants on the road and made signs to them with his eyes. When asked how he was, he used to reply, "I am a very old man who is subject to temptations. "
(Sahih Bukhari and Muslim, Bayhaqi)

Hazrat Saeed bin Aamir (RA)

Hazrat Saeed bin Aamir (RA) left Makkah and migrated to Medina, and started living in the company of the Messenger of Allah (ﷺ). He participated in all the campaigns that took place after Khaybar. When the Holy Prophet (ﷺ) departed in the mercy of his Lord, the Messenger of Allah (ﷺ) was pleased with Hazrat Saeed bin Aamir (RA). He emerged as a great Mujahid during the caliphates of Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA). He lived a life that became a beacon of light for future generations.

The first two caliphs of the Messenger of Allah (ﷺ) listened to the advice of Hazrat Saeed bin Aamir (RA) very carefully, valued it and acted on it. Hazrat Umar Farooq (RA) appointed him governor of Homs during his caliphate. Once, Hazrat Umar (RA) sent one of his trusted men to Homs to make a list of the poor and needy people there and send it to me. When Hazrat Umar Farooq (RA) received the list, it also included the name of Hazrat Saeed bin Aamir (RA), the governor of Homs.

Hazrat Umar (RA) called the representative and asked! Who is this, Saeed bin Aamir (RA)? He said that he was the governor of Homs. Hazrat Umar (RA) said in surprise that our governor is bankrupt. He spoke! Yes! By Allah! The fire in his house does not burn for many days. Hearing this, tears came to Hazrat Umar (RA).

Hazrat Umar (RA) got up, made a bag of one thousand dinars, gave it to him, and spoke! Give him my greetings and tell him that Umar (RA) has sent this bag and fulfilled your needs.
Hazrat Umar (RA)'s representative took the bag and went to Hazrat Saeed bin Amir (RA) in Homs to present it to him. He asked what was in it. He spoke! Dinars. He immediately took the bag away from him and recited: انا للّٰه وانا اليه راجعون (Inna Lillahi wa Inna Ilahi Rajion).

It was as if some trouble had come. Hearing this, his wife panicked and asked what had happened. Did the Commander of the Faithful die? Hazrat Saeed bin Amir (RA) said, "No, but this is much more than that."

She asked, "Have the Muslims suffered any harm in the Jihad?" He said, "No, much more than that." The world has come to me to spoil my hereafter. After that, he put dinars in several bags from this bag and distributed them among the poor.
Sometime after this incident, Hazrat Umar (RA) came to Syria, and he (RA) also visited Homs. In those days, Homs was called Kuefa, derived from Kufa. This name became famous because the people here often complained a lot against their rulers, much like those in the city of Kufa.

When Hazrat Umar (RA) arrived in Homs, the people came to greet him. He (RA) asked him, "How is your Amir?" They started complaining about him. Hazrat Umar (RA) summoned the governor and the complainants together. And he prayed to Allah Almighty that my suspicion about Saeed bin Aamir (RA) would not be proven wrong. I have complete confidence in him.

When both parties came together, Hazrat Umar Farooq (RA) asked the complainants to state their complaints.
They said, "Does he not come out of the house early in the morning?"
Hazrat Umar (RA) asked Hazrat Saeed (RA) to answer.
Hazrat Saeed bin Aamir (RA) was silent momentarily and then said,
"By Allah! I did not want to say anything about this, but now I have no choice but to. The situation is that I do not have any servants in my house. I get up in the morning, knead the dough for my family, let it rise, and bake the bread. Then I perform ablution and leave the house to serve the people."

Hazrat Umar (RA) said, "What other complaint do you have against him?"
They said, "He does not listen to anyone at night."
Hazrat Saeed bin Aamir (RA) said! By Allah, I did not think it appropriate to answer this, but I have dedicated the day to these people and the night to worship Allah.
The people complained for the third time that he took one day off each month.

Hazrat Saeed bin Aamir (RA) said! O Commander of the Faithful! I do not have any servants, nor do I have any other clothes. I wash them once a month and let them dry. When they dry, I wear them and come out.

Hazrat Umar (RA) said! Are there any other complaints?
It was said that while sitting in a gathering, he sometimes fainted, and it seemed as if he had no connection with the people there.
Hazrat Saeed bin Aamir (RA) said! When Hazrat Khubaib bin Adi (RA) was being crucified, he was wounded with spears; his body was torn apart. I was also among the crowd who were watching this scene. I was a polytheist at that time. The infidels were asking him if he liked it that Muhammad (ﷺ) was in your place and you were enjoying yourself at home. Hazrat Khubaib (RA) said!
By Allah! I do not like it at all that I live peacefully among my family, and that even a thorn should prick the body of Hazrat Muhammad (ﷺ).
Whenever I remember that day, I wonder why I did not help him. I fear that Allah Almighty may not forgive me for this crime. Thinking of this makes me faint.

I heard Hazrat Umar (RA) say! Thanks be to Allah, who did not prove my suspicion about Saeed (RA) wrong.
(Tahzib al-Tahzib, Ibn Asakar)

Imam Ozai (ra) has narrated from Hazrat Hassan bin Atiya (RA) that Amir-ul-Mominin Hazrat Umar bin Al-Khattab (RA) deposed Hazrat Amir Mu'awiyah (RA) and appointed Hazrat Saeed bin Aamir (RA) as the governor of Syria in his place. He came to Damascus with his young wife. His wife was very beautiful and belonged to the Quraysh tribe. They lived there for a few days, then poverty and hunger set in. When Hazrat Umar Farooq (RA) heard of his condition, he sent 1,000 dinars to him. He took these dinars, went to his wife, and told her, "These dinars you see are those sent by Hazrat Umar (RA). The wife said, "I want to buy some food and drink with these dinars and keep the rest so they can be used in the future."

Hazrat Saeed bin Aamir (RA) said, "Shall I not tell you a better suggestion than this?" The wife asked! What did he do? He (may Allah be pleased with him) said, "I will give this money to a merchant who will trade with us and give us his profit, which we will continue to eat. He will also be responsible for our capital." His wife was pleased and said, "That is more correct."

Hazrat Saeed bin Aamir (may Allah be pleased with him) bought two camels with these dinars, bought grain, and hired two servants. He put all the goods on the camels. Then, he went around the city and distributed all the grain to the poor and needy. After some time, his wife told him the food and drink supplies had run out. You should go to this merchant and bring your profit so that we can buy food and drink supplies from him.

Hazrat Saeed bin Aamir (may Allah be pleased with him) remained silent after listening to him. He spoke again, but he remained silent. Finally, he got fed up and started saying some bad things. On this, he stopped coming home during the day and only came home at night. A good man in his family used to go to his house. He said to his wife, what are you doing to him? He has given all their wealth to charity. Hearing this, his wife felt so sorry for sharing all her wealth in charity that she started crying.

One day, when Hazrat Saeed bin Aamir (RA) came home, he made his wife sit down and speak! I had some companions who had separated from me a while ago. Even if I had the whole world, I would not like to leave their path. If one of the beautiful maidens of Paradise were to look into the sky of this world, the whole world would be illuminated by her light, and the light of her face would prevail over the light of the moon and the sun. And the dupatta (headscarf) worn on her is more valuable than the world and everything in it. Now, it is easy for me to leave you for the sake of these maidens, but I cannot leave them for your sake. Hearing this, his wife's heart softened, and she was pleased with his actions.
(Hulya-tul-Auliya)

Hazrat Usama bin Zaid رضي الله عنه

Hazrat Usama bin Zaid رضي الله عنه was born in Makkah seven years before the migration of the Messenger of Allah ﷺ to Medina. His mother's name was Hazrat Umme Ayman رضي الله عنه. His father, Hazrat Zaid bin Haritha رضي الله عنه, was the adopted son of the Messenger of Allah ﷺ, and his mother was a family servant of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ regarded Hazrat Umme Ayman رضي الله عنه as his mother. The Companions used to call him "Hub al-Nabi".

In the Battle of the Khandaq (Trench), Hazrat Usama bin Zaid رضي الله عنه went out into the field with the boys of his age and started walking on his paws, thinking that he would not be deprived of participating in Jihad. Seeing his condition, the Messenger of Allah ﷺ felt great love for him and allowed him to participate in Jihad. At the age of fifteen, he took up the sword in Jihad against the infidels and polytheists in the way of Allah.

Hazrat Usama bin Zaid (RA) participated in the battle of Mutah with his father. After his father's martyrdom, he (RA) buried him in the land of Mutah.

When the Muslims faced defeat in the Battle of Hunain, Hazrat Usama bin Zaid (RA), Hazrat Abbas (RA), Hazrat Abu Sufyan bin Harith (RA), and six other companions stood firm on the battlefield to protect the Messenger of Allah (ﷺ). Allah turned the Muslims' defeat into victory, saving them from loss.

In 11AH, the Messenger of Allah (ﷺ) prepared an army to fight the Romans. In this army, there were such great companions as Hazrat Abu Bakr Siddiq (RA), Hazrat Umar Farooq (RA), Hazrat Saad bin Abi Waqqas (RA), and Hazrat Abu Ubaidah bin Jarrah (RA). The Holy Prophet (ﷺ) appointed Hazrat Usama bin Zaid (RA) as the commander of this army. He ordered him to decisively defeat Balqa and the fort of Rome so they could conquer them. It is located near the city of Gaza. While this army was being prepared, the Messenger of Allah (ﷺ) fell ill, and his illness worsened.

Hazrat Usama bin Zaid (RA) says! When the Holy Prophet (ﷺ) was seriously ill, I came to him with a few companions to take care of him. He could not speak due to the pain of the illness. He (ﷺ) placed his hand on me and prayed for me. In this illness, he (ﷺ) became dear to Allah.

Hazrat Abu Bakr (RA) was elected as the Caliph, and all the Companions swore allegiance to him. After being elected as the Caliph, the first thing he did was to order the departure of Hazrat Usama's (RA) army, which had been delayed due to the illness of the Holy Prophet (ﷺ). Some Companions advised against sending the army yet, but to assess the situation and send it quickly. The Companions asked Hazrat Umar (RA) to talk to Hazrat Abu Bakr (RA) about this, and the second thing to do was to make an experienced Mujahid the commander.

When Hazrat Umar Farooq (RA) spoke to Hazrat Abu Bakr Siddiq (RA) about this, Hazrat Abu Bakr (RA) became very angry and spoke! O Ibn Al-Khattab (RA)! How unfortunate it is that the Messenger of Allah (ﷺ) made Usama (RA) the Amir, and you are advising me to depose him.
By Allah! This can never happen. Neither the Amir will be changed nor will this army be stopped.

Hazrat Umar (RA) returned and said to the people, "Your mothers may have lost you. Leave for your mission quickly. Today, the Caliph of the Messenger of Allah (ﷺ) has become very angry with me because of you."

To bid farewell to this army, Hazrat Abu Bakr Siddiq (RA) himself went to the military in such a way that Hazrat Usama (RA) was riding a horse, and Hazrat Abu Bakr Siddiq (RA) was walking alongside the horse.
Hazrat Usama (RA) said! O Caliph of the Messenger of Allah (ﷺ)!
By Allah! You (RA) should ride a horse, or I will dismount and walk with you.
Hazrat Siddiq Akbar (RA) said! Neither you will dismount nor will I mount the horse.

It is an honour to get my feet dirty in the way of Allah. After that, he (may Allah be pleased with him) sent Hazrat Usama (may Allah be pleased with him) and the army. Then he said, "Act according to what the Messenger of Allah (ﷺ) has advised you to do and requested Hazrat Usama (may Allah be pleased with him) that if you think it appropriate, leave Umar (may Allah be pleased with him) with

me to assist me." He allowed Hazrat Umar (may Allah be pleased with him) to stay with him. Hazrat Usama bin Zaid (may Allah be pleased with him) set out with the army and made every effort to achieve the success of the mission that the Messenger of Allah (ﷺ) had ordered him to do. In the first stage, the army conquered Balqa and the fortified city of Rome in Palestine. This removed the fear of the Romans from the hearts of the Muslims. Then, they conquered the regions of Syria, Egypt, and North Africa and raised the flag of the Islamic Empire to the Sea of Darkness (Dead Sea). Hazrat Usama bin Zaid (RA) completed this campaign and returned to Medina with great glory and honour, riding the fast horse of his father, Hazrat Zaid bin Haritha (RA), with a large amount of booty. It was known among the people that no army had ever brought so much booty as Hazrat Usama bin Zaid (RA).
(Al-Isaba, Al-Isteyab, Al-Tabqat Al-Kubra)

Hazrat Saeed bin Zaid (RA)

Hazrat Saeed bin Zaid (RA) was twenty (20) years old when he converted to Islam. He is counted among the first companions and ten companions given the glad tidings of Paradise during their lifetime. They are called the Ashra Mubashirah, "Ten Glad Tidings." He participated in all the battles with the Messenger of Allah (ﷺ) except the Battle of Badr. The reason for his absence in the Battle of Badr was that the Messenger of Allah (ﷺ) had sent him on a unique campaign at that time. He participated in all the wars fought against Chosroes of Iran and Caesar of Rome. He especially exemplified bravery in the Battle of Yarmouk.

Hazrat Saeed bin Zaid (RA) once said!
In the Battle of Yarmouk, the number of the Mujahideen was about twenty-four thousand, and the number of the Roman army was one hundred and twenty thousand. They were enthusiastically moving towards us, and it seemed like a mountain was approaching us. In front of the army, their great priests moved forward, carrying crosses and reciting aloud. When the Muslims saw them in this state, they became worried. At this critical juncture, Hazrat Abu Ubaidah bin Jarrah (RA) enthusiastically urged the Muslims to Jihad and recited the divine message:

ان تنصروا اللّٰہ ینصرکم و یثبت اقدامکم

If you help Allah, He will help you and firm your steps.

O servants of Allah! Be patient. Indeed, patience is the means of salvation from disbelief, the pleasure of Allah, and the removal of cowardice.

Listen! Sharpen your spears and hide them. Be silent, and keep your hearts filled with the remembrance of Allah until I order you to attack them. A Mujahid from the ranks of the Mujahids came forward and said to Hazrat Abu Ubaidah (RA): I have resolved to fulfill my duty and be martyred in the path of truth. If you (RA) have any message to convey to the Messenger of Allah (ﷺ), then tell me. Hazrat Abu Ubaidah (RA) said, convey my greetings and the greetings of all the Mujahids to him. At that moment, he drew his sword, ran into the ranks of the enemy, and targeted the enemy cavalry. He was martyred while fighting the enemies without fear or danger.

After this battle, Hazrat Saeed bin Zaid (RA) also received the honour of participating in the conquest of Damascus. Hazrat Abu Ubaidah bin Jarrah (RA) made him the governor of Damascus.
(Tabqat Ibn Saad, Tehzeeb Ibn Asakar)

Hazrat Abu Talha Ansari رضي الله عنه

The real name of Hazrat Abu Talha Ansari رضي الله عنه was Hazrat Zaid bin Sahl رضي الله عنه. He knelt before the Holy Prophet ﷺ on the day of the Battle of Uhud, spread his quiver, and said, "My face is a shield for your face, and my life is a sacrifice for your life." On the day of the Battle of Hunain, he killed twenty polytheists.

The Messenger of Allah ﷺ said about him! Abu Talha's (RA) voice in an army is better than a hundred men. Another narration states that the Messenger of Allah ﷺ said, "Abu Talha's voice is better than a thousand men."
(Seir Alam al-Nabla)

Hazrat Abdullah bin Hudhaifa (RA)

In 19AH, Amir-ul-Mominin Hazrat Umar Farooq رضي الله عنه sent an army of Mujahideen to war, which included Hazrat Abdullah bin Hudhaifa رضي الله عنه. The Muslim military constantly received news of the king of Rome. He knew that the Mujahideen of Islam were strong-willed, truthful, and would sacrifice their lives in the way of Allah Almighty. He had ordered his soldiers that if you capture any soldier from the Islamic army, then present him before me. Allah will be that the Roman soldiers arrested Hazrat Abdullah bin Hudhaifa رضي الله عنه, and he was presented before the court of Caesar of Rome.

Hafiz Ibn Kathir (ra) and Ibn Asakar (ra) said that the king said to them, "If you become a Christian, I will set you free, give you a high position in my kingdom, and marry you to my daughter."
Hazrat Abdullah bin Hudhaifa (RA) replied! This is nothing. If you give me your kingdom and hand over the rule of all Arabia to me and want me to turn away from the religion of Muhammad (ﷺ) even in the blink of an eye, this is also impossible. The king said! Then I will kill you.

Hazrat Abdullah bin Hudhaifa (RA) said! Yes! This is your choice. So, at that moment, the king ordered that he be crucified. As soon as he heard the king's order, he made him stand next to the cross and started driving nails into his hands and feet. He (RA) was repeatedly asked to accept Christianity during this time. He (RA) said with complete patience and independence! No way. Finally, the king ordered that he be taken down from the cross. Pour oil into a copper pot and heat it well in the fire. So, he was presented.

The king ordered another Muslim prisoner to be thrown into it in front of him. That Muslim was burned to death in seconds, and his flesh was burned to the point where his bones were visible. Then the king said to Abdullah bin Hudhayfah (RA): Look! There is still time; obey. Otherwise, you will be thrown into the same fire cauldron and burned.

He (RA) still said with the fervour of his faith! I can't abandon the religion of Allah. At that moment, the king ordered that he be put on a spinning wheel and thrown into oil. Tears came out of his eyes when he was put on the spinning wheel to be thrown into the fire cauldron.

At that moment, the king ordered him to stop. He was taken down from the spinning wheel and called to him. He hoped that his thoughts would have changed after seeing this punishment. Now, he would listen to me, accept my son-in-law, and become a part of my kingdom. But this wish of the king turned out to be in vain.

When asked, he said that I had cried because Ah! Today, there is only one soul that I am sacrificing in the way of Allah with this punishment. If only! If I had a soul in my veins, I would sacrifice it all one by one in the path of Allah today.

In some narrations, it is also said that he (RA) was kept in prison and stopped eating and drinking. After several days, he sent wine and pork, but did not even pay attention to them because of his extreme hunger. The king called him to him and found out the reason for not eating. He replied that it was permissible for me to eat them in this state, but I did not want to give an enemy like you a chance to be happy.

The king said! Well, if you kiss my head, I will release you and your companions from prison. He accepted it and kissed the king's head. The king also kept his promise and released him along with his companions. Hazrat Abdullah bin Hudhaifa (RA) was released from here and reached Hazrat Umar Farooq (RA), who made him sit on the Prophet's (ﷺ) pulpit with great respect and spoke to him! Hazrat Abdullah (RA)! Tell us your story. So, when he (RA) began telling the story, tears flowed from Hazrat Umar's (RA) eyes.

Hazrat Umar (RA) said! Every Muslim has the right to kiss the forehead of Hazrat Abdullah bin Hudhaifa (RA), and I was the first to do so. Then, all the Muslims present in the Masjid kissed his forehead.
(Ibn Kathir, Volume 3)

Hazrat Abdur Rahman bin Auf (RA)

Hazrat Abdur Rahman bin Auf (RA) was one of the eight fortunate companions who were the first to accept Islam. He is among the ten companions given the good news of Paradise (Ashra Mubashirah). He was among the six noble companions whom Hazrat Umar Farooq (RA) gave the responsibility of choosing a new Caliph. He was counted among the best scholars of that time, and he used to give fatwas even during the time of the Messenger of Allah (ﷺ).

In the Battle of Badr, Hazrat Abdur Rahman bin Auf (RA) beheaded the polytheist Umair bin Uthman bin Ka'b, who came to fight in the way of Allah. When the Muslims were defeated in the Battle of Uhud, he remained steadfast on the battlefield like a rock until he forced the enemies to flee. He received twenty wounds in that battle, some very deep. He was very active in providing money and supplies, especially during the Battle of Tabuk.

When the army of Islam set out for Tabuk, Hazrat Abdur Rahman bin Auf (RA) received an honour that no one else had during this journey. It was time for prayer. The Messenger of Allah (ﷺ) was not there at that time. Hazrat Abdur Rahman bin Auf (RA) performed the duties of leading the prayer. The first rak'ah had just ended when the Messenger of Allah (ﷺ) came and joined the congregation. He (ﷺ) prayed behind Hazrat Abdur Rahman bin Auf (RA).

On the day Hazrat Abdur Rahman bin Auf (RA) received the glad tidings of Paradise, he (RA) spent forty thousand dinars in the way of Allah. Once, he gave five hundred trained war horses to the Mujahideen of Islam. Another time, he gave one thousand Arabian horses to the Mujahideen. A few days before his death, he freed all the slaves.
(Hulya-tul-Auliya)

Hazrat Abu Ayyub Ansari رضي الله عنه

The real name of Hazrat Abu Ayyub Ansari رضي الله عنه was Khalid bin Zaid رضي الله عنه. He belonged to Banu Najjar. His surname was Abu Ayyub رضي الله عنه. He was one of the Ansar of Medina; hence, he was called Ansari. After the migration, the Messenger of Allah ﷺ stayed in his house for seven months.

He took part in all the wars fought from the time of the Messenger of Allah ﷺ until the time of Hazrat Amir Muawiyah رضي الله عنه. The last war of his life was the one in which an army was sent to Constantinople under the leadership of Hazrat Amir Muawiyah رضي الله عنه. He رضي الله عنه was used to participate in Jihad in the way of Allah even at the age of eighty (80). Hazrat Abu Ayyub Ansari (RA) was then eighty-four years old. But despite this, he (RA) gladly participated in this battle. This army sailed to Constantinople. It had only been a few days since the battle with the enemy when his (RA) health deteriorated and his illness intensified. He was deeply saddened not to be able to participate in the battle. The commander asked him (RA) what he wanted. He (RA) said: "I send my greetings to the Mujahideen of Islam, and my advice to you is to advance into the enemy's land and reach the final destination. If I die during this time, take my body and bury it near the wall of the fortress of Constantinople." As soon as he uttered these words, he became dear to Allah Almighty.

The commander of the army of Islam followed the suggestion of this noble companion and attacked the enemy one after another until he reached the wall of Constantinople's fortress. According to the will of Hazrat Abu Ayyub Ansari (RA), he brought the body of Hazrat Abu Ayyub Ansari (RA) with them. They dug a grave in the shadow of the wall of Constantinople and buried him with great respect and honour. They announced to the enemy army present there that this was our respected companion of the Messenger (ﷺ). If anyone tried to harm his grave and body, they would destroy this fort brick by brick.
(Asad al-Ghabah, al-Asaba)

Hazrat Hudhaifa bin al-Yaman (RA)

Hazrat Hudhaifa bin al-Yaman (peace be upon him)'s father was born in the Banu Abbas tribe of Makkah. He killed a man from his tribe and migrated from Makkah to Yathrib (Madinah Munawwara). There, he developed very close relations with the Banu Abd al-Ash'hal. He married a woman from this tribe and had Hazrat Hudhaifa bin al-Yaman (peace be upon him). He remained in Medina until he grew up. Hazrat Hudaifa (RA) was among the fortunate people who had come to the Prophet (ﷺ) before the migration and had accepted Islam. His parents (RA) had also become Muslims.

Once he (RA) asked the Prophet (ﷺ): "O Messenger of Allah (ﷺ)! Am I a Muhajir or an Ansar?" He (ﷺ) said: "You have the right to call yourself whatever you want." He (RA) said: "I would prefer to be called an Ansar."

He (RA) accompanied the Prophet (ﷺ) in all the battles except the Battle of Badr. He explains the reason for not participating in the Battle of Badr: Once, my father and I were going to Medina when the Quraysh of Makkah arrested us on the way. They said: "You are going to meet Muhammad (ﷺ). We said, "We are going to Medina." They said: "We will let you go on one condition: if you meet Muhammad (ﷺ), promise that you will not help him in fighting." Otherwise, we would not have left you, and we were forced to promise, so they set us free. After coming to Medina, we appeared before the Messenger of Allah (ﷺ) and told him the whole story. He (ﷺ) said! There is no need to worry. You keep your promise and pray to Allah Almighty for us. He (RA) participated in the Battle of Uhud with your father, who was martyred.

Hazrat Ibrahim Tammi (RA) tells his father, we were sitting with Hazrat Hudhaifa bin Yaman (RA) when he said! We were with the Messenger of Allah (ﷺ) on the occasion of the Battle of the Khandaq. There was a strong wind at night, and it was very cold.

The Messenger of Allah (ﷺ) said! Is there anyone who brought me news of the Quraysh and will be with me on the Day of Resurrection? Everyone remained silent due to the severe cold. Then he said again and again for the third time! But no one dared to go out in that cold.

Then the Messenger of Allah (ﷺ) said! O Hudhaifa (RA)! You go and bring me the news of the Quraysh. When you (ﷺ) called me by name, I had no choice but to obey. I got up and went towards them. I did not feel cold despite the strong, cold wind. I felt as if I were walking in a hot bath. I reached there, gathered the information I needed, and, as I was returning, I still felt as if I were walking in a hot bath. I returned and told the Messenger of Allah (ﷺ) all the information. When I finished this expedition, I began to feel cold.

The Messenger of Allah (ﷺ) threw his cloak that you (ﷺ) were wearing over me, and I slept soundly at night. When morning came, the Messenger of Allah (ﷺ) said: قم يانومان (O sleeper, get up)
(Sahih Muslim)

Hazrat Okasha bin Muhsin (RA)

Hazrat Okasha bin Muhsin (RA) belonged to Banu Asad, and his tribe was an ally of Banu Shams. His nickname was Abu Muhsin. He was one of the chiefs of his tribe, and he participated in the Battle of Badr. Once, during a battle, his sword broke, so the Messenger of Allah (ﷺ) gave him a piece of wood that acted like a sword. It cut like a very sharp sword. He fought the enemies with it until Allah granted him victory. He always kept this sword with him until he was martyred by the false prophetic claimant Tuliha bin Khuwaylid Asadi (RA) in the incident of apostatizing (war with the apostates during the reign of Hazrat Abu Bakr (RA). At that time, he was still with this sword. At the time of his martyrdom, he was forty-four (44) years old. The name of this wooden sword was Aun. He participated in all the battles with the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) gave you the good news that you would enter Paradise without being held accountable.

Hazrat Okasha bin Muhsin (RA) is famous for his bravery and quick wit. In his stories, Ibn Ishaq wrote that during the Battle of Ghabah, he saw a polytheist named Obar and his son, Umar bin Obar, sitting on the same camel. He aimed and threw his spear with such force that it pierced through the bodies of both the father and the one sitting.

Hazrat Ebad bin Bishr (RA)

During the return journey from the Battle of Dhatt-e-Riq'a, the army camped at one place at night. The Messenger of Allah (ﷺ) said, "Who will protect us from the enemy tonight and make us independent of them?" An Ansari companion, Hazrat Ebad bin Bashir (RA), and a Muhajir companion, Hazrat Ammar bin Yasir (RA), stood up and said, "O Messenger of Allah (ﷺ)! Don't worry, and we will guard you at night." The Messenger of Allah (ﷺ) made them brothers in the bond of brotherhood. The Messenger of Allah (ﷺ) permitted both of them.

Hazrat Ebad bin Bishr (RA) accepted Islam through the preaching of Hazrat Mus'ab bin Umair (RA). Hazrat Ebad bin Bishr (RA) participated in all the battles with the Messenger of Allah (ﷺ). He (RA) performed some unforgettable feats in every battle. A woman was also captured in this battle of Dhatt-e-Riq'a, and her husband was absent. When her husband came, he swore by Lat and Uzza that he would pursue the Muslims and would not return after harming them and shedding blood. When they reached the mountain pass to guard, Hazrat Ebad bin Bishr (RA) asked his brother Hazrat Ammar bin Yasir (RA). Would you prefer to sleep in the first part of the night or the last part? He said, "I rest in the first part, and you rest in the second part, and I will guard." Hazrat Ebad bin Bishr (RA) was reciting the Holy Quran while guarding. Then, he thought that it would be more enjoyable if I recited it during the prayer. Therefore, he turned towards the Qiblah, intended to pray, and continued reciting in prayer.

On the other hand, the infidel whose wife was in prison came towards him with his feet pressed down and saw a man standing guard. He thought that this must be a companion of the Messenger of Allah (ﷺ) and that the Messenger of Allah (ﷺ) must also be resting here. He took an arrow from his quiver, aimed it at Hazrat Ebad bin Bishr (RA), and shot it at him. The arrow went straight into Hazrat Ebad (RA). He (RA) caught the arrow with his hand, pulled it out, and threw it away. Then he shot a second arrow, which also struck him. He (RA) also pulled it out and threw it away. Then he shot a third arrow, and it also struck him. The wound from this arrow was worse than the two arrows. When this arrow was pulled out, blood gushed from his body. Hazrat Ebad (RA) finished his Salat with a greeting, then slowly crept closer to his brother, Hazrat Ammar bin Yasir (RA), and woke him. He told him that I had bled a lot from the wounds. I am becoming weak, and my eyes are closing. When this enemy saw that there was another

man on the pass, he became afraid that there would be more people, and he ran away from there.

Hazrat Ammar bin Yasir (RA) saw that blood was flowing rapidly from the body of Hazrat Ebad bin Bishr (RA), so he became frightened and said, why did you not wake me up when the first arrow hit him? Hazrat Ebad bin Bishr (RA) said, I was reciting Surah Al-Kahf in prayer, and I was enjoying it so much that I thought I would give the salaam after completing the Surah. By Allah! If I had not felt a sense of responsibility, I would have completed the Surah even if my life had been lost in the process.

During the caliphate of Hazrat Abu Bakr Siddiq (RA), the war against the apostates had become dangerous, so he prepared an army to repel Musaylima, the liar, and the raging apostates, and Hazrat Ebad bin Bishr (RA) joined the front line. A bloody battle took place between the Muslims and Musaylima, the liar, and initially, the Muslims had to retreat. The enemy was not being controlled in any way. Hazrat Ebad bin Bishr (RA) saw that the Muhajireen and the Ansar blamed each other for the failure. Hazrat Ebad bin Bishr (RA) asked the Muhajireen and the Ansar to plan separately and attack the enemy on their own, so that the Muslims' weakness would not be revealed to the enemy.

The battle lasted until night. During this time, Hazrat Ebad (RA) fell into a stupor and saw in his dream that the door of heaven was open. He entered, but the door was closed. When morning came, he mentioned his dream to Hazrat Abu Saeed (RA), who interpreted it as a sign of your martyrdom in this battle.

When the day broke, Hazrat Ebad bin Bishr (RA) climbed a hillock and called out to the people: O Ansar! Break the hilt of your sword so that no harm may come to Islam from you. He (RA) kept repeating this with all his enthusiasm. Until four hundred Mujahids gathered around him, including Hazrat Thabit bin Qais (RA), Bara bin Malik (RA), and Hazrat Abu Dujanah (RA), leading these Mujahids, Hazrat Ebad bin Bishr (RA) drew his sword. He went to sacrifice his life in the way of Allah, tearing through the enemy ranks. He killed countless people from the army of Musaylima, the liar, and was martyred near the wall of his garden. His body was riddled with swords, spears, and arrows, and his face was so severely wounded that he was unrecognizable.
(History of Islam Al-Zahabi, Ser Alam al Niebla)

Hazrat Salamah bin al-Akwa' رضي الله عنه

Hazrat Salamah bin Akwa (RA) was known as Sinan bin Abdullah Aslami, and his Kunya was Abu Muslim. He swore allegiance twice in the Bayt-e-Ridwan. He lived in Medina and, after the martyrdom of Hazrat Uthman Ghani (RA), settled in Zubda.

There are countless incidents of Hazrat Salamah bin Akwa (RA). He was a very benevolent companion and never told a lie. The Messenger of Allah (ﷺ) was pleased with him and praised him. On the occasion of the Battle of Dhe-Qard, he single-handedly defeated an entire army. He killed seven polytheists in one battle. He participated in seven battles with the Messenger of Allah (ﷺ). Hazrat Salamah bin Akwa (RA) died in 74AH at eighty (80).

Chapter Five
Women Fighters

A brave man dies once, a coward dies every day

Women's Services in Jihad

Women's Military Training

Historians and biographers have written that Muslim women have not only been responsible for and protected the sanctity of the cloak and enclosure but have also rendered valuable services on the battlefield. In addition to visiting the wounded in war, providing and preparing food, and guarding the Mujahideen, they have also acquired excellent swordsmanship skills.

When the Islamic armies were waging jihad in Damascus, Hazrat Umme Aban (RA) avenged the martyrdom of her husband by killing the Roman general Thomas. During the caliphate of Hazrat Umar Farooq (RA), when the Muslim armies were fighting at Yarmouk, Muslim women set great examples of bravery and courage. They boosted the morale of the Muslim fighters. On one occasion, women were with the army. They uprooted the tents' wood and became soldiers to fight the Romans. And a large Roman army had to face humiliation and defeat.

Hazrat Asma Ansaria (RA) brought nine infidels to hell with a single wooden stick. Hazrat Asma bint Abu Bakr (RA) used to bring down one infidel to the ground with each blow. Syedah al-Hansaa (RA) was a famous poetess. In the Battle of Qadisiya, her four sons fought with great bravery and died as martyrs. This mother, instead of crying over the martyrdom of her sons, thanked Allah Almighty that Allah Almighty would grant her sons a high position in Paradise, and she had the honour of being the mother of four martyred sons.

After the demise of the Holy Prophet (ﷺ), many unfortunate people claimed prophethood. Among them was Aswad Ansi. His wife had converted to Islam. When the Muslim soldiers surrounded this liar, and the siege was getting long, Aswad Ansi's wife met the Muslims and provided them with information about the attack. On the advice of this believing woman, the Muslims attacked from that direction and killed the false prophet.

The Best Jihad for Women

It is narrated from Umm al-Mominin Hazrat Aisha Siddiqa (may Allah be pleased with her) that she asked the Messenger of Allah (ﷺ) that we see that jihad is among the best deeds, so why should we not also fight jihad?
The Prophet (ﷺ) said! The best jihad (for women) is the accepted Hajj.
(Sahih Bukhari)

Hazrat Aisha Siddiqah (RA) said: I asked the Messenger of Allah (ﷺ) for permission to participate in Jihad, and he (ﷺ) said: Your Jihad is Hajj.
(Sahih Bukhari)

Hazrat Anas bin Malik (RA) said: When the guard of the Muslims dispersed from the Messenger of Allah (ﷺ) in the Battle of Uhud, he saw that Hazrat Aisha Siddiqah (RA) and Hazrat Umme Sulaym (RA) had raised their trousers, which exposed their calves, and water was spilling from their waterskin due to their fast walking. In that battle, women carried their water jugs on their backs and gave water to the Mujahideen. When the waterskin was empty, they would return to fill it and bring water to the Mujahideen.
(Sahih Bukhari)

Hazrat Rabi' bint Maud (RA) says that we used to participate in battles with the Messenger of Allah (ﷺ), we used to give water to the wounded Muslims and bandage them, and we used to pick up those who were martyred and take them to Medina.
(Bukhari)

The role of women in Jihad

The secret of the greatness of any nation lies in how brave all the members of that nation are and how sincere they are to their nation. How much pride and honour there is in that nation. A nation whose members wear the yoke of slavery around their necks can never achieve its excellent position in life. Destruction and ruin are the destiny of that nation. Islam is the only religion that has not only raised the flag of personal freedom and national independence but also given a permanent system that guarantees the protection of this freedom and protects the pride and honour of Muslims. That system is the Islamic system of jihad.

The center and source of the Islamic jihad system is not the acquisition of wealth and land nor the pursuit of greed. Instead, its mission is to elevate the word of Allah, spread the religion, and enforce the orders of Allah Almighty. Its goal is to establish a society that guarantees the protection of the Islamic system in every way. This system fully considers that no one should be hurt, nor should anyone's rights be violated. Instead, the Islamic system of jihad is for the support of the weak and the poor, and it fulfills the duty of showing the path to hell to the Nimrods, Shaddads, Pharaohs, and Hamans of its time.

Allah Almighty says!

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

(Surah Al-Qasas: 4-6)

Verily, Firawn (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufseedin (i.e. those who commit great sins and crimes, oppressors, tyrants). (4) And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, (5) And to establish them in the land, and We let Firawn (Pharaoh) and Haman and their hosts receive from them that which they feared. (6)

Allah Almighty, by disliking the humiliating life of slavery, wants to humiliate the arrogant. The support and help of the Almighty Allah have always been with the weak, and Islam is the only religion in the world that promotes human freedom through the spirit of jihad of the Muslims. If we look at historical references, Islam has always given strength to the poor, the weak, and the needy.

At the beginning of Islam, the infidels had made the lives of the Muslims miserable, so Allah Almighty revealed the commandment of jihad and gave the Muslims great strength. This enthusiasm was present without any discrimination among blacks, whites, Arabs, non-Arabs, and Abyssinians. Not only men but also women and children actively participated in this field.

In Islam, women can achieve all the levels of humanity reserved for men in other religions. In Islam, women enjoy all kinds of freedom that women in the West still do not enjoy. If the world is asked how many achievements of the delicate sex are in its history, the Greeks refer to the goddesses of modesty; in India, a few goddesses of modesty are mentioned; and Europe's Golden Dawns refer to a few war-weary women. No critical place in history can be achieved with the events of these few specific women.

Apart from political history and religious achievements, these nations lack women's services. The Christian world can rightly be proud of Mary, the sister of Aaron, and of Nazareth, who presents the exemplary role of Mary. On the contrary, if Islamic history is studied, there will be such events of thousands of Muslim women that history will never forget. Whom history praises. Let's leave aside the other achievements of women and talk only about the successes of jihad. It is impossible to find an example of the dignity and sincerity with which our valuable companions, followers, and women of later times participated.

Hazrat Ibn Abbas (RA) says that women also participated in wars with the Messenger of Allah (ﷺ) and also shared in the booty.
(Sunan Abu Dawud, Jami' Tirmidhi)

The oppression and oppression that was inflicted on Muslims by the infidels at the beginning of Islam makes one shiver. In these circumstances, not fearing oppression, not bowing down before the oppressor, not caring even for one's own life for the sake of the truth, and sacrificing one's own life were the hallmarks of these women. By playing with their lives, these women gave the name of Islam a light that has never existed before or since in history.

Hazrat Sumayyah (RA) is the first martyred companion who sacrificed her life in the performance of this duty. Hazrat Zunaira (RA) was beaten so severely by Abu Jahl that she lost her eyesight. Hazrat Umme Fakiha (RA) was beaten so severely that the beaters would sit down exhausted.

Muslim women used to stay behind on the battlefield, serve the horses, and perform rituals for their Mujahid husbands on their return from the war. They used to tell their children the stories of the exploits of their ancestors so that the greatness of Islam would rise in their hearts and the spirit of Jihad would develop within them. They should also realize that they are the sons of a great nation, and what should be their mission in the future? Apart from this work, women's work was to collect the weapons of the infidels who were killed on the battlefield and to guard the captured enemies. The famous Arab poet Amr bin Kulthum has written while paying tribute to the women fighters of the Muslim Ummah!

Translation: Behind our ranks are beautiful white women. We are constantly afraid that they will be insulted and the enemy will not be able to capture them. These women have taken a pledge from their husbands to fight on the battlefield; they stay with us to capture the enemy's horses and weapons.

The books of Hadith and biography are full of outstanding deeds of such brave women who performed unparalleled feats on the battlefield while remaining within the boundaries of Islam.
(Women Martyrs of Islam)

The feats of women in the Battle of Uhud

In this war, women and men also performed very extraordinary feats. They continued to participate in the battlefield alongside men and never made the mistake of crossing the Islamic boundaries. In the Battle of Uhud, the mother of the Believers, Syeda Aisha Siddiqa (RA), Hazrat Burza bint Masoud (RA), Hazrat Hamna bint Jahsh (RA), Hazrat Rabi' bint Moawad (RA) and Hazrat Umme 'Ammara (RA), showed the essence of bravery without caring for their lives. All these women ensured an abundant supply of water by carrying water bags on their shoulders and distributing water to the Mujahideen. They bandaged the wounded Mujahideen. When the infidels launched a general attack, Hazrat Mus'ab bin Umair (RA) was martyred, and a rumour spread among the people that the Messenger of Allah (ﷺ) was martyred, so the companions of the Prophet (ﷺ) were left behind. On this occasion, the women reached the battlefield, and when they saw the Messenger of Allah (ﷺ) safe and sound, they thanked Allah Almighty.

As long as the Muslims were heavily in the battle, Hazrat Umme 'Ammara (RA) was giving water to the Mujahideen and was doing the work of bandaging the wounded. Her husband was also fighting bravely against the infidels in this battle. When the Muslims were weakened due to the mistakes of some Muslims, Hazrat Umme Amarah (RA) put down her pouch, took her sword, and went to the Prophet (ﷺ) to protect him. At that time, only a few companions were left with the Prophet (ﷺ). The infidels were attacking the Prophet (ﷺ) with all their might. Hazrat Umme Amarah (RA) was giving a befitting reply to the enemy and was preventing the attacking infidels from reaching the Prophet (ﷺ).

A horseman attacked the Prophet (ﷺ), so she struck the rider so hard that one of his legs was cut off, and he fell. The rider fell to the ground and started to turn back. The Prophet (ﷺ) was watching this scene. He (ﷺ) told his son Hazrat Abdullah (RA) to go and help his mother. Hazrat Abdullah (RA) immediately went to his mother's aid and severed the neck of the killer horseman with his sword. Meanwhile, another infidel attacked Hazrat Abdullah (RA) and injured him. Another infidel attacked the wounded Abdullah, so Hazrat Umme Umarah (RA) struck him with such force that he was cut into two pieces. Seeing this scene, the Messenger of Allah (ﷺ) smiled and said, "Wow... Umarah... you have avenged

your son in a better way." Hazrat Umme Umarah (RA) was standing in front of the Messenger of Allah (ﷺ). Meanwhile, a polytheist named Ibn Qayyimah attacked the Messenger of Allah (ﷺ) with all his might. Hazrat Umme Umarah (RA) was nearby and stopped him. He struck the Messenger of Allah (ﷺ) with a second blow, which hit his head, causing his head to be injured and bleeding. Meanwhile, Hazrat Umme Umarah (RA) got ready to attack him. She attacked Ibn Qayyimah, but he wore double armour, which saved him from injury and allowed him to escape. While running, she struck Hazrat Umme Umarah (RA) with her sword, which injured her. When the war ended, the Messenger of Allah (ﷺ) praised Hazrat Umme Umarah (RA) a lot. He bandaged her deep wound. Hazrat Umme Umarah (RA) said to the Messenger of Allah (ﷺ):

O Messenger of Allah (ﷺ)! Pray for me that I may be with you (ﷺ) in Paradise. The Messenger of Allah (ﷺ) prayed according to her wish, and Hazrat Umme Umarah (RA) was very happy and said with her mouth that I no longer desired anything in this world.

Honourable Mujahid Ladies

Umm al-Mominin Hazrat Aisha Siddiqah (RA)

She accompanied the Messenger of Allah (ﷺ) in most of the battles. She served the Mujahideen and the wounded companions during the Battle of Uhud by providing water and tending to their wounds. Hazrat Umme Sulaym (RA) and Hazrat Umme Sulayt (RA) also went forward with her. All these brave women served the army of Islam with their hearts and participated in the battle.

Hazrat Fatimah al-Zahra (RA)

When the Messenger of Allah (ﷺ) was seriously injured in the Battle of Uhud, Hazrat Fatimah al-Zahra (RA) washed her father's wounds, burned date palm leaves and filled them with their ashes, which stopped his bleeding. She used to give water to the wounded on the battlefield.

Hazrat Safiyyah bint Abdul Muttalib (RA)

She was the daughter of Abdul Muttalib bin Hashim. Her mother's name was Hala, the daughter of Wahib bin Abdul Manaf bin Zahra. Hazrat Ameer Hamza (RA) was also her maternal real brother. She was the Prophet's (ﷺ) maternal aunt. Hazrat Safiyyah (may Allah be pleased with her) was born in Makkah and was the same age as the Prophet (ﷺ). Hazrat Safiyyah (may Allah be pleased with her) was the daughter of the maternal aunt of Hazrat Amina (may Allah be pleased with her). The names of Hazrat Safiyyah's (RA) sisters were Arwa, Atika, Bayda, Bara, and Umaima. All of them were daughters of Hazrat Abdul Muttalib.

Her first marriage was to Harith bin Harb bin Umayya. He was the brother of Hazrat Abu Sufyan. They had a son. After the death of Harith bin Harb, she married her second husband, Awam bin Khuwaylid bin Asad. She had three sons, Saib, Abdul Ka'bah and Zubair. Hazrat Zubair's (RA) father died when he was young. Hazrat Safiya (RA) and her son Zubair (RA) had initially accepted Islam. She was counted among the first converts, and she migrated to Medina. She also used to

compose poetry. The Messenger of Allah (ﷺ) once gave her forty Wasaq of dates from the dates of Khaybar.
(One Wasaq = 70 kg)

The story of the bravery of Hazrat Safiyyah (RA):

In the Battle of Al-Ahzab, the people of Banu Qurayza were busy preparing for war with Hayy bin Akhtab against the Muslims.

According to Ibn Ishaq (ra), the maternal aunt of the Prophet (ﷺ), Hazrat Safiyyah (RA) bint Abdul Muttalib and Hazrat Hassan bin Thabit (RA) were in the Fara fort. The Prophet (ﷺ) kept the women and children with them. When the people of Banu Qurayza betrayed the Muslims and violated the treaty, the Muslims became afraid of them.

Hazrat Safiya (RA) said that a Jewish spy came to the fort to find out if there was a Muslim army there. The Messenger of Allah (ﷺ) and the other companions were engaged in a battle. If the enemy had suddenly attacked these women and children, there would have been no one to protect them. Hazrat Safiya (RA) said to Hazrat Hassan bin Thabit (RA), "I find this man suspicious. If he comes near now, kill him." Hazrat Hassan (RA) said, "I cannot do this." Hazrat Safiya (RA) said now I took courage and took a piece of wood to build a tent and secretly went near the Jew and killed him with a wooden blow and returned to the fort. The Jews were afraid that there was an army of Muslims in the fort, and thus, they did not dare to go forward and inflict any damage.
(Ibn Hisham)

Hisham bin Urwah (RA) narrates that when the Muslims were defeated and fled in the Battle of Uhud, Hazrat Safiya (RA) (Hisham bin Urwah's great-grandmother) came out with a spear and stopped the fleeing people and said, "You are fleeing, leaving the Messenger of Allah (ﷺ) behind."

After the martyrdom of Hazrat Hamza (RA) and his body being mutilated, when the Messenger of Allah (ﷺ) saw Hazrat Safiyyah (RA), he said to Hazrat Zubair (RA), "Prevent your mother from seeing the body of her brother because the enemy had mutilated his body." The Messenger of Allah (ﷺ) did not want his maternal aunt to see her brother in a state that she could not bear.

Hazrat Zubair bin Awam's (RA) mother, Hazrat Safiyyah (RA), daughter of Abdul Muttalib, was the sister of Hazrat Hamza (RA). When she came to see the body, her son Hazrat Zubair (RA) prevented her from seeing the body. When he refused, Hazrat Safiyyah (RA) said, "I have come to know that his body has been mutilated. I have not come to lament. I will be patient and pray for his forgiveness." The Holy Prophet (ﷺ) heard this and allowed them to see it. They saw the body of their brother and the pieces of his liver scattered on the ground. Then they said:

انا للّٰه وانا اليه راجعون

"Inna Lillahi wa Inna Ilahi Rajion"
I belong to Allah, and I am for Allah, and I will return to Allah.

Hazrat Safiyyah (RA) passed away in 20AH during the caliphate of Hazrat Umar Farooq (RA) in Medina. She was seventy-three years old at the time of her death (73). She was buried in the courtyard of the house of Mughirah bin Shubah (RA) in Jannat al-Baqi' (where ablution was performed). She (RA) also narrated some hadiths of the Holy Prophet (ﷺ).

Umm al-Mominin Hazrat Umme Salamah (RA)

She (RA) and her former husband have the honour of being in the Sabiqun Awalun, who initially accepted Islam. She (RA) embraced Islam with her husband during the beginning of Islam and migrated to Abyssinia. There, he had four children: Zainab, Salamah, Umar, and Darrah. He returned from there and migrated to Medina. Hazrat Abu Salamah (may Allah be pleased with him) participated in the Battle of Badr and the Battle of Uhud. He was wounded in the Battle of Uhud and was martyred on 8th Jumadi Al-Akhira 4 AH.

The Messenger of Allah (peace and blessings of Allah be upon him) prayed for his forgiveness!
O Allah! Forgive Abu Salamah (RA), raise his status among the guided people, be the protector of those who are left behind, and forgive them and us.
O Lord of the worlds! Make his grave spacious and illuminate it.

Hazrat Umme Salamah (RA) said that once my husband came to my house and said, "Today I heard a hadith from the Messenger of Allah (ﷺ) which is more

beloved to me than the world and everything in it, which is that whoever is beset by a calamity should recite (انا للّٰہ وانا الیہ راجعون) and then supplicate

(اللّٰھم اجرنی فی مصیبتی ھٰذا و عوضنی منھا خیرا منھا)

O Allah! I hope for a reward for this calamity. O Allah! If You give me a better reward than this, then Allah will surely provide it with something better than it." (Musnad Ahmad)

Hazrat Umme Salamah (RA) said that I remembered this hadith when Abu Salamah (RA) passed away. When I wanted to recite supplication, I said:
I thought that I would not find anyone better than Abu Salamah (may Allah be pleased with him), but I read it because of the command of the Messenger of Allah (ﷺ).

Thinking of the love and kinship that the Holy Prophet (ﷺ) had for Hazrat Abu Salamah (may Allah be pleased with him), the loyalty and steadfastness he had shown after embracing Islam, and the steadfastness he had demonstrated during the severe trials during the migration to Abyssinia and the migration to Medina, the Holy Prophet (ﷺ) proposed through Hazrat Umar Farooq (may Allah be pleased with him) after the completion of the waiting period (Eddat) of Umme Salamah (may Allah be pleased with her), which she accepted with some excuses and conditions. The Holy Prophet (ﷺ) married her on Shawwal 4AH, corresponding to 626AH. He (ﷺ) gave her a mill, a pitcher, and a leather cushion filled with date husks. He (ﷺ) also gave the same things to his other wives. Two water bottles are also mentioned. After the marriage, Syedah Umme Salamah (RA) was brought to the room of Syedah Zainab bint Khuzaymah (RA), who had passed away at that time. This room was given to Umm al-Mominin Syedah Umme Salamah (RA).

Regarding the beauty, intelligence, and jurisprudential knowledge of Hazrat Umme Salamah (RA), she is second only to Hazrat Aisha Siddiqah (RA). The noble and great Sahabah (RA) used to inquire about issues from her. An example of her opinion and the perfection of her intellect is in the incident of Hudaybiyah. After the Treaty of Hudaybiyah, the Prophet (ﷺ) ordered the sacrifice of the Companions to be slaughtered and their heads shaved, but no one slaughtered the sacrifice or had them shaved. The Prophet (ﷺ) became very sad and went to his wife, Hazrat Umme Salamah (may Allah be pleased with her), and said to her, "What has happened to them that they did not obey my command?" The

Mother of the Believers, Hazrat Umme Salamah (may Allah be pleased with her), said to the Messenger of Allah (ﷺ): "Do not be angry with them. They are distraught with the terms of the peace treaty. Do not say anything to them. You slaughter your sacrifice and have your head shaved." So, he did so. The Companions became convinced that the conditions of peace could not be changed now, so they all started slaughtering animals and cutting their hair. (Zarqani)

Umm al-Mominin Hazrat Umme Salamah (RA) has endured many hardships for the sake of religion. The incident of her migration to Medina is well known. Hazrat Umme Salamah (RA) says that when my husband, Hazrat Abu Salamah (RA), decided to migrate, he made me sit on a camel. I had a small child, Salamah, in my lap. When we set out, my tribe surrounded Hazrat Abu Salamah (RA) and said, "You can go. But you can't take our daughter with you, and you cannot take her." Meanwhile, the tribe of Hazrat Abu Salamah (RA) also came. They said, "You can go, but the child is from our tribe, so you cannot take him." So, Banu Abdul Asad took away the child, and Banu Mughirah took Umme Salamah (may Allah be pleased with her), while Abu Salamah (may Allah be pleased with him) went to Medina alone. Both the husband and the child were separated from Hazrat Umme Salamah (may Allah be pleased with her), and Hazrat Abu Salamah (may Allah be pleased with him) lost his wife and son.

A year passed in this way. Hazrat Umme Salamah (may Allah be pleased with her) kept crying, remembering her husband and child. Finally, her family felt sorry for her and allowed Hazrat Umme Salamah (may Allah be pleased with her) to go to her husband. Hazrat Umme Salamah (may Allah be pleased with her) begged her in-laws to return her child, and they did. They took the child and set off towards Medina. When they reached Tanim, she met Uthman bin Talha (who had not yet converted to Islam) to travel alone for about 500 kilometres. When he learned of the situation, he took her and brought her safely to Medina. When they saw the settlement of Quba, he said: Your husband is in this town. Go to it. May Allah bless you. After that, he returned to Makkah. Hazrat Umme Salamah (RA) said: I have not seen a more generous man than Uthman bin Talha (RA). (Ibn Hisham)

Hazrat Safina (RA) was the slave of Hazrat Umme Salamah (RA). She freed Hazrat Safina (RA) on the condition that he would serve the Messenger of Allah (ﷺ) for the rest of her life.
Once, Hazrat Abu Lubaba (RA) had tied himself to a pillar of the masjid due to a mistake. The Messenger of Allah (ﷺ) was in Hazrat Umme Salamah (RA)'s room

when he (ﷺ) said that Abu Lubaba's (RA) repentance had been accepted. Hazrat Umme Salamah (RA) was pleased, and she (RA) said to the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ)! If you allow me, I will convey this good news to Abu Lubaba (RA). When the Prophet (ﷺ) gave permission, Hazrat Umme Salamah (RA) stood at the door of the room and called out, "Congratulations, Abu Lubaba! Your repentance has been accepted."

Hazrat Abu Lubaba (RA) prostrated in gratitude, and the news of this spread quickly among all the Companions, and they gathered in the masjid to congratulate Abu Lubaba.

Once, the Messenger of Allah (ﷺ) was visiting the room of the mother of the Believers, Hazrat Umme Salamah (RA), this verse from Surah Al-Ahzab was revealed:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ
مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى
وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾

(Surah Al Ahzab: 32 – 33)

O wives of the Prophet (ﷺ)! You are not like any other woman. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. (32) And stay in your houses, and do not display yourselves like the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger (ﷺ). Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification. (33)

After the revelation of the verse of Hijab, the Messenger of Allah (ﷺ) ordered her to cover herself in front of Hazrat Abdullah bin Umm Maktoum (RA), a blind companion. She was with the Messenger of Allah (ﷺ) on the occasion of the Hajj al-Wida (Farewell Pilgrimage).

The verse of purification was revealed to the Messenger of Allah (ﷺ) in his room, in which Allah Almighty addressed the mothers of the Believers. Similarly, some

Surah At-Tawbah and Surah An-Nisa verses were revealed in her room. Three hundred seventy-eight hadiths have been narrated from Umme Salamah (RA). She is considered second only to Hazrat Aisha Siddiqah (RA) among the mothers of the Believers in knowledge, skill, and excellence. She used to recite the Holy Quran charmingly and elegantly. She (RA) also used to issue fatwas on people's problems. She (RA) lived a very ascetic life. Fasting on Mondays, Thursdays, and Fridays was her habit. She was committed to enjoining what is right and forbidding what is wrong. She gave a lot of charity.

Once, Umm al-Mominin, Hazrat Umme Salamah (RA), was sitting with the Messenger of Allah (ﷺ). Hazrat Jibreel (as) came and started talking to the Messenger of Allah (ﷺ). After he left, the Messenger of Allah (ﷺ) asked her, "Do you know him?" She said, "Wahiyah Kalbi (RA). He (ﷺ) told her that he was Jibreel (RA). This is probably an incident before the descent of the veil.

Umm al-Mominin, Syedah Umme Salamah (RA) says that the Messenger of Allah (ﷺ) taught me a supplication and said, "Recite it at the time of the Maghrib call to prayer."

اللّٰهم ان هٰذا اقبال ليلک و ادبار بهارک و اصوات دعائک فاغفر لی

O Allah! This is the time of Your night coming and the time of Your day going and the time of Your caller, so forgive me. (*Kitab al-Azkar*)

There is much disagreement about her death. Imam Bukhari (RA) wrote it in the Tarikh Kabir in 58 AH. Al-Waqidi and Ibn Asakar wrote that it was in Dhul-Qadah 59 AH. Ibn Abi Khaithama has declared it as authentic as 61AH. She was (84) eighty-four years old at the time of her death. Hazrat Abu Hurairah (may Allah be pleased with him) led the funeral prayer, and she was buried in the Jannat al-Baqi cemetery in Medina. Her sons, Umar (may Allah be pleased with him), Salamah (may Allah be pleased with him), Abdullah bin Abdullah (may Allah be pleased with him), and Abdullah bin Wahb (may Allah be pleased with him), put her in the grave. She had no children with the Messenger of Allah (ﷺ). Hazrat Umme Salamah (may Allah be pleased with her) was the last of the mothers of the believers to die.

Hazrat Umme Salamah (may Allah be pleased with her) had the honour of accompanying the Messenger of Allah (ﷺ) in the Battle of Marisa, the Battle of Khaybar, the Conquest of Makkah, the Treaty of Hudaybiyah, the Battle of Taif, and the Battle of Hunain. When Hazrat Ali al-Murtaza (RA) struck the face of the

polytheist wrestler Marhab (RA) with his sword during the Battle of Khaybar, she heard the crunching of his teeth as they broke.

She (RA) was one of the mujtahids of the companions. Allama Ibn al-Qayyim (ra) has written that if the fatwas of Ummul Momineen Hazrat Umme Salamah (RA) were collected, a book could be prepared. The unique feature of her fatwas is their unanimity.
(Alam al-Muqeem: Vol. 1, p. 13)

Ummal Momineen Hazrat Umme Salamah (RA) had a daughter from her first husband, Zainab (RA), who was a jurist of her time. Among the children born to Hazrat Umme Salamah (RA) by her first husband, Salamah (RA) was born in Abyssinia. He married Hazrat Umamah (RA), the daughter of Hazrat Amir Hamza (RA). Umar (RA) was the ruler of Persia and Bahrain during the time of Hazrat Ali al-Murtaza (RA).

There is a large group of people who learned Hadith from Umme Salamah, the Mother of the Believers, including: Abdur Rahman bin Abu Bakr, Usama bin Zaid, Hind bint Harith al-Farasia, Safiya bint Shaybah, Umar Farooq, Zainab bint Abu Salamah, Musab bin Abdullah, Abdullah bin Rafi, Nafi, the guardian of Ibn Umar, Imam Shubah, Abu Bakr, Khaira, the mother of Hasan Basri, Sulayman bin Yasar, Abu Uthman Nahdi, Hamid, Abu Salamah, Saeed bin Musayyab, Abu Wail, Safiya bin Mohsen, Imam Shabi, Abdur Rahman bin Hisham, Ikrimah, Abu Bakr bin Abdur Rahman, Uthman bin Abdullah, Urwah bin Zubair, Kuraib, the guardian of Ibn Abbas, Qubaysa bin Zuhaib and Yala bin Mamlak (may Allah be pleased all of them) etc.

Umm al-Mominin Sayyidah Zainab bint Jahsh RA

Her name is Zainab (RA), and her nickname is Umm al-Hakam. She belongs to the tribe of Asad bin Khuzaymah of Quraysh. Her name was originally Barah, which the Messenger of Allah ﷺ changed to Zainab.

Her lineage is as follows: Zainab bint Jahsh, bin Raab, bin Yamar, bin Sabra, bin Murah, bin Kathir, bin Ghanem, bin Dudan, bin Asad, bin Khuzaymah.

She was born in Makkah, 33 years before the Prophet's mission, corresponding to 590AD. It is also said that it was thirty years ago. She held a high position in honour, beauty, and lineage. She used to say that she was the chief of the children of Abd Shams. (Sahabiyat-e-Mubashirat)

Umm al-Mominin Hazrat Zainab bint Jahesh (may Allah be pleased with her) was the daughter of Hazrat Umaima bint Abdul Muttalib (may Allah be pleased with her), the maternal aunt of the Prophet (ﷺ). Her father's name was Jahsh bin Raab bin Yamar.

She embraced Islam at an early stage and was counted among the early emigrants. After receiving the permission of the Prophet (ﷺ), she and her family migrated to Medina. Muhammad bin Umar (may Allah be pleased with him) narrated that when the Prophet (ﷺ) came to Medina, Hazrat Zainab (may Allah be pleased with her) had also migrated to Medina. She (may Allah be pleased with her) was very beautiful.

Islam teaches equality and brings together the weak and the strong. Although there are thousands of examples of this in history, this incident is the most important because it establishes the foundation of practical education. In terms of the status that the Quraysh, especially the Hashim family, enjoyed in Arabia due to their guardianship of the Kaaba, even the kings of Yemen cannot claim to be contemporaries with them.

Islam made piety the standard of greatness, and family pride and greatness were the slogans of ignorance. Therefore, although Hazrat Zaid (RA) was a slave, he was a high-ranking Muslim and a righteous man. Hence, the Messenger of Allah (ﷺ) did not feel any shame in marrying him to Hazrat Zainab bint Jahsh (RA). The second purpose was to teach Hazrat Zaid (RA) the Quran and Hadith.

The Messenger of Allah (ﷺ) sent a message of marriage to Hazrat Zaid bin Haritha (RA). She spoke! O Messenger of Allah (ﷺ), I do not like him; I belong to the Quraysh. The Messenger of Allah (ﷺ) said! I want him for you. Then the Messenger of Allah (ﷺ) married his adopted son and freed slave Hazrat Zaid bin Haritha (may Allah be pleased with him) with her in 5AH, but they could not be reconciled. Hazrat Zaid (may Allah be pleased with him) complained to the Messenger of Allah (ﷺ) about his wife a year later that her behaviour towards me was not good, and I wanted to divorce her. The Messenger of Allah (ﷺ) tried very hard to get her to be reconciled, but he could not be reconciled, and Hazrat Zaid (may Allah be pleased with him) divorced her.

The Holy Quran says:

وَاِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَاَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِیْ فِیْ نَفْسِكَ مَا
اللّٰهُ مُبْدِیْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَیْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَیْ لَا
یَكُوْنَ عَلَى الْمُؤْمِنِیْنَ حَرَجٌ فِیْۤ اَزْوَاجِ اَدْعِیَآىِٕهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

(Surah Al-Ahzab - 37)

And (remember) when you said to him (Zaid bin Haritha radhiallahu'anhu the freed slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam), and you (O Muhammad ﷺ too) have done a favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave), whereas Allah had a better right that you should fear Him. So, when Zaid (RA) had accomplished his desire for her (i.e., divorced her), We gave her to you in marriage so that (in the future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled. (37)

In the days of ignorance, a son adopted by word of mouth was considered a real son. That is why people started calling Hazrat Zaid bin Haritha (RA) Zaid bin Muhammad (RA). Allah Almighty wanted to end this custom of ignorance, so He used a method that would do so forever.

Sahih Muslim narrated that Hazrat Anas (RA) said that when Hazrat Zainab bint Jahesh (RA) completed her Eddat, the Messenger of Allah (ﷺ) sent Hazrat Zaid

(RA) with a message of marriage. He went to the door, turned around, and spoke! O Zainab! The Messenger of Allah (ﷺ) has sent me with the message of his marriage to you.

Sahih Bukhari has narrated that Hazrat Zainab (may Allah be pleased with her), bint Jahesh (RA), used to boast in front of her other wives that the saints arranged your marriage. Allah Almighty Himself arranged mine to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) was commanded by revelation to marry Hazrat Zainab bint Jahsh (RA). Umm al-Mominin Syedah Zainab bint Jahsh (RA) used to say that Allah Almighty arranged my marriage above the seven heavens.

Hazrat Anas bin Malik (may Allah be pleased with him) says that when the Messenger of Allah (ﷺ) married Hazrat Zainab (RA), my mother Umm Sulaym (may Allah be pleased with her) (who was the aunt of the Prophet (ﷺ) prepared halwa from dates, ghee and cheese and sent it to the Messenger of Allah (ﷺ) by my hand. When I gave this halwa to the Messenger of Allah (ﷺ), he (ﷺ) said: Call so-and-so and whoever you meet on the way. Hazrat Anas (RA) says: About three hundred people gathered. Then he (ﷺ) said:

Anas (RA)! Bring that plate. He (ﷺ) recited something on it and then called ten people and said to them: In the name of Allah, each person eats from what is in front of him. All the people ate and were satisfied. Then the Messenger of Allah (ﷺ) said to me:
Anas (RA), now pick up this plate. When I picked up the plate, I did not know whether there would be more halwa when I put it down or when everyone had eaten, and then I picked it up again.
(Asad al-Ghabah, vol. 5, p. 466, Zarqani, vol. 4, p. 11)

Umm al-Mominin, Hazrat Zainab bint Jahsh (may Allah be pleased with her) was married on the 1st of Dhul-Qadah, 5 H, 627 CE. She was thirty-five (35) years old at the time of the marriage. According to Ibn Hisham (ra), her dowry was four hundred (400) dirhams. After this marriage, the Prophet (ﷺ) arranged a memorable wedding feast (Walima). The commandments of the veil were revealed on the occasion of her marriage.

Umm al-Mominin, Syedah Zainab bint Jahsh (may Allah be pleased with her) was a pious, frequent, faster, night-watcher and skilled woman. She used to help many needy and poor people. She accompanied the Messenger of Allah (ﷺ) on the occasion of the Hajj al-Wida (Farewell Pilgrimage). Hazrat Aisha Siddiqah (may Allah be pleased with her) said: I have not seen a woman more pious, truthful, generous, charitable, and active in seeking the pleasure of Allah than Zainab (RA). She used to worship with great humility and submissiveness.

Hazrat Zainab's (RA) sister was misunderstood during Hazrat Aisha Siddiqah's (RA) incident. Still, when the Messenger of Allah (ﷺ) asked Hazrat Zainab (RA) about Hazrat Aisha's (RA) character, she said frankly that I saw nothing but goodness in Aisha (RA).

During his caliphate, Amirul Momineen Hazrat Umar (RA) once sent a gift of twelve thousand dirhams to Umm al-Momineen Syedah Zainab bint Jahsh (RA). She (RA) said, "May Allah forgive Umar (RA). My other sisters (other mothers of the believers) deserve it more than I do. Let them understand that I have given all this to distribute." The people who brought the money said, "It is all yours." Speak on it! Subhan Allah! Then cover it with a cloth and speak! Put your hand inside it and start distributing it among the people. Hazrat Burza bint Rafi' (RA) continued to circulate and then said! Umm al-Mominin! May Allah forgive you, by Allah! We also have a right to this. She spoke! Take what is left under the cloth. She removed the fabric and counted it, and it was 85 dirhams. She (RA) did not have a single dirham on her. Then she (RA) raised her hand towards the sky and spoke!
O Allah! After this year, Umar's (RA) donation will not reach me. So, she passed away in the same year.

Once, the Messenger of Allah (ﷺ) said to his wives (RA): "The one among you who has the longest hand will soon meet me." This metaphor was an indication of generosity. However, the wives did not understand the reality and started measuring each other's hands. But when Hazrat Zainab (RA) passed away, they learned that the most extended hand meant generosity.

Distinguishing features of Hazrat Zainab bint Jahsh (RA) among the mothers of the Believers:

a. Because of her, the custom of the era of ignorance that a son who is adopted has the status of a real son ended.
b. After her marriage, people were ordered not to attribute people to anyone other than their real father (the father who is not adopted).

c. Allah Almighty married Hazrat Zainab (RA) through revelation.
d. After marrying her, the Messenger of Allah (ﷺ) held a very grand wedding feast (Walima). Many people attended.
e. On the occasion of her marriage, the verse of Hijab was revealed, and the veil was ordered.
f. On her wedding day, Allah Almighty prohibited people from entering houses without permission through Surah Al-Ahzab verse 53.
g. The custom that an adopted son's (son who is adopted) widow or a divorced woman cannot marry ends.

Hazrat Zainab (RA) died in Medina in 20AH, corresponding to 641 CE. Hazrat Umar Farooq (ﷺ) led her funeral prayer. At that time, she was 53 years old. She was the first wife to die after the death of the Holy Prophet (ﷺ). Hazrat Muhammad bin Abdullah bin Jahsh (may Allah be pleased with him), Usama bin Zaid (may Allah be pleased with him), Abdullah bin Abi Ahmad (may Allah be pleased with him), and Muhammad bin Talha (may Allah be pleased with him) took her to the grave. She was buried in Jannat al-Baqi. Umm al-Mominin Syedah Zainab bint Jahsh (may Allah be pleased with her) had made a will that no light of fire should be taken after her funeral and that her grave should be dug near the house of Hazrat Aqeel (may Allah be pleased with him). Raw bricks should be brought and placed around the grave. It was very hot on the day of her death.

On her passing, Hazrat Aisha Siddiqah (may Allah be pleased with her) said: Alas, today, a woman who has good character, a worshipper, and a place of refuge for orphans and widows has passed away. She (may Allah be pleased with her) has narrated eleven hadiths. Among those who narrated from her are Hazrat Umme Habiba (RA), Hazrat Zainab bint Abi Salamah (RA), Muhammad bin Abdullah bin Jahsh (RA), and Hazrat Kulthum bint Talq (RA).

She (RA) left a house in her inheritance, which her heirs sold to Caliph Walid bin Abdul Malik so that it could be demolished and the courtyard of the Masjid Nabvi expanded. (The Holy Wives)

Hazrat Hamna bint Jahesh (RA)

Hazrat Hamna bint Jahsh (RA) was the maternal cousin of the Prophet (ﷺ). She also performed great deeds in the Battle of Uhud. Her husband, Hazrat Mus'ab bin Umair (RA), bore the likeness of the Messenger of Allah (ﷺ) and was martyred in that battle. In that battle, her maternal uncle Hazrat Hamza (RA), her brother Hazrat Abdullah (RA), and her husband Hazrat Mus'ab bin Umair (RA) were all martyred. She came to the battlefield immediately after the battle and met the Messenger of Allah (ﷺ).

The Messenger of Allah (ﷺ) said! O Hamna! Ask Allah for the reward of your sacrifices. Hazrat Hamna (RA) said! O Messenger of Allah (ﷺ)! For whose death should I ask Allah for patience? The Messenger of Allah (ﷺ) said! Your maternal uncle was martyred. She spoke! انا للّٰه وانا اليه راجعون ؕ and prayed for his forgiveness and said that Allah Almighty blesses him with a martyr's death. The Messenger of Allah (ﷺ) then said! Ask for a reward, Hamna. She asked, O Messenger of Allah (ﷺ), for whose patience should I ask Allah for patience? He spoke! Your brother has been martyred. He said again! انا للّٰه وانا اليه راجعون ؕ He prayed for her forgiveness and said that Allah Almighty blesses her martyrdom. For the third time, the Messenger of Allah ﷺ said! O Hamna! Ask Allah Almighty for a reward. She asked! O Messenger of Allah ﷺ for whose patience should I ask Allah Almighty? He spoke! Your husband has been martyred.

Hearing this, she first expressed her regret and then let out a cry, upon hearing which the Messenger of Allah ﷺ said that a wife has a place in her heart for her husband. The Messenger of Allah ﷺ asked her why she expressed her grief in this way. Hazrat Hamna (RA) said! I thought of the orphans. The Messenger of Allah ﷺ prayed for Hazrat Hamna (RA) and her orphans and said that Allah Almighty grant them patience and courage. Allah Almighty granted her prayer acceptance.

Hazrat Umme Umarah (Nusaybah bint Kaab) (RA)

Her name was Nusaybah, and her Kuneat was Umme 'Umarah (RA). She gained fame from her nickname. She belonged to the Banu Najjar family of the Khazraj tribe. Her mother's name was Rabab bin Abdullah. She was born in Medina.
Her lineage is as follows: Umme Umarah Nusaybah bint Ka'b bin Amr bin Awf bin Madhul bin Umar bin Ghanem bin Mazen bin Najjar Kharjiyah Ansaria.

The great-grandmother of the Prophet (ﷺ), the wife of Hazrat Hashim bin Abd Manaf, also belonged to the same tribe. The Banu Najjar family was considered a respected and noble family in Yathrib. Sahih Muslim reports a narration in which the Prophet (ﷺ) said that, on one occasion, if I had joined any family of the Ansar, I would have joined Banu Najjar.

Hazrat Umme Umarah (may Allah be pleased with her) was a very pious, patient, and tolerant woman, a person of courage and bravery, a fighter full of the spirit of jihad, a loyal and devoted wife, and a kind and loving mother. She was a scholar and a virtuous person in the sciences of the Quran and Hadith.

Hazrat Umme Umarah (RA) first married her cousin, Zaid bin Asim. They had two sons, Abdullah (RA) and Habib (RA), who became famous in history. After the death of Zaid bin Asim, Umme Umarah (RA) married Arabah bin Amr (RA). They had two children, Tamim and Khawla.

Umme Umarah (RA) is counted among the first converts (Ashra Mubashirah). When Hazrat Mus'ab bin Umair (RA) was preaching Islam in Medina after the First Pledge of Uqbah, she and her entire family became Muslims. She is the fortunate woman who participated in the Second Pledge of Uqbah and was the first woman among the Muslims to pledge allegiance to the Messenger of Allah (ﷺ). After that, Umme Monee (RA) achieved this honour. One of her brothers, Abdullah bin Ka'b Mazzini (RA), was Badri's companion. She was eagerly waiting for the Messenger of Allah (ﷺ) to come to Medina.

The Battle of Uhud is the battle in which the Muslims suffered a lot. She (may Allah be pleased with her) participated in this battle. She (may Allah be pleased with her) demonstrated bravery, courage, valour, and steadfastness in this battle, so she became famous in history as the "Lady of Uhud."

Tabqat Ibn Saad narrates that Umme Umarah (RA) and her husband, Arabah bin Amr (RA), and their two sons, Abdullah (RA) and Habib (RA), also participated in this battle.

As long as the Muslims were in the lead in this battle, Umme Umarah (RA) and other women would fill water bags, give water to the Mujahideen, and take care of the wounded. When the tide of the battle turned due to the mistake of some Muslims, the Muslims fell into chaos. In this panic, the Muslim Mujahideen did not know what to do. The Messenger of Allah (ﷺ) was also left alone with a few of his soldiers. When Hazrat Umme Umarah (RA) saw this situation, she threw away her water bag, took up her sword and shield, and stood in front of the Messenger of Allah (ﷺ) and started to stop the enemy. When the infidels tried to reach the Messenger of Allah (ﷺ), Umme Umarah (RA) would also bravely push the enemy back with these few soldiers. It was a very critical time; great warriors' steps had faltered, but this brave woman stood firm and courageously on the battlefield. Meanwhile, a polytheist reached her head and struck her with his sword. She quickly blocked his blow with her shield and turned and attacked the enemy horse's leg so that both the horse and the rider fell to the ground.

The Messenger of Allah (ﷺ) was watching this whole incident. He (ﷺ) called out to Abdullah (RA) and said, "Abdullah, help your mother." Abdullah (RA) immediately rushed towards his mother and finished off the polytheist with a powerful blow of his sword. At that very moment, another polytheist attacked Abdullah (RA), which injured his arm. Umme Umarah (RA) bandaged his arm with her hand and said to him, "My son, go and fight as long as you have breath." The Messenger of Allah (ﷺ) saw his courage and said: "Whoever can withstand, O Umme Umarah?"

من یطیق ما تطیقین یا ام عمارہ

(O Umme Umarah! Where will anyone have the strength you have?

At that moment, the enemy who had wounded Abdullah (RA) turned and attacked. The Holy Prophet (ﷺ) called out and said, "Be careful, Umme Umarah (RA)! This is the same unfortunate person who had wounded Abdullah (RA)." Hazrat Umme Umarah (RA) rushed at him angrily and struck him with her sword so hard that he fell to the ground in two pieces. The Holy Prophet (ﷺ) said, "Umme Umarah (RA), you have avenged your son well."

At that moment, an unfortunate person threw a stone at the Holy Prophet (ﷺ), which hit him on the face and knocked out two of his teeth. The companions immediately ran towards the Holy Prophet (ﷺ). At that moment, a disbeliever named Ibn Qamiya came running and attacked the Holy Prophet (ﷺ) with his sword. The Holy Prophet (ﷺ) was wearing an armour helmet, and Ibn Qamiya's sword fell on it. Two of its links were embedded in the blessed cheek of the Prophet (ﷺ), and a fountain of blood gushed out. All this happened so suddenly that no one had a chance to stop him. Umme 'Umarah (may Allah be pleased with her) became impatient and attacked Ibn Qamiya. This man was a famous and respected knight of the Quraysh, and Umme 'Umarah (may Allah be pleased with her) was not intimidated by him. He was wearing double armour. Umme 'Umarah's (RA) blow missed. Ibn Qamiya turned around and attacked Umme 'Umarah (may Allah be pleased with her) with his sword, which hit her on the shoulder. Umme 'Umarah (may Allah be pleased with her) was wounded, but Ibn Qamiya did not dare to stay there and ran away as soon as he struck. Umme 'Umarah (may Allah be pleased with her) was bleeding profusely from her wound. The Messenger of Allah (ﷺ) bandaged her and named several companions, and said, "By Allah! Today, Umme 'Umarah (may Allah be pleased with her) has shown more bravery than all of them." Umme 'Umarah (may Allah be pleased with her) said, "O Messenger of Allah (ﷺ)! My parents have sacrificed for you; pray that I may be blessed with your company in Paradise. The Messenger of Allah (ﷺ) prayed for her with great humility and said in a loud voice!

اَللّٰهُمَّ اَجْعَلْهُمْ رَفقَائِیْ فِی الْجَنَّة

"O Allah, make her one of my companions in Paradise."

Hazrat Umme Umarah (RA) was very happy, and these words came out of her mouth involuntarily.

ما ابالی ما اصابنی من الدنیا

(Now, I do not care about any calamity in this world)

When the battle was over, the Messenger of Allah (ﷺ) did not return home until he (ﷺ) sent Hazrat Abdullah bin Ka'b Mazini (RA) to inquire about the well-being of Hazrat Umme Umarah (RA). The Messenger of Allah (ﷺ) used to say that on the day of Uhud, wherever he looked, Umme Umarah (RA) was visible.

According to a narration, Hazrat Umme Umarah (RA) had twelve wounds on her body during the Battle of Uhud. Ibn Sa'd (ra) wrote that Umme 'Umarah (may Allah be pleased with her) participated in the Pledge of Allegiance of Ridwan, the Battle of Khaybar, the Umrah of Al-Qadah, and the Battle of Hunayn. Another narration states that she was also with the Messenger of Allah (ﷺ) during the Conquest of Makkah.
(Tazkar-e-Sahabiyat)

After the Battle of Uhud, the Messenger of Allah (ﷺ) announced that all the Mujahideen should advance towards Hamra Al-Asad to pursue the enemy. Syedah Umme 'Umarah (may Allah be pleased with her) also intended to go with the Mujahideen towards Hamra Al-Asad, but due to the excessive bleeding from her wounds, she became very weak and could not set out on the journey.

Hazrat Umme 'Umarah (may Allah be pleased with her) recounts that due to the intensity of the battle, the Mujahideen scattered from around the Messenger of Allah (ﷺ). Only a few people remained with him, about ten people. In this state, I started defending the Messenger of Allah (ﷺ) with my son and husband.

After the death of the Messenger of Allah (ﷺ), when Hazrat Abu Bakr Siddiq (RA) took over the reins of the Caliphate, a fitnah of apostasy suddenly arose throughout Arabia. Hazrat Abu Bakr Siddiq (RA) immediately launched military campaigns to deal with this fitnah. The greatest of this fitnah was that of Musaylima, the liar. This man was from the Yamama region of Najd.

The chief of the Banu Hanifa tribe. He had apostatized during the last days of the life of the Messenger of Allah (ﷺ) and claimed his prophethood.

He wrote a letter to the Messenger of Allah (ﷺ):

From Musaylima, the Messenger of Allah, to Muhammad(ﷺ), the Messenger of Allah.
I have been made a partner in your prophethood. Half of the kingdom is mine, and half is from the Quraysh. But the Quraysh are a people who are arbitrary.
The Messenger of Allah (ﷺ) wrote a reply to his letter, the subject of which was as follows.
In the name of Allah, the Most Gracious, the Most Merciful

A letter from Muhammad (ﷺ), the Messenger of Allah, to Musaylima, the liar.

Peace be upon him who follows guidance. After that, you should know that the kingdom belongs to Allah, and He makes whomever He wills of His servants inherit it. The best of the Hereafter is for the righteous.

Sometime after sending this letter, the Messenger of Allah (ﷺ) passed away. Musaylima, the liar, began to make people believe in him through his satanic tricks. In a short time, he gathered forty thousand warriors around him. Anyone who denied his prophethood in his area would be severely oppressed.

In those days, Habib bin Zaid (RA), the son of Hazrat Umme Umarah (RA), came from Amman to Medina when he was caught by Musaylima's men and taken to Musaylima, the liar.

He asked him, "What do you think about Muhammad (ﷺ)?"

Hazrat Habib (RA) said without hesitation, "He is the true Messenger of Allah."
Musaylima, the liar, said, "No! Say that Musaylima is the true Messenger of Allah."
Hazrat Habib (RA) rejected his words with great contempt.
Musaylima, the liar, got angry, struck him with his sword, cut off one of his arms, and said, "Will you now believe in me?"
Hazrat Habib (RA) said, "No way."
Musaylima, the liar, also cut off his other arm and said, "If you still accept my prophethood, your life can be saved." The brave and true believer son of Hazrat Umme Umarah (RA) said! No way! No way

اشهد ان محمد الرسول اللّٰه "Ashhad an Muhammad al-Rasool Allah"

Hearing his answer, Musaylima, the liar, went mad angrily and started cutting off every limb of him. When his body writhed on the ground, he would laugh. Hazrat Habib (RA) had his body cut into pieces and died, but his faith did not waver in the slightest. When Hazrat Umme Umarah (RA) received the news of this unjust martyrdom of his son, she thanked Allah Almighty for his son's steadfastness. She vowed that she would take revenge on Musaylima, the liar for this murder.

Sometime after this incident, the Caliph of the Prophet Hazrat Abu Bakr Siddiq (RA) prepared an army under the leadership of Hazrat Khalid bin Walid (RA) to suppress Musaylima, the liar. Hazrat Umme Umarah (RA) also joined this army. Musaylima, the liar, had also prepared a vast force to fight the Muslims. An army of forty thousand warriors was ready to fight the Muslims. The battle was very fierce. The difference in the number of Muslims and the infidels was one to four. The Muslim fighters fought with such bravery and determination that they turned

the face of Musaylima, the liar's army. Many great and experienced Muslim leaders were martyred in this battle, including Hazrat Zaid bin Al-Khattab (RA), Hazrat Abu Hudhaifa (RA), Hazrat Salim (RA), the Maula of Abu Hudhaifa (RA), and Hazrat Thabit bin Qais (RA).

Hazrat Umme Umarah (RA) had been fighting with great enthusiasm and passion since the beginning of the battle. By that time, about twelve hundred Muslims had been martyred. But the apostates had gone to hell in a much larger number. The tide of the battle had begun to favour the Muslims. Musaylima was encouraging her soldiers after seeing the colour of the fight.

At that moment, Hazrat Umme Umarah (RA) awaited him and, making a way through the swords and spears, advanced towards Musaylima, the liar. In this attempt, she received eleven wounds, and one of her wrists was also cut. She approached Musaylima, the liar, and wanted to stab him with a spear, but at that moment, two weapons hit Musaylima at the same time, and he was cut and fell from her horse. Hazrat Umme Umarah (RA) looked up and saw her son, Abdullah (RA), standing with her, and Wahshi (RA) standing nearby.
Wahshi (RA) had thrown his weapon at Musaylima, the liar, and Abdullah (RA) had stabbed him with his sword at the same time. Musaylima could not survive this attack and met his unfortunate end. Hazrat Umme Umarah (RA) thanked Allah Almighty for the death of the murderer of her son Habib (RA).

The commander of the army, Hazrat Khalid bin Walid (RA), who was aware of the greatness and excellence of Hazrat Umme Umarah (RA), treated Hazrat Umme Umarah (RA) with great care and love, and soon her wounds healed. Still, one of her hands was forever separated from her. Hazrat Umme Umarah (RA) used to look upon this act of Hazrat Khalid bin Walid (RA) with great respect and would praise him! Khalid (RA) treated me with great sorrow, and he is a very compassionate and good person.

Hazrat Umme Umarah (RA) lived until the time of the Commander of the Faithful, Hazrat Umar Farooq (RA). During the caliphate of Hazrat Umar bin Khattab (RA), a large, lovely shawl was brought to him. The companions requested that this shawl be given to Safiyyah bint Abi Ubaid (RA), the wife of Abdullah bin Umar (RA). Upon this, Hazrat Umar Farooq (RA) said, "I will give the shawl to someone much better than Safiyyah (RA). After this, this cloak was presented to Hazrat Umme Umarah (RA).

Once Hazrat Umme Umarah (RA) came to the Prophet (ﷺ) and said,

"O Messenger of Allah (ﷺ)! The Quran mostly mentions men, leaving women poor and deprived." This verse was revealed to her.

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ
وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ
وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ
مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٣٥﴾

(Surah Al-Ahzab - 35)

Verily, the Muslims (those who submit to Allah in Islam), men and women, the believers' men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the patient women (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the humble women (before their Lord Allah), the men and the women who give Sadaqat (i.e., Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. Paradise). (35)

The Messenger of Allah (ﷺ) had great love and devotion for Umme Umarah (RA), and she also used to pour her heart out for the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) would sometimes visit her house. It is narrated that Hazrat Abu Bakr (RA) would sometimes also visit Hazrat Umme Umarah (RA) to inquire about her well-being.

It is narrated in Musnad Ahmad (RA) and Asaba that once the Messenger of Allah (ﷺ) went to Hazrat Umme Umarah (RA)'s house and she offered food to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "You too eat." She said, "I am fasting." He (ﷺ) said: "If something is eaten in front of a fasting person, the angels send blessings upon him." Then the Messenger of Allah (ﷺ) ate in front of Hazrat Umme Umarah (RA).

Many hadiths have been narrated from Hazrat Umme Umarah (RA). Those who narrated from her include Umme Saad, Harith bin Abdullah, Ebad bin Tamim bin

Zaid, Ibn Ka'b, Umme Saad bint Saad bin Rabi, Layla (a maidservant) and Ikrimah (may Allah be pleased with all of them).
She had four children: Habib, Abdullah, Tamim, and Khawla. The exact date of her death is not known.

Hazrat Burza bint Masood Thaqafi (RA)

Hazrat Burza bint Masood Thaqafi (RA) was an excellent orator and an enthusiastic preacher of Islam. She was a great companion. Her father was Hazrat Masood bin Amr Thaqafi (RA). She was a great example of patience, perseverance, determination, and independence. She was simultaneously brave, devoted ascetic, and skilled in eloquence. Her circumstances are in the Tabqat Ibn Saad and the Seerah Ibn Hisham. She was among those fortunate and high-ranking individuals who had the privilege of accepting Islam by pledging allegiance to the Messenger of Allah (ﷺ). She was renowned for her purity of character and service to humanity among the narrators of the hadiths of the Messenger of Allah (ﷺ). She was the teacher of many hadith scholars. Some famous people took themselves as her student. She was a passionate orator and an excellent preacher of Islam. She possessed the essence of patience and forbearance found in very few people.

She participated in the Battle of Uhud, which was fought in 3AH. Due to the mistakes of a few companions, there was confusion and panic in the battle. During the won battle, a sense of defeat arose. It became difficult for the Muslims to remain steadfast. On this occasion, she demonstrated bravery and perseverance. She was among the Mujahids and Mujahideen who were with the Messenger of Allah (ﷺ). She possessed such high courage and determination that she remained steadfast on the battlefield in the most terrifying circumstances. When the signs of defeat began to appear among the Muslims, this brave woman stood on a bank and observed the situation from a high place. She called out to the Muslims and started saying in a loud voice! Muslims!
Where are you going?
Trying to flee from the battlefield is against Islam and the requirements of bravery.

Look! Your Prophet (ﷺ) is present on the battlefield, and he is being showered with arrows, and he is fighting them. You are a strange Muslim who is trying to flee from your Messenger (ﷺ). Show your steadfastness in every situation, cut your

necks, risk your life, clash with the disbelievers with all your might, and protect your Prophet (ﷺ). Running away from the battlefield is not the work of the truthful and the brave. If you are true to yourself, that your religion is a true religion and is full of truths, you are lovers of Allah and sincerely acknowledge the prophethood and messengership of Hazrat Muhammad ﷺ, then stand firm on the battlefield.

Fight the enemy with courage. Showing weakness is an insult to you. Brave people are not familiar with fleeing from the battlefield. The future of nations is decided on the battlefield. Your ancestors spent their lives in clashes and battles with the enemy. By fleeing from the war, you are also defaming your name and insulting Islam. Surprisingly, women are standing under a hail of arrows, and men show signs of defeat.

Hazrat Burza (RA) performed valuable services in the Battle of Uhud. She (RA) also used to bandage the wounded and give water to the Mujahideen. Along with this, she also provided weapons to fight the enemies.

After returning from the battle, she visited the homes of the martyrs of Uhud, consoled their families, explained the virtues of martyrdom, and told them that the primary duty of a Muslim is jihad. In the teachings of Islam, jihad is given more importance than any other act of worship. Her consolation and conversation in this way greatly affected the heirs of the martyrs, and their sorrow and grief were removed.

Hazrat Arwa bint Abdul Muttalib رضي الله عنها

Her father's name was Abdul Muttalib bin Hashim. Her mother's name was Fatima, and she was the daughter of Amr bin Aiz bin Imran. She was the maternal aunt of the Messenger of Allah ﷺ.

She was married to Umayr bin Wahb bin Abd Manaf. They had a son, Taleib رضي الله عنه. Musa bin Muhammad رضي الله عنه narrates from his father that Talib رضي الله عنه and Umayr رضي الله عنه converted to Islam in Dar al-Arqam.

After returning home from Darul Arqam, Taleib (RA) said to his mother, "My maternal uncle's sons truly deserve your support and patronage." His mother said, "By Allah! If women had the power to do these things, we would have followed and defended them." Talib (RA) said, "O mother! What is stopping you from embracing Islam and following the mercy of the world? Your brother Hamza (RA) has also achieved this happiness. Speak up! I will see what my sisters do, and then I will adopt the same religion."

Taleib (RA) said, "O mother! For the sake of Allah, go to the Holy Prophet (ﷺ) and accept Islam, confess monotheism and prophethood, and recite the testimony of faith." On her son's urging, she recited the testimony of faith and became a Muslim. She was always active in supporting the Holy Prophet (ﷺ) with her tongue and kept encouraging her son to help and support him and spread Islam.

Muhammad bin Umar (RA) narrates that one day, Abu Jahl and some other Quraysh disbelievers harassed the Messenger of Allah (ﷺ). Taleib bin Umayr (RA) did not let go, so he hit Abu Jahl on the head with a stick, which cracked his head. The polytheists attacked Taleib (RA) and captured him. Then Abu Lahab supported Taleib (RA) and rescued him. He said to Hazrat Arwa (RA)!
"Do you not know that your son Taleib (RA) has made himself a target while protecting Muhammad (ﷺ)?"
Hazrat Arwa (RA) said, "The day my son Taleib fights the polytheists in support of Muhammad (ﷺ), who has brought the truth from Allah, that day will be the most blessed and auspicious day of his life."

The people said, "Have you also become a believer in Muhammad (ﷺ)?" Hazrat Arwa (RA) said, "Yes!" Someone informed Abu Lahab about her conversion to Islam. Abu Lahab came running to her in a bad mood and spoke! It is a matter of great regret and surprise that you have also adopted the religion of Muhammad (ﷺ) and abandoned the faith of Abdul Muttalib.

She spoke! The point is that I have embraced Islam in my heart. You also become the protector of your nephew with all your might. Be a strong arm and an iron fence for him. Then, when his religion prevails, you have the choice to either adopt Islam or stick to the religion of your ancestors. And if he is killed (by Allah's will), you will be considered helpless about your nephew.

Abu Lahab said! Can we compete with all the Arabs?
He brought a new religion, saying this, but Abu Lahab returned unsuccessfully.

Hazrat Arwa (RA) married Arta (RA) bin Sharjeel bin Hashim, from whom a daughter, Fatima, was born. A tough time had come for the brave Muslim women in the Battle of Maysan.

A fierce battle took place between the Muslims and the infidels of Maysan on the banks of the Tigris River. The Muslims' outward appearance had become somewhat weak, so their commander, Hazrat Mughirah (RA), had left the Muslim women and children behind. The two armies were engaged in a fierce battle. The women were restless because they were not receiving any war news.

Hazrat Arwa (RA) gave a speech to encourage the women. In it, she said that it would be better if we helped the men. This speech significantly affected the women, and they all got ready to go to the battlefield. Hazrat Arwa (RA) assumed women's leadership, made flags from their scarves, and covered their faces with veils. In this way, an army of women was prepared.

At that time, the Muslims were fighting heartlessly. When they saw an army with flags, they thought the Caliph had sent more troops to help them. When the infidels saw this army, their hopes were dashed. They were forced to defend themselves rather than attack. The Muslim Mujahideen attacked them with more enthusiasm.

Hazrat Umme Ziyad Ashjai (RA)

Hazrat Umm Ziyad Ashjai (RA) is among the six women whose bravery was praised by the Messenger of Allah (ﷺ). She is counted among the female companions who continued to perform their services and duties on the battlefield. Hafiz Ibn Athir (RA) has written in Asad al-Ghabah, and Hafiz Ibn Hajar (RA) has written in Asaba and Tahzeeb al-Tahzeeb that the Messenger of Allah (ﷺ) sent a message to her (RA) on the occasion of the Battle of Khaybar and summoned her. When she arrived, he (ﷺ) said: "Will you go to the Battle of Khaybar?" She (RA) replied: "O Messenger of Allah (ﷺ), I will definitely go." He (ﷺ) said: "What service will you perform there?" She (RA) said: "I have such medicines with which I will bandage the wounded Mujahideen, and I will lift them from the arrows." I will give them water to quench their thirst, recite poetry to them to boost their morale, and perform whatever services are required in the path of Allah.
He (ﷺ) said! Get ready immediately and go to the battlefield.

Hearing the words of the Messenger of Allah (ﷺ), she (RA) immediately got ready to go to the battlefield and reached Khaybar. When Khaybar was conquered with the efforts of the Mujahideen and with the help of Allah, the Messenger of Allah (ﷺ) gave her a share of the spoils just as he gave to the men. Her efforts and sacrifices were in no way less than the sacrifices of the men.

Hazrat Umme Ziyad Ashjai (RA) had participated in battles besides the Battle of Khaybar and rendered similar services. She had a remarkable reputation in Medina and was feared as much as the men. Her voice was strong, and she (RA) was not intimidated by anyone. She would get agitated when she heard something against the Sharia. She did not spare anyone from speaking the truth. Women are generally slow in action, and she did not like this slowness at all. She intensely hated the contradiction between words and deeds.

She (may Allah be pleased with her) used to say that the essence of a person comes to the fore on the battlefield, and by going against the enemy, one knows what bravery and courage are and what the name of strength of heart is. She (may Allah be pleased with her) used to fight the enemy alongside men on the battlefield and proved to be a helper and supporter of the Mujahideen. She

(may Allah be pleased with her) was skilled in medicine, surgery, and dressing the wounded.

She (may Allah be pleased with her) lived for many years after the demise of the Messenger of Allah (ﷺ). She used to tell people about the virtues of jihad and encourage them to go on jihad.

Sahih Muslim and Sunan Abu Dawood narrate that in the Battle of Khaybar, she (may Allah be pleased with her) helped the Mujahideen by spinning a wheel in the company of five other companions.

Hazrat Hind bint Amr bin Haram (RA)

Hazrat Hind bint Amr bin Haram (RA) belonged to the tribe of Banu Ansar. She (RA) showed great patience and steadfastness in the Battle of Uhud. In the Battle of Uhud, her husband, Hazrat Amr bin Jamu (RA), her son, Hazrat Khallad bin Amr (RA), and her brother, Hazrat Abdullah bin Amr (RA), were martyred while fighting with great bravery and courage. All the men of her family (RA) were martyred. She (RA) set out for the Battle of Uhud. She would inquire about the well-being of the Messenger of Allah (ﷺ) from any companion she met on the way.

When she received the news of the martyrdom of her husband, brother, and son, she asked the messenger how the Messenger of Allah (ﷺ) was. The messenger said that the Messenger of Allah (ﷺ) was well and safe. Hazrat Hind (RA) said that if the Messenger of Allah (ﷺ) was safe and sound, then I have no worries. She (RA) immediately went to the battlefield, and when she saw the Messenger of Allah (ﷺ) with her own eyes, she said that if you (ﷺ) were safe, then all the troubles of the world are nothing.

Hazrat Fatima bint Walid (RA)

Hazrat Fatima bint Walid (RA) is mentioned in Tarikh Tabari, Tabqat Ibn Saad, Seerat Ibn Hisham, Asad al-Ghabah by Ibn Athir (ra), and Al-Asaba by Hafiz Ibn Hajar (ra). She was the sister of Hazrat Khalid bin Walid (RA).

Initially, she was a strong opponent of Islam and Muslims like her father and brother. She participated in the attacks that the infidels made on the Muslims and fought against them. She supported the infidels in the Battle of Uhud. She became a Muslim on the occasion of the conquest of Makkah. She swore allegiance to the Messenger of Allah (ﷺ), and after accepting Islam, her world changed. She started preaching Islam with the same intensity as she had opposed Islam before accepting Islam. She used to go to the settlements near and around Medina and make different tribes aware of the truth of Islam. She was a fearless woman. She did not consider any fear or danger. She was eloquent in her speech. She used to recite poems to incite the soldiers against the enemy on the battlefield. Sometimes, she would fight the enemy herself, taking up her sword. She was distinguished by her intellect, insight, and understanding of matters. She married Harith bin Hisham and went to Syria with her husband. The Companions often sought her advice.

Hazrat Fatima bint Walid (RA) also narrated the hadiths of the Messenger of Allah (ﷺ), which are found in the books of hadiths. Some scholars heard hadiths from her and passed them on to their students. Her grandson Hazrat Abu Bakr bin Abdur Rahman (ra) was among her students. She was very fond of narrating hadiths and Sunnah and used to recite the commands and sayings of the Messenger of Allah (ﷺ) to her students.

She belonged to a warrior tribe. Her father, Walid bin Mughirah, was a famous chief of Makkah. She used to tell women stories of her companions who fought in the war.

She showed bravery by participating in the Battle of Uhud, the Battle of Khaybar, and other battles. After narrating these events, she would encourage them to participate in jihad. She died in Syria.

Hazrat Khawla bint Azwar رضي الله عنها

The Mujahideen of Islam Hazrat Khawla bint Azwar's رضي الله عنها father's name was Azwar bin Sinan, and she was the real sister of the famous companion Hazrat Zarar bin Azwar رضي الله عنه.

She was a lovely and graceful woman. She was also courageous, brave, and persistent. She had outstanding skills in the arts of war. She loved her brother very much and was keen to serve Islam from the beginning. During the days of jihad, she carried a waterskin, gave water to the Mujahideen and bandages, and cared for the wounded. Although Hazrat Khawla (RA) was young, no woman was her equal in her courage and bravery. She often showed such bravery on the battlefield that even the enemies were amazed. This is why the commanders of the Islamic army praised her. Hazrat Khalid bin Walid (RA) and Hazrat Abu Ubaidah bin Jarrah (RA) were her admirers. Numerous incidents of her bravery are well known.

Hazrat Zarar bin Azwar (RA) appeared before the Prophet (ﷺ) in 9AH with a delegation from Banu Asad and had the honour of accepting Islam. Hazrat Khawla (RA) also accepted Islam, following her brother's example.

During the reign of Hazrat Abu Bakr Siddiq (may Allah be pleased with him), the Islamic army besieged Damascus in 13AH. At that time, Hazrat Khalid bin Walid (may Allah be pleased with him) was the military commander. King Heraclius had sent an armed army of twelve thousand under the leadership of the ruler of Homs and Wardan. Hazrat Khalid bin Walid (may Allah be pleased with him) sent a detachment of five hundred Mujahideen under the leadership of Hazrat Zarar (may Allah be pleased with him) to stop the advance of this army. The Muslim army that fought was much smaller than theirs in numbers, and the enemy army was 24 times larger. As a result, the Muslims were defeated, and Hazrat Zarar (RA) was captured.

When Hazrat Khalid bin Walid (RA) was informed of this incident, he set out to confront them with a thousand horsemen. Hazrat Khalid bin Walid (RA) was at the forefront of the army. But he was surprised to see a rider on a black horse, carrying a spear in his hand, moving forward at lightning speed. It wasn't easy to recognize him from a distance, as he had a handkerchief wrapped around his head. Hazrat Khalid bin Walid (RA) tried to remember him, but he had a cloth tied over his face. He tried to stop him, but he advanced, entered the Christian

army, and began attacking them with his sword, rapidly killing many enemies. Meanwhile, the Muslim military also arrived. The man was fighting madly with enthusiasm. His sword would strike like lightning and cut the enemy into two pieces. The enemies were shocked to see his condition.

Hazrat Khalid bin Walid (RA) asked Hazrat Rafi (RA) who this young man was. He said, "We thought you were fighting." Hazrat Khalid bin Walid (RA) said, "I am unfamiliar with this man. His unparalleled bravery and agility have surprised me, too." In a short time, the Romans were humiliatingly defeated and fled from the field, so all the soldiers gathered in one place.

Hazrat Khalid (RA) asked this young man! O brother! Your affair has surprised me. We have not yet been able to recognize who you are.
She replied! O chief! I did not do this with the intention of disobedience, but I remained separate because I am a veiled woman. I am Khawla (RA), the daughter of Azwar and the sister of Zarar (RA).

This unexpected answer surprised everyone. Hazrat Khalid (RA) was pleased. The Muslims pursued the Christian army. The Romans also took the Muslim prisoners with them to Homs while fleeing. Hazrat Khalid bin Walid (RA) sent a detachment of one hundred horsemen under the leadership of Hazrat Rafi (RA) to rescue Hazrat Zarar (RA). But Hazrat Khawla (RA) could not rest until she rescued her brother from the enemy's captivity. So, she stubbornly joined the army, and that detachment rescued Hazrat Zarar (RA) from the enemy's captivity.

Once, in the Syrian war, Hazrat Khawla (RA) was travelling with Muslim women. She had a small army with her when the enemy was hiding in a place, and they suddenly attacked her. Muslim men and women fought the enemy with great valour, and despite being so small in number, they fought thousands of enemy soldiers. Finally, the enemy captured them all. Hazrat Khawla (RA) was very saddened by this failure. She made a stirring speech in front of the women and said that it is better to die an honourable death than to live as a prisoner. The women said in one voice that we are not afraid of death, but at that time, we did not have weapons. Hazrat Khawla (RA) said that if there are no swords, then what happens? Remove the tent poles and use them to attack the enemy. All the women obeyed Hazrat Khawla (RA)'s order and attacked the enemy.

For the Christians, it was a completely new experience that the women, imprisoned in tents, helpless and forced, had challenged the armed army. When the leader of the Christian military saw his soldiers being killed, he ordered the army to attack these women. The Christian army was about to strike when the

cry of Allahu Akbar was heard. The help of the Muslim army arrived there, but instead of attacking these women, the Christian military became restless and fled from there. The Muslim soldiers took all the women back to their military headquarters.

Once, during the Battle of Yarmouk, Hazrat Khawla (RA) watched the battle with other women when the enemy suddenly reached the camp of the advancing women. Hazrat Khawla (RA) then attacked them, and the other women also joined in fighting against their enemies. When some women tried to flee, Hazrat Khawla (RA) scolded them. Hazrat Khawla (RA) showed the fantastic essence of fighting in this battle. She fought with such bravery that the other women were encouraged as well. She constantly recited poems and phrases to show women their bravery and courage in battle. Suddenly, the sword of an infidel hit her, and she was severely injured. Her whole body was covered in blood, but she did not let the infidel escape and killed him. She fell to the ground; she was picked up and brought to the tent. In the evening, when the Mujahideen returned from the battle, Hazrat Khawla (RA) took a waterskin, started giving water to the Mujahideen, and did not care about her wounds.

The history books record that Hazrat Khawla (RA) changed the war map at one point. In this battle, when the Mujahideen on the left side of the army lost their footing and started retreating rapidly, Hazrat Khawla (RA) recited poems to instill pride in the Mujahideen and raise their morale.
She spoke!" O you who flee, leaving the chaste women! Do not become the target of death and arrows. "

During the siege of Damascus, she gathered the women and gave a speech. Sisters! Do you want to stain the valour and patriotism of the Arabs? In my opinion, you should die before enduring this humiliation. This phrase of Hazrat Khawla (RA) ignited a fire, and the women, not caring for their lives, attacked the infidels with swords and tent poles and sent thirty of their men to Hell.
Hazrat Khawla (RA) loved her brother very much, and she was with him in every battle. When the battle started, they would meet and say goodbye, saying that whichever of us was martyred would meet on the Day of Judgment. She could not bear even the slightest pain of her brother.

Hazrat Khawla (RA) died in the 18AH plague epidemic. Two graves outside the Bab-al-Sharqi in Damascus still exist today: Hazrat Zarar (RA) and Hazrat Khawla (RA).

Hazrat Umme Sulaym (RA) bint Mulhan

Hazrat Umme Sulaym (RA) is considered one of the most eminent companions. Although her names are written in books as Ramlah, Sahlah, Ramisha, Gamesa, and Ramisa, everyone has written her surname as Umme Sulaym (RA). She belonged to the Banu Najjar branch of the Khazraj tribe.
Her lineage is as follows: Umme Sulaym bint Mulhan bin Khalid bin Haram bin Jundub bin Amir bin Ghanem bin Adi bin Najjar.

She was the paternal aunt of the Messenger of Allah (ﷺ). Because the Messenger of Allah (ﷺ)'s grandmother, Salma, belonged to Banu Najjar, and Umme Sulaym was the granddaughter of Hazrat Salma's brother. Hazrat Umme Haram (RA) was her real sister, and Hazrat Haram bin Mulhan (RA) was her real brother, who had been martyred in the Battle of Bir Mauna. Her mother's name was Malika bint Malik bin Adi.

She was endowed with great virtues: beauty, intelligence, well-mannered, bravery, knowledge, generosity, understanding, insight, loyalty, patience, forbearance, and a very good nature. In Medina, she was counted among the first in the ranks. She deeply loved Islam and fought the enemy with great courage.

Hazrat Umme Sulaym (RA) was first married to her uncle's son, Malik bin Nadr. She had a son, Hazrat Anas bin Malik (RA), and a daughter, Barrah. Umme Sulaym (RA) was firm in her faith, but her husband did not become a Muslim. He was angry when he heard that she had converted to Islam and had gone to Syria and died there. This was before the Pledge of Allegiance at Aqaba. Hazrat Umme Sulaym (RA) raised her son, Anas bin Malik (RA), well and instilled excellent morals in him. His mother left him with the Messenger of Allah (ﷺ) at a young age to serve him. When the Messenger of Allah (ﷺ) agreed to keep this child with him, Umme Sulaym (RA) was overjoyed.
Hazrat Umme Sulaym (RA) received the marriage message from Abu Talha bin Zaid. He had not become a Muslim until then, but used to worship a wooden idol. Hazrat Umme Sulaym (RA) had an intense hatred for polytheism. She (RA) forbade him from marrying a polytheist and said to him!

I have believed in the One God (Allah) and His faithful Messenger (ﷺ). Woe to you that the God you worship is the wood of a tree that has grown from the earth

and has been crafted and prepared by such an Abyssinian. I am a worshipper of the One God, and you are the worshippers of self-made idols, which cannot benefit or harm anyone, so how can there be any relationship between you and me?
Umme Sulaym (RA) said! Abu Talha! Do you know that the idols that you worship are carved by such and such a slave of your family with his own hands? When you feel the need, you offer these wooden idols to the stove fire; they burn and are consumed.

Hazrat Umme Sulaym (RA) spoke these words with such force that it impacted Abu Talha's heart. He pondered them for a few days, and then one day he came to Umme Sulaym (RA) and said, "The truth has become clear to me, and I am now ready to accept your religion." Hazrat Abu Talha (RA) was humble at that time. But Umme Sulaym (RA) was so happy about his conversion to Islam that she spontaneously said, "Then I will marry you, and I will not take any dowry except Islam." Umme Sulaym (RA) married Hazrat Abu Talha bin Zaid (RA) and made his conversion to Islam her dowry. After accepting Islam, Hazrat Abu Talha (RA) is considered one of the most critical companions due to his fervent faith, love for the Messenger of Allah (ﷺ), and spirit of self-sacrifice. He (RA) was fortunate enough to participate in Aqaba's second pledge of allegiance. Abu Talhah (RA) was very wealthy. He was also very generous. He had two sons, Hazrat Abdullah (RA) and Hazrat Abu Umair (RA).

After the migration to Medina, the Messenger of Allah (ﷺ) established a brotherhood between the Muhajireen and the Ansar. This ceremony was held at the house of Hazrat Umm Sulaym (RA). Hazrat Umme Sulaym (RA) and her husband, Hazrat Abu Talhah (RA), participated in the Battle of Uhud. Hazrat Umme Sulaym (RA) gave water to the Mujahideen on the battlefield and cared for the wounded. She (RA) also participated in the Battle of Khaybar. She used to provide water to the Sahabah (RA), care for the injured, pick up arrows for the Mujahideen, and give them water mixed with Satu (grounded Barley).

When Khaybar was conquered, and Hazrat Safiyyah bint Hayy (RA) had expressed her willingness to marry the Messenger of Allah (ﷺ), the Messenger of Allah (ﷺ) entrusted her to Hazrat Umme Sulaym (RA) to make her his bride without any trouble, because the hardships of war had made Hazrat Safiyyah (RA) weak. Hazrat Umme Sulaym (RA) fulfilled this happiness with a great heart and soul.

Hazrat Umme Sulaym (RA) and her husband, Hazrat Abu Talha (RA), also participated in the Battle of Hunain. Hazrat Abu Talha (RA) was fighting the enemy as the protector of the Messenger of Allah (ﷺ) with great courage. Hazrat Umme Sulaym (RA) also fought the enemy with a dagger. When the Messenger of Allah (ﷺ) saw her with a dagger, he (ﷺ) asked her: What will you do with the dagger, Umme Sulaym?
She said: O Messenger of Allah (ﷺ)! If any polytheist comes near, I will rip his stomach open. Hearing this, the Messenger of Allah (ﷺ) started smiling. Hazrat Umme Sulaym (RA) participated in the battles of Uhud, Khaybar, and Hunain and other battles.

Among the companions who had the honour of being visited by the Prophet (ﷺ) is Hazrat Umme Sulaym (RA). She once collected the sweat of the Prophet (ﷺ) in a bottle that was more fragrant than musk. Once the Prophet (ﷺ) drank water from her waterskin, she cut off the mouth of the waterskin and kept it as a blessing. When the Prophet (ﷺ) set out for Hajj, he asked Umme Sulaym (RA) if she was not going on Hajj. She replied that she did not have a mount. The Prophet (ﷺ) made her sit on the mount with his wives.

The Prophet (ﷺ) said to her (RA): I saw in a dream that I was in Paradise, and suddenly I found Ramisa, the wife of Abu Talha (RA) in Paradise. (Bukhari)

Hazrat Abu Talhah (RA) had a son named Abu Umayr (RA). He was a charming child. The Messenger of Allah (ﷺ) loved this child very much. Once, the Messenger of Allah (ﷺ) saw him very sad and asked him! Umme Sulaym (RA) said he is lazy and miserable today. When he (ﷺ) asked him the reason, he said that Abu Umayr (RA) had a sparrow and he used to play with it. Today, it died, and that is why he is sad. The Messenger of Allah (ﷺ) called him, stroked his head with compassion, and asked him with a smile! O Abu Umayr!
يا ابو عمير! ما فعل النغير , O Abu Umayr! What happened to your sparrow?
Abu Umayr replied with a laugh and then got busy playing. This sentence of the Messenger of Allah (ﷺ) became a proverb. Abu Umayr had died in his childhood. Hazrat Abu Talhah (RA) had gone out. Hazrat Umme Sulaym (RA), with great patience and perseverance, washed the child's body, shrouded it,

and laid it aside. She also forbade her family members from informing Abu Talha (RA) of the death of their child immediately when he came home. When Abu Talha (RA) came home at night, Umme Sulaym (RA) fed him, and when he lay down on his bed peacefully, she addressed him and said, "If you are lent something and then it is taken back, you will find it unpleasant to take it back." Hazrat Abu Talha (RA) replied: "Absolutely not."
Umme Sulaym (RA), speak up! Your son was a trust from Allah, which Allah took back. Now, you should be patient with him.
Hazrat Abu Talha recited "Inna Lillahi wa Inna Ilahi Rajion" and said, "Why didn't you tell me before?" Umme Sulaym (RA), speak up! So that you may eat your food in peace.

In the morning, Abu Talha (RA) narrated the whole incident to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) praised Umme Sulaym for her patience and said, "May Allah reward you and Umme Sulaym for her kindness." Allah gave her a son named Abdullah. From him, Hazrat Abu Talha (RA) descended.

Once, Hazrat Abu Talha (RA) came home and said to Umme Sulaym, "The Messenger of Allah (ﷺ) is very hungry, so send him some food." She gave some bread to her son Hazrat Anas (RA), who said, "Go and feed the Messenger of Allah (ﷺ) right away." When Hazrat Anas (RA) reached the masjid, there was a gathering of the companions around the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) asked Hazrat Anas (RA): Abu Talha (RA) sent you. He said: Indeed, O Messenger of Allah (ﷺ)! Did you ask for food? He said: Yes.

The Messenger of Allah (ﷺ) stood up with all the companions and went to the house of Hazrat Umme Sulaym (RA). Hazrat Abu Talha (RA) was worried that the food would not be enough for so many people. He asked Hazrat Umme Sulaym (RA) what should be done now so all the companions could eat. She said this with great satisfaction! Allah and His Messenger (ﷺ) know best. When everyone arrived, whatever food was available was presented to the guests. Allah Almighty blessed it so much that it was enough for everyone, and they all ate their fill.
Once, a distressed person came to the Messenger of Allah (ﷺ) and asked for food. The Messenger of Allah (ﷺ) requested his wives to send him something to eat. They all replied that there was nothing to eat that day, and they had not

eaten anything. The Messenger of Allah (ﷺ) looked at his companions and said, "Is there anyone who would take this servant as his guest?" Hearing the blessed words of the Messenger of Allah (ﷺ), Abu Talha (RA) stood up and said, "O Messenger of Allah! I will take him as my guest."

Having said this, he immediately went home and asked his wife, Umme Sulaym (RA), "Is there anything to eat?" She said, "I have kept a little for the children. There is nothing else to eat in the house." Hazrat Abu Talha (RA) said, "No problem. Put the children to sleep. When they fall asleep, we will put this food in front of the guests. You extinguish it on the pretext of fixing the lamp. The guest will continue to eat in the dark, and we will pretend that we are also eating." Having fed the guest, the husband, wife, and children went to sleep hungry. In the morning, when Hazrat Abu Talha (RA) came to the Messenger of Allah (ﷺ), the Messenger of Allah (ﷺ) recited this blessed verse.

وَالَّذِيْنَ تَبَوَّءُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝۹

(Surah Al Hasher – 9)

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nudair), and give them (emigrants) preference over themselves, even though they needed that. And whosoever is saved from his own covetousness, such are they who will be the successful. (9)

Then the Messenger of Allah (ﷺ) addressed Hazrat Abu Talha (RA) and said: Allah is pleased with your treatment of your guests at night.

Hazrat Anas (RA) narrated that my mother, Umme Sulaym (RA), had a goat. Once, my mother made ghee from this goat's milk and collected it in a cup. She sent the cup filled with ghee to the Messenger of Allah (ﷺ) to make a curry out of it. Her maidservant came to the Messenger of Allah (ﷺ) with a cup of ghee, and the Messenger of Allah (ﷺ) told her family to pour the ghee from the cup into another vessel and return the empty cup to the girl. The maidservant

returned home with the empty cup and set it down. At that time, Hazrat Umme Sulaym (peace be upon her) was not at home.

When Hazrat Umme Sulaym (peace be upon her) returned, she saw that the cup was full of ghee dripping. She said to the maidservant, "I told you, daughter, to go and give this ghee to the Messenger of Allah (ﷺ)." She said, "As you (peace be upon her) had said, I had given that ghee to the Messenger of Allah (ﷺ). If you are not sure, ask him." Hazrat Umme Sulaym (peace be upon her) took the girl and came to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah (ﷺ)! I sent a cup of ghee to her for you."

The Messenger of Allah (ﷺ) said, "Yes! She had come and given the ghee."

Hazrat Umme Sulaym (RA) said! By the One Who created you (ﷺ) with truth, the cup is complete, and ghee is dripping from it.

The Messenger of Allah (ﷺ) said! O Umme Sulaym (RA)! Why are you surprised that Allah has provided you with sustenance, as you provided food for His Prophet (ﷺ)? Eat it and feed it.

Hazrat Umme Sulaym (RA) said, "I came home and distributed this ghee among my relatives and friends. Yet there was so much ghee in the cup that I used it for two months."

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) came to my mother. My mother presented dates and ghee to him (ﷺ). He (ﷺ) was fasting. He (ﷺ) said, "Put the dates back in the pot and the ghee back in the cup." Then he (ﷺ) went to a corner of the house and prayed two rak'ahs there. We also prayed with him (ﷺ). Then he (ﷺ) prayed for the well-being of Umme Sulaym (RA) and her family. Umme Sulaym (RA) said: O Messenger of Allah (ﷺ)! I have a unique desire. He (ﷺ) asked: What is it? She said: If you pray for my son, the Messenger of Allah (ﷺ) will pray for her and her family for the good of this world and the Hereafter.

He (ﷺ) prayed for me:

اَللّٰهُمَّ ارْزُقْهُ مَالاً وَوَلَدًا وَبَارِكْ لَهُ فِيْهِ

O Allah! Grant him wealth and children and bless him in them.

Hazrat Anas bin Malik (RA) says that there was no one richer among the Ansar than me. His eldest daughter (RA) says that about 120 people from my father's lineage have been buried.
(Sahih Bukhari, Sahih Muslim)

In 5AH, when the Messenger of Allah (ﷺ) married Hazrat Zainab (RA), on that occasion, Hazrat Umme Sulaym (RA) made a large pot of a sweet dish and sent it to Hazrat Anas bin Malik (RA) and said, Accept the gift from this humble person. (Sahih Muslim)

In 7AH, the region of Khaybar was conquered. On this occasion, the Messenger of Allah (ﷺ) married Hazrat Safiyyah (RA), the daughter of the chief of Khaybar. Hazrat Umme Sulaym (ﷺ) took care of the bride's grooming and adornment. (Sahih Muslim)

Hazrat Anas bin Malik (RA) narrates that my mother was riding a she-camel while she was pregnant, which was being driven by the slave of the Messenger of Allah (ﷺ) named Anjatha. The Holy Prophet (ﷺ) said to him: O Anjatha! Drive your camel slowly, for a woman is riding on it. (Sahih Bukhari, Sahih Muslim)

Hazrat Anas bin Malik (ﷺ) narrates that when the Holy Prophet (ﷺ) shaved his head in Mina on the occasion of the Hajj al-Wida (Farewell Pilgrimage), Hazrat Abu Talha (ﷺ) kept his blessed hair with him and brought it back to Medina and gave it to his wife, Hazrat Umm Sulaym (ﷺ). She kept it as a blessing.

Hazrat Umme Sulaym (RA) died during the caliphate of Hazrat Abu Bakr (RA). Fourteen hadiths have been narrated from her. These have been narrated by her sons, Hazrat Anas bin Malik, Hazrat Abdullah bin Abbas, Abu Salamah, Amr bin Asim, Hazrat Zaid bin Thabit and Amr bin Asim (may Allah be pleased with them). Hazrat Umme Sulaym (RA) was a brilliant, wise, and capable woman. Hazrat Anas bin Malik (RA) narrates that may Allah reward my mother for raising and training me well.
Sahih Muslim narrates that the Messenger of Allah ﷺ once said: When I entered Paradise, I felt a slight movement. I asked! Who is it? The people said! Anas's (RA) mother is Gamesa bint Mulhan (RA).

Hazrat Umme Alqamah (RA)

Once, the brave and pious woman Hazrat Umme Alqamah (RA) was presented in the court of Hajjaj bin Yusuf. When she saw Hajjaj, she turned her face away in disgust and contempt. This act was surprising to Hajjaj and a reason to incite his anger and wrath. Hajjaj addressed Umme Alqamah with great anger and said:

O Kharjiyah! Look at me. (Hajjaj considered others besides his ideology as Kharjiyah, i.e., outside Islam)
Umme Alqamah said: Why look at someone rejected by the Court of Allah?

This sentence was enough to drive Hajjaj mad. In front of the man before whom great warriors used to listen to his vulgar words in silence, a weak woman was challenging him in a crowded court bound with chains. How could he bear this insult? He started trembling with anger. He asked his companions, "What do you think about this woman's blood?" His companions said that her blood was lawful. The companions' job is to answer yes with yes. This meant that Umme Alqamah's death had been decided, but that brave woman was smiling upon hearing this.

Hajjaj asked! What is the reason for your smile on this occasion?
Umme Alqamah (RA) said! Your companions even subdued the slaves.

When Pharaoh asked the courtiers about the killing of Hazrat Musa (AS), they said, "Give Hazrat Musa (AS) and his brother a few days' respite, but your companions are more than them in that they are declaring the blood of an innocent woman lawful."

After hearing Umme Alqamah's (RA) answer, Hajjaj felt ashamed, put his sword in its sheath, and freed Umme Alqamah (RA). This was the first time Hajjaj had removed his sword from its sheath and returned to it without killing anyone. This was the humiliating defeat of Hajjaj at the hands of the bravery and courage of Umme Alqamah (RA).

Hazrat Rafidah (RA)

Hazrat Rafidah (RA) was a courageous, patient, and grateful woman. Hazrat Rafidah al-Aslamiya (RA) was a Muslim physician and social worker who is considered to be the first Muslim nurse and the first female surgeon in the history of Islam. She was born in 620AD in Medina. She was among the early converts to Islam in Medina. She belonged to the Bani Aslam branch of the Khazraj tribe. When the Prophet (ﷺ) migrated to Medina, she was among the women who welcomed him.

Hazrat Rafidah (RA) is described in the biographical books as a compassionate nurse and a good doctor. Along with treating people, she also trained other women in medicine and treatment. Among them, Hazrat Aisha Siddiqah (RA) is a prominent name. In addition to her, Hazrat Safiya (RA), Hazrat Umme Umarah (RA), Hazrat Umme Sulayt (RA), Hazrat Samira bint Qais (RA), Hazrat Khabtha bint Rafi' (RA) and Hazrat Umme al-Ala' (RA) are especially worthy of mention. Along with treatment, she also cared for needy children, orphans, the disabled and the poor.

Hazrat Rafidah (RA) was born into a family renowned for medicine. Her father, Saad al-Aslami, was a renowned physician. She studied medicine with her father. Her passion for nursing and caring for the sick led her to become a physician (doctor and surgeon). During the Prophet's campaign, she tended to the wounded.

Hazrat Rafidah (RA) trained a team of women to work as nurses. When the Prophet's army was ready to go to the Battle of Khaybar, Hazrat Rafidah (RA) and a team of volunteer nurses asked the Prophet (ﷺ): "O Messenger of Allah (ﷺ)! We want to go to war with you, treat the wounded, and help the Muslims as much as we can." The Prophet (ﷺ) permitted her. The volunteer nurses did an excellent job, so much so that the Prophet (ﷺ) appointed a stipend for them. That amount was the same as that given to soldiers fighting in the war.

Every year, the Royal College of Surgeons Ireland awards the Rafidah al-Aslamiya Award in Nursing to successful students at Bahria University, Pakistan. The first-place winner is selected by senior clinical staff. It is given only to those who provide excellent care to patients.

Hazrat Umme Aban bint Utbah bin Rabi'ah (RA)

She was married to Hazrat Aban bin Saeed at Ajnadine. When the Battle of Damascus began, the henna and perfume of her wedding night had not yet left her hands. This brave woman joined the women's infantry. Her husband was martyred in that battle. She came to her husband's body, looked at his injured body with great patience, and said, "Whatever you have been given is blessed." She went to the mercy of the Lord of the Worlds and the big-eyed maidens. To the Lord of the universe who brought us together and separated us. I long for you and by Allah! I will fight so hard that I will come and meet you. Because I did not see and treat you well, nor did you treat me. This was Allah's will. I have forbidden myself from allowing anyone else to touch me after you. I will meet you very soon. In-Sha Allah

Hazrat Aban (RA) was buried, and Hazrat Khalid bin Walid (RA) led his funeral prayer.

When the Islamic army fought the Roman army in Damascus, Hazrat Aban bin Saeed (RA) and his wife, Hazrat Umme Aban (RA), were among them and performed outstanding deeds on the battlefield. Hazrat Aban bin Saeed (RA) was martyred at the hands of General Touma in the war. When his wife received the news of his martyrdom, she recited "Inna Lillahi wa Inna Ilya Rajion", sheathed her sword, and charged toward the Roman general.

The Romans entered the city and fortified it, and from the top of the fort, they shot arrows and stones at the Muslim army. Hazrat Umme Aban (RA) was also an expert archer. She saw a Roman army priest in a tower, holding a cross, praying for their victory. She looked and aimed at him, and the arrow hit the priest directly, and the cross fell out of his hand from the fort's wall. The Muslims captured their cross. To take back the cross, the Romans opened the fort's gate, emerged, and began fighting to reclaim it. Arrows were raining from both sides.

Meanwhile, Hazrat Umme Aban (RA) searched for her husband's killer. She looked and aimed at the eye of the Roman general Thomas and shot such an arrow that he bled and screamed and fell dead. Hazrat Umme Aban (RA) took revenge for her husband, and with that, the Muslims conquered the city of Damascus.

Hazrat Umme Hakim bint Harith (RA)

Hazrat Umme Hakim (RA) is counted among the most noble companions of the Prophet (ﷺ). She belonged to the tribe of Banu Makhzoom. Her mother's name was Fatima bint Walid bin Mughirah, who was the sister of Hazrat Khalid bin Walid (RA). She embraced Islam on the occasion of the conquest of Makkah.

Her lineage is as follows: Umme Hakim bint Harith bin Hisham bin Mughirah bin Abdullah bin Amr bin Makhzoom bin Yaqta bin Murrah bin Ka'b bin Lui.

The family she was born into was a staunch polytheist family. Her father, Harith bin Hisham, was Abu Jahl's brother. Both brothers were fierce enemies of the Messenger of Allah (ﷺ) and Islam. The same was true of her mother and maternal uncles. She was married to Ikrimah, the son of Abu Jahl, who shared her father's views on Islam. Harith bin Hisham (RA) embraced Islam during the conquest of Makkah. The Messenger of Allah (ﷺ) gave him a hundred camels from the spoils of the Battle of Hunain.

When Abu Jahl was killed in the Battle of Badr, his son Ikrimah took over his duties. Until the conquest of Makkah, he did not let any opportunity pass to show hostility to Islam and to harass the Muslims. He also took his wife, Umme Hakim, in the Battle of Uhud. Ikrimah, along with Khalid bin Walid, caused severe damage to the Muslims. Before the conquest of Makkah, Khalid bin Walid had converted to Islam, but Ikrimah continued to harbour hostility.

When Makkah was conquered, Ikrimah fled to Yemen to save her life. His wife, Umme Hakim, along with her father, Harith bin Hisham (RA), and her mother, Fatima bint Walid (RA), came to the Prophet (ﷺ), and all three of them accepted Islam. Umme Hakim loved her husband very much. She wanted her husband to also come out of the swamp of disbelief and attain the happiness of Islam. So, she requested the Messenger of Allah (ﷺ) to grant her husband safety, which the Messenger of Allah (ﷺ) accepted. Although he was the son of Abu Jahl and had harmed the Messenger of Allah (ﷺ) and the Muslims many times, the Messenger of Allah (ﷺ) was a mercy to all the worlds, so he forgave him with a cheerful heart. Umme Hakim (RA) set off for the seashore to meet her husband.

Meanwhile, when Ikrimah fled from Makkah and reached the Red Sea shore, a boat bound for Yemen was waiting on the beach, and he immediately boarded it. The ship had only sailed a short distance when strong winds hit it. Ikrimah began calling upon Lat, Minna, and Uzza. The sailor said! This is the time to call upon Allah. Lat and Uzza cannot pull the boat out of the whirlpool. This touched Ikrimah's heart.

Hafiz Ibn Hajar (ra) writes in "Asaba" that on this occasion, Ikrimah prayed:
"O Allah! I swear that if this storm leaves me alive, I will present myself before Muhammad (ﷺ). He is very merciful and generous. I hope he will not take revenge on me.

By the power of Allah, the boat returned safely to the shore. Meanwhile, Umme Hakim (may Allah be pleased with her) was on the beach looking for her husband. She met Ikrimah and told him that I was coming to meet the most righteous, the most merciful, the most generous, and the kindest person. I have obtained security from him on your behalf. Now, come with me to his service. The light of truth had already entered Ikrimah's heart, and he immediately got ready and appeared before the Messenger of Allah (ﷺ) with his wife, Umme Hakim (may Allah be pleased with her).

The Messenger of Allah (ﷺ) was pleased to see him and welcomed him warmly, and spoke! "Welcome, O immigrant rider."
Hazrat Ikrimah (may Allah be pleased with him) pointed to his wife and spoke! She has told me that you (ﷺ) have spared my life.
The Holy Prophet (ﷺ) said! Yes! She has spoken the truth. Now you are safe and secure.

Hazrat Ikrimah (RA) was so impressed by this attitude of the Holy Prophet (ﷺ) that he dedicated the rest of his life to serving Islam and fighting for it in the way of Allah. He started serving Islam with the same zeal with which he had been hostile to Islam in the past. He even participated in the Battle of Yarmouk during the caliphate of Hazrat Abu Bakr (RA), fought bravely, and attained the high rank of martyrdom.

After the martyrdom of Hazrat Ikramah (RA), Hazrat Umme Hakim (RA) completed the waiting period (Eddat), she married Hazrat Khalid bin Saeed (RA),

and she was deported to her husband at Marj-ul-Saghir. Her dowry was set at four hundred dirhams. Hazrat Khalid bin Saeed (RA) was a great companion who was among the first to migrate and participated in both migrations. He was a courageous man. He participated in the Conquest of Makkah, the Battle of Hunain, the Battle of Taif, and the Battle of Tabuk with the Messenger of Allah (ﷺ).

Hazrat Khalid bin Saeed (RA) had just finished the wedding feast of Hazrat Umme Hakim (RA) when the Roman soldiers attacked. Hazrat Khalid bin Saeed (RA) was martyred while fighting them bravely. Hazrat Umme Hakim (RA) witnessed the scene of her husband's martyrdom with her own eyes. Hazrat Umme Hakim (RA) courageously supported her husband in the battle.

At that moment, she tied her clothes and got up enthusiastically, picked up a piece of wood to pitch a tent, and joined the battle. She was attacking the enemy with courage and fearlessness like a wounded lioness. In this battle, seven Roman soldiers died at her hands. She participated in other battles and exemplified bravery.

After the martyrdom of Hazrat Khalid bin Saeed (RA), Hazrat Umar Farooq (RA) married Umme Hakim (RA). (Tabari's History)

She died in Medina in 14AH (634 CE) during the reign of the second Caliph Hazrat Umar Farooq (RA). Hazrat Umar Farooq (RA) had a daughter. When she reached puberty, she married Hazrat Zaid (RA), the cousin of Hazrat Umar Farooq (RA).

Hazrat Tamazar bint Ashbaugh (RA)

She was the daughter of Ashbaugh bin Amr Kalbi, the chief of the Banu Kalb tribe. Before Islam, she was a Christian. In Shaban 6AH, the Messenger of Allah (ﷺ) sent an army under the leadership of Hazrat Abdur Rahman bin Awf (RA) on the campaign of Domat al-Jandal. Hazrat Abdur Rahman bin Awf (RA) is among the ten blessed (Ashra Mubashirah). One of his greatest virtues is that the Messenger of Allah (ﷺ) led the prayers.

Hazrat Mughirah bin Shubah (RA) reported that we saw people praying the Fajr prayer, and Abdur Rahman bin Awf (RA) led the prayer. Hazrat Abdur Rahman bin Awf (RA) had completed one rak'ah before the Messenger of Allah (ﷺ) arrived, and then the Messenger of Allah (ﷺ) joined the prayer. When Hazrat Abdur Rahman bin Awf (RA) offered the salaam, the Messenger of Allah (ﷺ) stood up to complete the rest of the prayer. The people were frightened when they saw him and began to glorify Allah abundantly.

When the Messenger of Allah (ﷺ) finished his prayer, he said to the people: "You have done well, you have done well." Then he said: No prophet dies until he has prayed behind a righteous man from his nation.

(Sahih Muslim, Tabqat Ibn Saad)

Before sending Hazrat Abdur Rahman bin Awf (RA) on the campaign of Domat al-Jandal, the Messenger of Allah (ﷺ) made him sit in front of him, tied his turban with his hands and told him to adopt the best posture for the battle and sent him to Banu Kaleb. He (ﷺ) said that if they obey you, then marry the daughter of the king. Upon reaching there, he invited the people to Islam for three days, during which, by the grace and mercy of Allah, the entire people accepted Islam. Hazrat Abdur Rahman bin Awf (RA) married Hazrat Tamazar bint Ashbaugh, the daughter of the chief of Ashbaugh bin Amr Kalbi, there. He took her with him and came to Medina. Tamazar (RA) was married to Hazrat Abdur Rahman bin Auf (RA) until her death. Hazrat Uthman Ghani (RA), the third Caliph, gave her a share of Hazrat Abdur Rahman bin Auf's (RA) estate. She was the mother of Hazrat Abdur Rahman's son, Hazrat Abu Salamah (RA).

Some narrations also state that Hazrat Abdur Rahman bin Auf (RA) divorced her during his last illness. After Hazrat Abdur Rahman bin Auf's death, she married Hazrat Zubair (RA). But she also separated from him a few days later.

Hazrat Tamazar bint Amr (Khansa)

Her name is Tamazar bint Amr (RA), and her title is Khansa (RA), which means deer. Once, the Messenger of Allah (ﷺ) called her Khansa. Since then, she has been named Khansa. She was known as the poet of Arabia and the heir of the Arabs. She belonged to the Banu Sulaym tribe of Najd, a branch of Banu Qais bin Ailan.

Her lineage is as follows: Tamazar bint Amr bin Harith bin Al-Shar Yad bin Rabah bin Tafidha bin Asita bin Khafaf bin Amra Al-Qais bin Bahtha bin Sulaym bin Mansur bin Ikrimah bin Khasfa bin Qais bin Ailan bin Mudar. In describing her tribe, the Messenger of Allah (ﷺ) said: "There is no doubt that every nation has a refuge, and the refuge of the Arabs is the tribe of Qais bin Ailan."

She was counted among the great companions. She was famous for her courage, knowledge, and beauty. She was born about three years after the Messenger of Allah (ﷺ). Her father, Amr, was the chief of Banu Sulaym and had significant influence. Hazrat Khansa's (RA) two brothers were Muawiyah and Sakhr. Both of them were killed, and Hazrat Khansa (RA) wept profusely and composed poems for them. Hazrat Khansa (RA) was also known for her poetry and literature, as well as her military prowess. She has composed poems since childhood. She grew up and became a famous poet. Her elegies became very famous.

She married Rawahah bin Abdul Uzza, a man from her tribe. From them, she had a son, Abu Shajarah Abdullah. Rawaha bin Abdul Uzza died soon. Abdul Uzza was a brave man. He and his companions tried to cultivate the marshy land adjacent to a spring. The climate there was humid. His health was severely affected, and he contracted a fever and died.

Then, she married a man from her tribe, Madras bin Abi Amir. She had three sons from him: Umar, Zaid, and Muawiyah. Then, a daughter, Umrah, was born. Her husband, Madras, contracted a fever and died of it. After that, she spent the rest of her life as a widow. Her brothers took great care of her. A few days later, both of her brothers died, which shocked her greatly. She wrote very influential elegies in their memory, which became very famous.

When she heard of the Messenger of Allah's (ﷺ) prophethood, she decided to accept Islam. She reached Medina, presented herself to the Messenger of Allah (ﷺ), and accepted faith.

Allama Ibn Athir (RA) and Hafiz Ibn Hajar Asqalani (ra) write that on this occasion, she also recited her speech to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) listened to her eloquent remarks for a long time. She would recite it, and the Messenger of Allah (ﷺ) would say: Well done, O Khansa (RA).

After accepting Islam, she returned to her tribe and started encouraging people to receive the message of the Prophethood. The effect was already present in her tongue, and the truth greatly impacted the people's hearts. A large number of people accepted Islam in her words. She used to visit Medina from time to time and meet the Messenger of Allah (ﷺ) and benefit from it.

The Battle of Qadisiya was the bloodiest battle of the caliphate of Hazrat Umar Farooq (RA). It was a decisive battle against Iran. In this war, two hundred thousand troops with three hundred elephants from Iran entered the battlefield. In comparison, the Muslim army was between 30,000 and 40,000 strong and was much inferior to the Iranian military in equipment. But its merit was that the morale of the Mujahideen who participated in it was very high and filled with the spirit of martyrdom.

Hazrat Khansa (RA) was in this battle with his four sons. On the night the battle began, Hazrat Khansa (RA) gathered his four sons and addressed them, saying: My sons! You embraced Islam of your own free will and migrated of your own free will. By the Eternal One, there is no god but Him (ALLAH). Just as you were born from the womb of one mother, so are you the children of one father. I have neither betrayed your father nor humiliated your maternal uncles. Your lineage is flawless and spotless. Understand well that there is no deed greater than jihad in the way of Allah. The eternal life of the Hereafter is far better than the mortal life of this world.

Tomorrow, In-Sha-Allah, you wake up well, then attack the enemy with experience and pray for Allah's help. When you see that the furnace of battle has become very hot and its flames have started to flare up, enter this fire of war and wield your sword like a madman in the path of truth. If possible, attack the enemy's commander. If you succeed, it is better, and if you are blessed with

martyrdom, it is even better, for you will be worthy of the excellence of the Hereafter.
His four sons replied! Oh, my mother! In-sha-Allah! We will meet your expectations, and you will find us steadfast.

When the battle began in the morning, the four brothers held the reins of their horses and jumped onto the battlefield. This old woman had a special kind of determination and a look of glory on her face. She sent her sons to the battlefield and prayed before Allah.
O Allah! This is the wealth that I have presented to you.

Hearing their mother's powerful words, the four brothers showed their bravery on the battlefield, filled with the passion for martyrdom. They were not going to back down in any way. Finally, they began to reach the highest level of martyrdom, one by one. Finally, the four brothers sacrificed their lives for the sake of truth. Amirul Momineen Hazrat Umar Farooq (RA) was deeply affected by this incident. The names of his four sons were Abdullah (RA), Abu Shajarah (RA), Zaid (RA) and Muawiyah (RA).

When Hazrat Khansa (RA) heard the news of the martyrdom of her sons, instead of crying and wailing, she prostrated herself before her Lord, and these words came out of her mouth!
Thanks be to Allah, who has blessed me with the martyrdom of my sons.
I hope from Allah that He will place me in the shade of His mercy with these children on the Day of Judgment.

Allah says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

(Surah Ale Imran – 200)

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah so that you may be successful. (200)

In the Battle of Qadisiya, the Muslims gathered their dead in one place, which was reserved for the burial of the martyrs. These martyrs were handed over to women so that they could arrange their shrouds. The wounded were also handed over to them so that they could bandage them. In these battles, women and children used to dig graves for the Muslim martyrs.

It is narrated that when the decision was made to fight in the evening, women tied up their clothes and made their way to the battlefield. They had sticks and clubs in their hands and attacked any Roman they saw, and Allah Almighty granted victory and success to the Muslims.

The world has never seen such a demonstration of submission, contentment, patience, and tolerance as that shown by Hazrat Khansa bint Amr (RA). She (RA) was a famous poet of her time. Her collections (RA) were thick and were published in an annotated edition in Beirut in 1888.

Hazrat Khansa (RA) continued to struggle for religion until the last moment of her life. She (RA) died in 24AH, which corresponds to 648AD. According to another narration, it occurred during the Umayyad Caliphate of Amir Muawiyah (RA).

Hazrat Umme Haram bint Mulhan (RA)

Hazrat Umme Haram رضي الله عنها is considered one of the most noble companions. She belonged to the Banu Najjar family of the Banu Khazraj tribe.

Her lineage is as follows: Umme Haram رضي الله عنها was the daughter of Mulhan bin Khalid bin Zaid bin Haram bin Jundub bin Amir bin Ghanem bin Adi bin Najjar. Her mother's name was Malika bint Malik. She also belonged to Banu Najjar. Hazrat Anas bin Malik's (RA) mother, Umme Sulaym رضي الله عنها, was her real sister, and Hazrat Haram bin Mulhan رضي الله عنه was his real brother who was martyred in the Battle of Bir Mauna. She was born in Medina. Imam Nawawi (ra) says that she was the mahram of the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ would go to her house to take a nap.

Umme Haram رضي الله عنها is counted among the companions who accepted Islam at the very beginning in Medina. Her first marriage was to Hazrat Amr bin Qais رضي الله عنه. He was also among the early Muslims. Her husband, Hazrat Amr bin Qais (RA), and his son, Qais bin Amr (RA), participated in the first battle of Badr in the history of Islam and exemplified their bravery. After that, both father and son also participated in the Battle of Uhud, and while fighting bravely, they sacrificed their lives and achieved the status of martyrdom. Hazrat Umme Haram (RA) bore the shock of separation from her husband and son with great fortitude and patience.

Hazrat Umme Haram (RA) married for the second time to Hazrat Ubadah bin Samit (RA), who was among the twelve Naqaba (نقباء) in the Second Pledge of Uqbah and was the chief of Banu Khazraj. Hazrat Umme Haram (RA) was among the houses of the companions whose houses the Messenger of Allah (ﷺ) used to visit. Apart from her (RA), the Prophet (ﷺ) used to visit the houses of Hazrat Umme al-Fadl (RA), Hazrat Shifaa bint Abdullah (RA), Hazrat Asma bint Umays (RA) and Hazrat Asma bint Abu Bakr Siddique (RA).

Hazrat Umme Haram (RA) was a very pious woman who fasted frequently, recited the Quran often, and was engaged in the remembrance of Allah. She (RA) was polite, brave, and wise. She (RA) was very generous and helped the needy greatly. The Messenger of Allah (ﷺ) enjoyed special love and approval

from her family. She (RA) held a prominent position among the Ansar companions. Her son Abdullah bin Amr (RA) participated with the Messenger of Allah (ﷺ) in the prayer in which the command to face the Qiblah was revealed.

In the Battle of Uhud, she participated actively alongside her husband and son. In the first part of the battle, she sent many infidels to Hell. Her family feigned bravery and valour in this battle, as in the Battle of Badr. Her husband would infiltrate the ranks of the infidels and create chaos, and to help them, her son would help his father without hesitation and kill the enemies. Her husband Hazrat Amr (RA) and son Qais (RA) were martyred while fighting the infidels and reached the highest position. She was honoured to be the wife and mother of a martyr. She was at the highest level of submission and patience.

The Messenger of Allah (ﷺ) once visited the house of Hazrat Umme Haram (RA). There, Umme Haram (RA) (whom he (ﷺ) used to call his aunt) served food. After eating, he lay down briefly, and his eyes closed. When he woke up, a smile was on his (ﷺ) lips.

The Prophet (ﷺ) said!

I have seen in a dream that some people from my ummah are travelling on the sea for Jihad in the way of Allah. Hazrat Umme Haram (RA) said! O Messenger of Allah (ﷺ)! May my parents be sacrificed for you (ﷺ)! Pray that I may be among those people. The Messenger of Allah (ﷺ) prayed for her and also gave her the good news.

During the reign of the third Caliph, Hazrat Uthman Ghani bin Affan (RA), in 28AH, Hazrat Ameer Muawiyah (RA) prepared and sent a fleet to conquer the island of Cyprus with the permission of Ameer-ul-Momineen (RA). This army included many of the great companions (RA). This army was given the glad tidings of Paradise. Hazrat Ubadah bin Samit (RA) and his wife, Hazrat Umme Haram (RA), were also among the military. Allah Almighty granted victory to the Muslims, and the Islamic flag was raised in Cyprus. They were ready to return when the Mujahideen were defeated in this campaign. Hazrat Umme Haram (RA) started to sit on her mount, but the animal fell on its face and threw her (RA) to the ground. Hazrat Umme Haram (RA) was seriously injured and later died due to these injuries. She (RA) was buried in Larnaca, Cyprus. A masjid was also built near her grave, Masjid Hala Sultan Tek. Her title became famous as Shaheedah Al-Bahr (Martyr of the Sea).

She (RA) had a son, Muhammad (RA), from Hazrat Ubadah bin Samit (RA), and Qais and Abdullah, from her first husband. Five hadiths have also been narrated from her (RA). Those who narrated from her (RA) include Hazrat Anas bin Malik (RA), Hazrat Ubadah bin Samit (RA), Amr bin Aswad (RA), Hazrat Ata bin Yasar (RA) and Yala bin Shaddad (RA).

Hazrat Umme Atiya (Nusaiba bint Harith) (RA)

Her name was Nuseeba, and her kunya was Umme Atiya (RA). Her father's name was Harith, and he belonged to the Ansar tribe of Banu Najjar. She was among the fortunate people of Medina who had accepted Islam before the migration and were among the first to enter.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) was asked, "Which people are the best?" He (ﷺ) said, "Those who are with me (the Companions), then those who follow in their footsteps (the Tabeyien), and then those who follow in their footsteps (the Tabeyien).
(Musnad Ahmad)

When the Messenger of Allah (ﷺ) came to Medina, the people of Medina were coming in droves to pledge allegiance to him, including women. The Messenger of Allah (ﷺ) used to take the men's hand in his own and pledge allegiance, but he would not touch women. The Messenger of Allah (ﷺ) had instructed the women who wanted to pledge allegiance to gather in one house, and Hazrat Umme Atiya (RA) was among them. When all the women gathered in one house, the Messenger of Allah (ﷺ) sent Hazrat Umar Farooq (RA) to take the pledge on his behalf.

He took the pledge from them on these conditions:

1. They would not associate anyone with Allah.
2. They would not kill their children.
3. They would not steal.
4. They would avoid adultery.
5. They would not falsely accuse anyone.
6. They would not deny good things.

The women confirmed their pledge by putting their hands outside the veil. After the pledge, Hazrat Umme Atiya (RA) asked Hazrat Umar (RA) what good things meant, and he said: Do not lament or bewail.

The Messenger of Allah (ﷺ) had immense trust in Hazrat Umme Atiya (RA). Among the women whom the Messenger of Allah (ﷺ) allowed to go with him on expeditions, Umme Atiya (RA) was also among them. Hazrat Umme Atiya (RA) participated in jihad with the Messenger of Allah (ﷺ) in seven expeditions. She cooked food for the Mujahideen, dressed the wounded, and cared for the sick Mujahideen. She was also knowledgeable in medicine and was skilled in caring for wounds.

Once, the Messenger of Allah (ﷺ) sent a goat as charity to Hazrat Umme Atiya (RA). She slaughtered it and distributed its meat among the people. She also sent some of it to Hazrat Aisha Siddiqah (RA). When the Messenger of Allah (ﷺ) came to Hazrat Umme Atiya (ﷺ), he asked her for food. Hazrat Aisha Siddiqah (RA) said, "O Messenger of Allah (ﷺ)! There is nothing to eat in the house except the meat that Hazrat Umme Atiya (ﷺ) sent." He said, "Cook it and bring it, for the goat has reached its rightful owner."

When Hazrat Zainab (RA), the daughter of the Messenger of Allah (ﷺ), passed away, Hazrat Umme Atiya (RA) was among the women who bathed her. The Messenger of Allah (ﷺ) kept telling her the recipe for bathing her from behind a curtain. The Companions and the Tabeyien used to learn how to wash a dead body from Hazrat Umme Atiya (RA).
(Tahzib at-Tahzib)

During the period of the Khulafah-e-Rashideen (Rightly Guided Caliphate), Hazrat Umme Atiya's (RA) son was on a jihad. He fell ill on reaching Basra during the jihad. When she (RA) received the news of her son's illness, she (RA) got ready to go to Basra. But two days before she (RA) reached Basra, her son (RA) died. She (RA) was profoundly shocked and recited "Inna Lillahi wa Inna Ilahi Rajion" and remained patient over his death, not making any excuse. On the third day, she ordered perfume, applied it, wore good clothes, and spoke!

"The Messenger of Allah (ﷺ) said that one should not mourn for a dead body for more than three days except for a husband."

She was a woman of good character and morals. She fought alongside Muslim men on the battlefield, dressing the wounded Muslims, cooking food for the Mujahideen, and making stews.

Forty-one hadiths have been narrated from Hazrat Umme Atiya (RA). Those who narrated from her include Hazrat Anas bin Malik (RA), Allama Ibn Sirin (ra), Umme Sharjeel (RA), and Hafsa bint Sharjeel (RA). She is counted among the noble companions of the Prophet (ﷺ).

Sahih Bukhari narrates a hadith from Hazrat Umme Atiya (RA) that we were forbidden from accompanying the funeral procession, but were not forcibly prevented.

Sahih Bukhari narrates from Hazrat Umme Atiya (RA) that the Holy Prophet (ﷺ) had ordered us to bring young women and those wearing veils to the Eidgah on the two Eids (i.e., both Eids). Menstruating women were instructed to say Takbir with Takbir and supplicate with supplication. And she remained separate from the Eid Gah. She sat on its edge to be part of that day's blessings.

She had settled permanently in Basra. She (may Allah be pleased with her) lived in the Qasr Bani Khalaf. The companions and the great followers of the Prophet (ﷺ) used to come to her house to inquire about religious issues. Those who wanted to hear the Hadith of the Messenger of Allah (ﷺ) also used to go to her (may Allah be pleased with her). This practice continued until her death. She died there shortly after the death of her son. She (may Allah be pleased with her) died in Basra in 70AH.

Hazrat Ali (may Allah be pleased with him) had immense respect and love for her (may Allah be pleased with her). Whenever he went to Basra, he would visit the house of Hazrat Atiya Ansaria (may Allah be pleased with her).
(Tabqat Ibn Saad)

Hazrat Muaza Ghafaria (RA)

Hazrat Muaza Ghafaria (may Allah be pleased with her) is counted among the high-ranking companions. She had shown courage in many expeditions and battles. She was an expert in caring for the wounded, medicine, and surgery. Whenever the Islamic army was ready for jihad, she immediately offered her services. She served the Mujahideen and participated in regular battles. She used to inspire the Muslim soldiers by reciting the Quran. Allah Almighty had blessed her with an excellent memory. She knew the Islamic laws and principles very well.

Hazrat Lubna Bint Suwar (RA)

Hazrat Lubna Bint Suwar (RA) was a great companion. She accepted Islam with her entire family and spent her whole life protecting and promoting it. She is among those who had the privilege of accepting Islam at the hands of the Messenger of Allah ﷺ. She exemplified bravery by participating in many battles against the enemies of Islam. Her battlefield services were highly regarded. She knew the work of medicine and surgery and used to treat the wounded in battle. She would also go to the battlefield with her sword if she felt the need. In the struggle, Shahrah fought the Romans in 14AH and killed many of them.

Hazrat Kabiya bint Sa'd (RA)

Hazrat Kabiya bint Sa'd (RA) belonged to the Ansar tribe. She was counted among the high-ranking companions. She participated in many expeditions and wars. She was skilled in medicine and surgery and cared for the wounded very well. She would help the Mujahideen on the battlefield. She would also cook food for the soldiers, dress them, and give them water. Whenever the army was ready for war, she would immediately offer her services and wage jihad against the enemies of Islam. She would recite the Quran and incite the Mujahideen to jihad.

Hazrat Naam bint Qanas (RA)

Hazrat Naam bint Qanas (RA) embraced Islam during the last days of the Messenger of Allah ﷺ. She was a famous Arab poet. She participated in many wars and used her poems to increase the Mujahideen's enthusiasm. She showed bravery and courage against the Romans in the Battle of Yarmouk. She killed many enemies with her sword. In addition, she served the Mujahideen, bandaging and treating the wounded.

Hazrat Afira bint Afar Humairi (RA)

Hazrat Afira bint Afar Humairi (RA) is counted among the most noble companions. She (RA) had the privilege of pledging allegiance at the hands of the Messenger of Allah ﷺ. She took an active part in jihad during the reign of the Rightly Guided Caliphs. She participated in the Battle of Shahrah, fought against the Romans in 14AH during the reign of the second Caliph, Hazrat Umar Farooq رضي الله عنه. She fought the enemy bravely and courageously, and many Romans became her sword's target. In addition, she used to help the Mujahideen and tend to their wounded.

Hazrat Salamah bint Zara bin Urwah (RA)

Hazrat Salamah bint Zara bin Urwah (RA) is counted among the brave companions. She (RA) had immense devotion to the Holy Prophet (ﷺ). She strictly adhered to Islamic orders and principles. She was a true believer. She (RA) participated in the campaigns during the last period of the Holy Prophet (ﷺ). She (RA) demonstrated her bravery and sacrifice in many battles and played an essential role in the Muslims' victory. She (RA) used to cook food for the Mujahideen on the battlefield, bandage and care for the wounded, and guard the tents with other women. At one point against the Romans, the Muslim army started to retreat, so she attacked the Roman army with a few women, and the Muslim soldiers got a chance to recover. They turned back, attacked the enemy, and turned the tide of the war.

(Women Martyrs of Islam)

The Faith-Instilling Incident of a Young Mujahid and His Mother

A man in Madina was known as Abu Qudamah al-Shami (ra). Allah Almighty had instilled in him the love of Jihad. Most of his life was spent in Jihad in the path of Allah. Once, he sat in the Masjid Nabvi and talked to the people. Someone from the audience asked him if he was constantly going on Jihad. If you have seen any very extraordinary incident, tell us about it.

Sheikh Abu Qudamah (ra) said, "Listen!"
Once, I went to Raqqa (city) to buy a camel to carry our weapons. I was sitting there one day near the Euphrates River when suddenly a woman came before me and said, "O Abu Qudamah (ra)! I have heard that you preach Jihad and encourage people to Jihad. I am a woman whom Allah Almighty has blessed with very long hair. I have gathered my hair that falls out and made a rope, and I have mixed dirt on it so that it does not become exposed. You take this rope and bring it to the battlefield. Put it around the neck of a horse and fight Jihad. If you do not need it yourself, give it to a Mujahid who will use it in the war so that the dust of war will also fall on my hair. In this way, I will also participate in Jihad.

I am a widow; my husband was martyred in a Jihad. All my family members were martyred in Jihad. If Jihad were obligatory on me, I would also go to Jihad. I want to use my hair in Jihad in his place. This woman said I have a son; he has memorized the Quran, trained for Jihad, and has become proficient in horse riding. He has become an archery expert, prays Tahajjud all night, and fasts during the day. At that time, he was very young, fifteen years old. Today, he went to work on his land. When he returns, and you are here, you will take him to Jihad in the way of Allah. I entrust you with the greatness and honour of the religion of Islam; do not deprive me of this reward.

I took the rope made of her hair from this woman. The woman said to keep it safe in her luggage so that I may be comforted. I kept the rope secure. Then, I set out for Raqqa with my companions. A horseman called from behind when we reached the Maslamah bin Abdul Malik fort!

O Abu Qudamah (ra)! Stop for the sake of Allah. I stopped and saw a young horse running with its face covered with a cloth. The young man hugged me as soon as he arrived and said, "Thank Allah that I have found you." I said, "Son, show me your face so that I can see who you are, and if jihad is obligatory on you, I will allow you. Otherwise, I will send you back." He was a beautiful young man

like the moon when he removed the cloth from his face. I asked him, "Son! Is your father alive?" He said, "No, he was martyred in jihad. I am going to take revenge for him from the enemies. Perhaps Allah will grant me martyrdom, too." I said, "Is your mother alive?" The young man said, "Yes." Then I said, "Go and get permission from your mother to participate in jihad." The young man said, "O Abu Qudamah (RA)! You do not know me." I said, "No." He said, "I am the son of the woman who gave you the rope of her hair."

I ask you, by Allah, not to prevent me from going to jihad. I am a Hafiz of the Quran and a scholar of the Sunnah of the Messenger of Allah (ﷺ). I am an expert in archery and horse riding. Do not consider me small and ignore me. My mother has sworn that I will not return without victory. Then the young man said that my mother had said that when you are in a fight with the infidels, do not turn your back. Give your life in the way of Allah, and pray that your Father and Allah will be blessed with you. When Allah Almighty grants you martyrdom, intercede for me because a martyr can intercede for seventy family members. My mother had prayed to Allah while walking, holding me to her chest!
O Allah! This is my son, the fruit of my heart and the flower of my body. I have presented him to You, so accept him.

Sheikh Abu Qudamah (ra) says that tears came to my eyes when I heard this boy's conversation. Seeing this beautiful young man, I started thinking about his mother; she was a steadfast, courageous, and patient woman. Seeing my tears, the boy said!
Uncle! Why are you crying? If you are crying because of my youth, Allah Almighty punishes even the little ones for disobedience. I said, "I cry because of your mother. What will happen to her if you are martyred?"

I took this young man with me and set off on a journey. Throughout, the young man kept mentioning Allah. I guessed that this young man was an expert in horse riding. As we drew closer to the enemy, this young man's enthusiasm increased. The next day, at sunset, we reached the enemy's territory. We camped at a place where everyone was fasting that day. This young man arranged an iftar for all of us. After Isha, everyone went to sleep, and I saw the young man smiling in his sleep. When he woke up, I told him that you were smiling in your sleep.

He said, "Yes! I had a dream at night that I was in a green and lush garden. I was walking through the garden when I saw a magnificent palace made of silver, gems, and pearls. Its doors were gold, and lovely curtains hung on them. Suddenly, some girls removed these curtains from the doors. The faces of these

girls were shining like the moon. When I saw them, everyone welcomed me. I extended my hand to them, and they said, "Don't hurry. It's not your time yet." I heard them say among themselves that this young man is married to "Marzia."

Then they said, "May Allah have mercy on you. Please move forward." I went forward and saw the highest room in this palace, made of pure gold. On it was a green bed made of aquamarine. Its legs were made of white and shiny silver. On it was a gorgeous girl whose face shone like the sun. If Allah Almighty had not protected my eyes, my eyesight would have gone, and my intellect would have been destroyed.

When this girl saw me, she said, "Welcome! Welcome! Come, come! Welcome, welcome! O beloved of Allah! You are for me, and I am for you." When I started moving towards her, she said, "No! It's not your time yet. Yes! Tomorrow at noon is promised. Congratulations, congratulations."

Sheikh Abu Qudamah (ra) says, "I said to the boy! You have had a good dream. We marvelled at the dream of this young man all night. When morning came, we all mounted our horses and prepared for the battlefield. At that moment, a crier called out,

يا خيل اللّٰه! اركبي و في ال جنة ارغبي انفروا خفافا اثقالا

"O horsemen of Allah! Mount and proceed towards Paradise,
whether light or heavy, quickly."

As soon as this call ended, the infidel army appeared. May Allah humiliate it. It was a vast army that spread out in all directions. The young man was the first of us to attack the infidel army and penetrate their ranks. He scattered the ranks of the infidels and went into the middle and destroyed the infidel army. He killed many powerful men. When I saw this young man fighting like this, I immediately went to help him. And I told him to come back now.

He spoke! Uncle! Have you not heard the verse of the Quran!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿١٥﴾

(Surah Anfal - 15)

O you who believe! When you meet those who disbelieve on a battlefield, never turn your back on them. (15)

O uncle! Do you want me to turn back and become deserving of Hell? We were talking when the enemy suddenly attacked us. The attack was so severe that we

were both surrounded by the disbelievers. We could not find out about each other. Many Muslims were martyred in this attack. When the battle stopped, the wounded and the martyrs were seen. I was riding among the martyrs on my horse. Bodies were scattered everywhere. There was a river of blood. The faces of the martyrs were not recognizable due to the dust. At the same time, I saw the young man who was seriously injured and was taking his last breath, crushed by the hooves of the horses. He was not recognizable due to the dust. He was saying, O Muslims! Send my uncle Abu Qudamah (ra) to me for Allah's sake.
When I heard his voice closely, I reached him. He was covered in blood at that time. I went to him and spoke! I am Abu Qudamah.

On this, the boy said! By the Lord of the Kaaba! The dream's interpretation came true. I bent down and kissed his forehead. I started to wipe the dirt and blood from his face. I said to him, My dear son! Do not forget me in your intercession.

The boy said, "How can I forget a benefactor like you? Why do you wipe this blood with your cloak? My cloth is more suitable to wipe my blood with." After that, the young man said, "Uncle! Leave this blood. Now, I will meet my Lord in this blood." The one I saw in my dream is standing in front. My soul is waiting to come out, and that girl is calling me.

Uncle! I swear to you by Allah that if Allah Almighty returns you safe and sound, then you will deliver these blood-stained clothes of mine to my grieving mother so that she will know that I have fulfilled her will and have not shown any cowardice in front of the infidels. You will convey my greetings to her and tell her that Allah Almighty has accepted her sacrifice.

O uncle! I have a younger sister who is ten years old. Whenever I leave home, she sees me off, and when I come home, she meets me first. When I was coming this time, she told me to return soon. When you meet my sister, give her my greetings and tell her that your brother has said, “May Allah protect you! We will meet on the Day of Judgment.”

Saying this, the young man recited the Kalima Shahadah and surrendered his life to the Most Gracious. We buried him there. May Allah be pleased with him.

When we returned to Raqqa after the war ended, I met the young man's mother. His little sister opened the door. When she saw me, she asked, “Have you seen my brother anywhere?” I asked people, and they said, “We don’t know him.” She asked me where you were coming from.

I said, “I am returning from jihad.” She said, “My brother has not returned.” Instead of answering her, I told the girl to go and tell her mother that Abu Qudamah (ra) had come to the door. Her mother heard my conversation inside. She immediately came out, and her face was pale. I greeted her, and she replied, "Have you come to us with good news or with news of sorrow?"

I said, "Explain the news of good news and news of sorrow." She said, "If my son has returned safely, then it is news of sorrow, and if Allah Almighty has granted him martyrdom, then it is news of joy."

I said, "Congratulations, Allah Almighty has accepted your sacrifice. Your son became a martyr while fighting the enemy bravely."
She said, "O Allah! You have accepted him. Thank you, praise be to Allah! This has become my treasure for the hereafter."

Then I conveyed this young man's message to his sister: "Your brother has said, 'May Allah protect you!" We will meet on the Day of Judgment.”

When the girl heard this message, she screamed and fell unconscious. When I shook her, she was dead. I handed over the boy’s bloodstained clothes to his mother and returned from her house with a wounded heart. I was amazed at the patience and courage of this woman.
(Regarding Dawat-e-Jihad)

Queen Punji Khatun

Queen Punji Khatun was the wife of Yusuf Adil Shah (895AH to 916 AH), the ruler of Bijapur (India). She was a very wise and far-sighted woman. When Yusuf Adil Shah died in 916AH, his minor son Ismail Shah ascended the throne, and Kamal Khan Deccani was appointed as the viceroy. Seeing the minor child on the throne, Kamal Khan desired to become king. He planned to kill the minor Ismail Shah. When Ismail Shah's mother, Queen Punji, learned about Kamal Khan's plan, she decided to foil his plan. But at that time, great caution was needed because the army and most of the court's nobles were with Kamal Khan.

Queen Punji confided in Yusuf Turk, the husband of her son Ismail Shah's midwife, regarding this. He was ready to give his life for Ismail Shah. Queen Punji Khatun killed Kamal Khan through this means, but Kamal Khan's supporters also killed him.

Kamal Khan's wife incited her son, Safdar Khan, to take revenge on Queen Punji Khatun and told him to kill Ismail Shah and his mother and seize power. Safdar Khan started preparations to attack the fort with the army. Queen Punji had six hundred Mughal, Deccani, and Abyssinian soldiers. She gathered them all and said to them! Ismail is still a child; his enemy wants to kill him and seize the throne. Those loyal and lawful to us should remain inside the fort and prepare to face the enemy, and those who love their lives should leave the fort. Those who disbelieve will surely be punished one day or another.

After listening to Punji Khatun's speech, three hundred warriors pledged to support her, and the rest left the fort and joined Safdar Khan. Punji Khatun closed all the fort doors and made her warriors stand on the roof. Then she, Dilshad Agha (Ismail Adil Shah's aunt), some other women, and Ismail Adil Shah went to the highest point of the palace and stood there. These women wore men's clothes and were all armed with bows and arrows. In the meantime, Safdar Khan's army reached the fort, and he ordered them to attack it.

Punji Khatun, Dilshad Agha, and other women showered arrows on these soldiers and started throwing stones from above. Safdar Khan was also increasing his pressure. At that moment, fifty gunners loyal to the Adil Shahi family came to the aid of Punji Khatun. The brave women prayed to them and pulled them up by hanging ropes. They started firing shells at the enemy with the cannons in the fort. Now, Safdar Khan, on his mother's advice, changed his war strategy and began trying to bring down the fort's walls with large cannons. Seeing this, Punji Khatun told all his companions to hide here and there. When they left the fight and hid,

the women took off their men's clothes, put on women's clothes, and stood on the roof. Safdar Khan understood that the fort's army had abandoned Punji Khatun and fled.

Now, it was very easy to capture the fort. So, he ordered the army to attack again. His army moved forward enthusiastically, broke the fort's gate, and entered the fort. Punji Khatun signalled her soldiers to attack. They attacked them, shouting Allahu Akbar. From above, women started raining arrows on them. Safdar Khan's soldiers were terrified. An arrow hit Safdar Khan in the eye, and he took refuge in the fort wall. Punji Khatun was raising her soldiers' morale by shouting. When Punji Khatun saw Safdar Khan under the fort wall, she told her son, Ismail Shah, to throw a large stone at him from above. The son scolded him and threw a stone at him, and he collapsed there. When his army saw their leader dead, they ran away. After this victory, Ismail Adil Shah began to rule without fear and danger.

Ismail Shah raised the funeral of his benefactor, Yusuf Turk, with great honour and respect and built a magnificent tomb on his grave. Punji Khatun treated Safdar Khan's mother very generously. She took her to a safe place with respect and dignity. Due to Punji Khatun's bravery, courage, and wisdom, Ismail Adil Shah ruled for twenty-five years. The Adil Shahi dynasty ruled Bijapur for 150 years.
(Tarikh Farishta: Volume II)

Gati Ara Begum

Gati Ara Begum was the only daughter of Ali Mardan Khan, the ruler of Zabulistan during the time of Amir Timur. She was a brilliant woman. Her father had specially arranged for her education and training. Alongside science, she also studied other arts, including military service, swordsmanship, horse riding, and painting. Due to her passion, she became an excellent painter.

She was a fearless, hardworking, and courageous woman. She was also interested in men's sports. She had established a military school for women where girls were educated and trained in military service. Gati Ara issued a royal decree requiring every woman to undergo military training between the ages of twenty and twenty-five. At one time, 4,000 women were receiving education and training at the school. Gati Ara had appointed the best military instructors to train them in the use of various weapons and in self-defence. She had prepared an army of trained women with all sorts of weapons.

Gati Ara's father died when she was young. Her uncle gathered the government princes and army chiefs and declared his kingdom. Gati Ara refused to recognize his kingship and took her women's army to fight her uncle. A fight broke out between the two sides, and Gati Ara Begum finally won, defeating her uncle and his army. Gati Ara Begum ascended the throne. She acted with great prudence and forgave her uncle and his opponents.

At that time, Amir Timur's son, Miran Shah, was the ruler of Samarkand, Turkestan, and Transoxiana. He sent a message about marriage after hearing about Gati Ara Begum's bravery and qualities. Gati Ara presented a few conditions. Miran Shah happily accepted those conditions, and the two were married.

Gati Ara Begum was also very interested in welfare work. She built madrasas, hospitals, roads, and bridges in her kingdom and introduced Islamic laws in her country. She built shelters for the needy, poor, and disabled and made excellent arrangements for women's education so they could quickly receive an education within their means.

Gati Ara Begum died in the 9th century AH. Many of her paintings are still preserved in the Iranian Museum.
(Perfect Muslim Women)

Queen Ummat al-Habib

Queen Ummat al-Habib was the wife of Amir Timur. Her father, Sultan Yazdani, was the commander of the army of the fourth Ottoman Caliph, Sultan Yazid I. Ummat al-Habib was born in Turkestan. Her father and her education also taught her horsemanship, swordsmanship, and military skills. She grew up to become her father's arm. She accompanied her father on military campaigns. Her father dressed her in men's clothing, taught her all the principles of military service, and instilled in her the essence of bravery. She developed the ability to lead the army. She had opportunities to be among the nobles, so her morals and habits reflected those qualities.

They are reserved for princes and nobles. She also had access to the Caliph Bayezid Yıldırım's palace and was well-connected with its inhabitants.
Her father enrolled Ummat al-Habib in the Soltanieh Harbiya Madrasa to master various aspects of the art of war. She stayed in this madrasa for sixteen months and mastered the rules and regulations of war to such an extent that all her classmates surpassed her.

During this time, marriage proposals from various princes and nobles came, but she did not accept them. It had settled in her mind that after marriage, a woman's freedom is taken away, and she has to be submissive and obedient to her husband. A woman's activities end, and she is forced to obey only one person's orders. She also believed that some girls' husbands are immoral and bad-tempered, due to which the happiness of their lives ends. Even her father remained silent about Ummat al-Habib's marriage and was not ready to take any steps except at his daughter's request.

When Ummat al-Habib reached the age of nineteen, her father, Sultan Yazdani, became the commander-in-chief of Bayezid Yildirim's army. The Ottoman Caliph of Turkey had complete confidence in the Iranian-born military commander. He was sure that whatever step Yazdani took in the army would benefit the country and the army.

Ummat al-Habib was also her father's assistant in military matters and had been regularly recruited into the army as a lieutenant. The Caliph also knew about her, knew that she wore men's clothing, and was fully aware of the army's rules and regulations. Bayezid was forced to accept her military and technical advice and consult her privately on essential matters.

It was Bayazid's custom that when he sent the army on a significant campaign or organized a mock war within his army, he would invite Ummat al-Habib to participate. She would participate in the battle in men's clothing like regular male soldiers. Ummat al-Habib was at the forefront of the soldiers whom Bayazid was happy to reward and honour. At the same time, Bayazid had to fight with Amir Timur. Bayazid was a fearless and wise ruler. The scope of his conquests was vast. He did not want to fight any Muslim. He tried hard to avoid a clash with Amir Timur, but Timur refused and came to the fight. Bayazid was forced to abandon all the campaigns and fight him. Ummat al-Habib was also included in the army that Bayazid fought against Timur. The story of the war between Timur and Bayazid is harrowing.

In 804 AH, Amir Timur attacked Sultan Bayezid of the Ottoman Empire. They had a fierce battle at the place of Angora. Queen Ummat al-Habib also participated in this battle. The Turkish army fought bravely, but Sultan Bayazid was defeated. Amir Timur captured Sultan Bayazid and many of his military officers and soldiers. Sultan Bayazid was imprisoned in an iron cage, and the other prisoners were ordered to be killed.

Ummat al-Habib was also among these prisoners. At that time, she was wearing men's clothing. She somehow managed to reach Amir Timur. She delivered a heart-wrenching speech in front of him, making him fear the afterlife and encouraging him to treat the prisoners gently. After delivering the speech, she took off her head and threw herself on the ground. She addressed Amir Timur and spoke!
O king! Look at me, I am a woman, and I am not afraid of death at all. You will not get anything by killing the soldiers of my nation and me. A nation that has such women in it can never die.

Ummat al-Habib's speech was so effective that the heart of a man like Amir Timur softened. He ordered the release of Ummat al-Habib and all the prisoners. But Sultan Bayezid did not release Yazid. Among those released was Ummat al-Habib's father. Amir Timur asked him for Ummat al-Habib's marriage. He accepted this marriage, and Ummat al-Habib married Amir Timur.

The next day, Timur, with eleven thousand brave soldiers, reached the place of Jabal al-Tair for marriage, where Yazdani had pitched a large tent on a high place. The judge performed the marriage ceremony, and Timur gave the territory of China to Ummat al-Habib as a dowry. Yazdani also gave his daughter a large dowry and left after giving some advice. Amir Timur gave her the title of Hamida Banu Begum. Timur greatly respected Ummat al-Habib for her bravery,

beauty, moral purity, and understanding. Timur consulted her in all matters and followed her instructions. She used to stay with him in dangerous places after becoming a reformer on the battlefield, showing the essence of bravery and courage in the face of the enemy. Ummat al-Habib was fluent in Arabic, Persian, and Turkish. She also understood Chinese and Zoroastrian languages. She was also fond of poetry and music. Queen Ummat al-Habib prepared drafts of letters in various languages to be sent to various rulers, governors, and officials in the Timurid regions.

After marriage, Amir Timur lived only three years and died in 807AH. Ummat al-Habib had a child by him, but he died in infancy. After the death of Amir Timur, Queen Ummat al Habib wrote two books, "Turkish Women" and "Timur's Conquests of India," which contain personal observations and incidents during military and administrative travels. The book is particularly voluminous on the history of Turkish women. It describes the customs and manners of noble and famous Turkish women, their social life, mutual relations, relationships with their husbands, household order, civility, morality, emotions, and traditions.

The second book, "Timur's Conquests of India," is a magnificent and fascinating historical document. Its first part responds to historians' objections that Timur's early conquests were unjust and wars of aggression. The last part mentions her historical events.

After Queen Ummat al Habib became a widow, her stepson began to harass her. She moved from Samarkand to Tiflis. But even there, her conditions were not favourable. Finally, she settled in Constantinople. She died there at the age of sixty-one. Ummat al-Habib was a sagacious and scholarly woman.

At the time of her death, she had no wealth or property. She had spent all her wealth on collecting books for her library. Hamida Banu Begum (Ummat al-Habib) did not remain ill for long. She had a slight fever for only three days, and on the fourth day, her soul departed.
(Religious and Scientific Services of Muslim Women)

Female Martyrs of Islam
Hazrat Sumayyah bint Khabat (RA)

Her name was Sumayyah (RA), and her father's name was Khabat. She was the slave of Abu Hudhayfah bin Mughirah, a chief of Makkah during the pre-Islamic period.

About five years before the Messenger of Allah (ﷺ) came into the world, a man of the Qahtani lineage, Yasir bin Amir, along with his two brothers, Harith and Malik, arrived in Makkah in search of a fourth brother and settled there permanently and became an ally of Abu Hudhayfah bin Mughirah. He married a woman named Samaiya (RA), Yasir Abbasi. Yasir (RA) had two sons from them, Abdullah (RA) and Ammar (RA). During this time, the Prophethood of the Messenger of Allah (ﷺ) was announced. The entire family, who knew the Messenger of Allah (ﷺ) as Sadiq and Amin, immediately accepted Islam. He was the seventh among those who believed. He is counted among the first.

In those days, Abu Hudhaifa Makhzoomi passed away, and his entire family was given to his heirs as slaves. These people had not accepted Islam but had become enemies of Islam and were tormenting anyone who became Muslim. When these people came to know that this family had become Muslim, they became furious and started beating them and causing all kinds of pain.

They forced them to renounce Islam or else be ready for a severe trial. Faith had taken root in the hearts of Hazrat Yasir (RA) and his wife Sumaiya (RA), so even after all the oppression and torture, they were not ready to apostatize from Islam. Burning them with coals, immersing them in water, making them lie on hot sand in the scorching sun, and dragging them in the sun wearing iron armour became the daily routine.

Hazrat Sumaiya bint Khabat (RA) was one of the most high-ranking companions. Despite her weakness and old age, she endured immense oppression and gave her life during this oppression. She had the great honour of being the first female martyr of Islam. She had embraced Islam early and was among the first to be subjected to oppression and cruelty.

Once, the Messenger of Allah (ﷺ) was passing through the neighbourhood of Banu Makhzoom when he (ﷺ) saw the infidels of Quraysh wearing iron armour

and lying on the ground in the sun. They were standing nearby and laughing and addressing the woman and saying, "Taste the taste of accepting the religion of Muhammad (ﷺ)."

The Messenger of Allah (ﷺ) was moved to tears upon seeing the helplessness of this oppressed woman, and addressing the woman, he said:
"Be patient, and your abode is Paradise."
That woman who endured oppression and was given the good news of Paradise was Hazrat Sumayyah bint Khabat (RA)

One day, after enduring the hardships of the day, Hazrat Sumayyah (RA) came home in the evening, and Abu Jahl started abusing her. Then, his anger became so intense that he took out his spear and struck Hazrat Sumayyah (RA). When his spear hit her, she fell to the ground, and at that moment, her life was entrusted to the Almighty. Along with her, her son Abdullah (RA) was also martyred. Hazrat Yasir (RA) had already been martyred. Now, her son Ammar (RA) was left alone.

Hazrat Ammar (RA) never forgot the unjust martyrdom of his mother. The Messenger of Allah (ﷺ) also remembered the cruelty and barbarity of Abu Jahl and the painful martyrdom of Hazrat Sumayyah (RA). When Abu Jahl was in Hell during the Battle of Badr, the Holy Prophet (ﷺ) called Hazrat Ammar bin Yasir (RA) and said:

(قَدْ قَتَلَ اللهُ قَاتِلَ أُمِّ)

Allah has taken revenge on the killer of your mother.

Hazrat Umme Waraqa (RA)

The battlefield of Badr is located quite far from Medina. It was tough for a single woman to reach here, but when the Messenger of Allah ﷺ called the Muslims for the glory of Islam, women also reached the battlefield of Badr, responding to his call. Hazrat Umme Waraqa (RA) was the most prominent among these women. She was eager to be martyred. Because of this passion, she came to the service of the Messenger of Allah ﷺ and sought permission to participate in jihad. The Messenger of Allah ﷺ, keeping in mind the Islamic limits, did not allow her to fight and said that she should stay in her house; Allah Almighty would grant her the status of martyrdom at home.

The Prophet ﷺ loved this woman very much, and she, too, had a great devotion to the Messenger of Allah ﷺ. Like the companions, the Messenger of Allah ﷺ loved his companions immensely. Hazrat Umme Waraqa (RA) was the Imam of the women who converted to Islam. With the Messenger of Allah's (ﷺ) permission, she used to educate and train Muslim women and lead them in prayer in their homes. She used to do the work assigned by the Messenger of Allah (ﷺ) with utmost honesty, sincerity and dedication. The Messenger of Allah (ﷺ) valued her work very highly.

Hazrat Umme Waraqa's (RA) father's name was Abdullah bin Harith, and his lineage was traced back to Nawfal, who belonged to the Ansar of Medina. When the Messenger of Allah (ﷺ) migrated from Makkah to Medina, she converted to Islam at that time and pledged allegiance to the Messenger of Allah (ﷺ). Her heart was filled with the spirit of martyrdom. She lived until the caliphate of Hazrat Umar Farooq (RA). Hazrat Umme Waraqa (RA) often recites the Holy Quran and teaches the Quran to women.

Once, Hazrat Umme Waraqa (RA) said to one of her slaves and maidservants You would be free after my death. The intention of both of them was spoiled, and they planned to kill her. One night, these two unfortunate people put a sheet over her, martyred her, and fled. This was the era of Hazrat Umar Farooq (RA). When it was morning, Hazrat Farooq Azam (RA) said there was no sound of your

aunt Umme Waraqa (RA) reciting the Quran. It is not known what her condition is today.

After the prayer, he went to her house and saw no sound coming from inside. He went inside and saw her body wrapped in a sheet. He was very shocked and said that the Messenger of Allah (ﷺ) had said correctly that you would be martyred in your house. After that, he returned and told the people this news and ordered them to arrest the murderers at all costs. The murderers were caught and sentenced to death. These were the first people to be hanged.

The Holy Prophet (ﷺ) used to visit the house of Hazrat Umme Waraqa (RA) from time to time during his life and would tell his companions to come! Let's go to the home of the martyr. It is as if the martyrdom of Hazrat Umme Waraqa (RA) was a great gift and sign given by the Messenger of Allah ﷺ.

Hazrat Banana bint Abi Yazid (ra)

Hazrat Banana bint Abi Yazid bin Asim Azdi (ra) belonged to the Azdi tribe. She was a prominent woman from a high family. Her circumstances are described in the Tarikh of Tabari.

She was born in 20AH during the caliphate of Ameer-ul Momineen Hazrat Umar Farooq (RA). Her tribe lived near Medina. She had her influence in her area. She received her education and training from her male and female companions. She also narrated hadiths and had a very high position in the narration of hadith. She also met some of the mothers of the believers. Among the companions from whom she received training were Hazrat Abu Hurairah (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Abbas (RA), Hazrat Abu Darda (RA), Hazrat Amr bin Aas (RA). She was compassionate towards orphans and the poor and a helper to the needy. She used to serve the elderly and the disabled. Her lifestyle was effortless, and her speech was very soft. She received her Quranic education from Hazrat Abdullah bin Abbas (RA). He was the most outstanding scholar of the Quran at that time. People came to her from far-off places to learn Quranic education.

Hazrat Banana (RA) had a place of her own in eloquence and rhetoric. She was also interested in poetry, and her poems were of very high quality. Most of her

time was spent in worship, learning, and teaching the knowledge of the Quran and Hadiths. Tabari has written that she was a Tahajjud performer, a night-time performer, a frequent reciter of the Quran, a narrator of Hadiths, and a charming woman.

The Kharjee Fitnah had already begun during her lifetime. She was a staunch opponent of the Kharjee and considered their activities to be contrary to Islam. She disliked everything that conflicted with the basic objectives of Islam. She criticized the Kharjees in public. The Kharjees considered her their enemies. By chance, one day, she was going to a place alone. The Kharjees recognized her and ran to block her path to kill her. She stopped and stood. The Kharjees told her that today, we will not leave you alive because you oppose us.

Hazrat Banana (RA) said! It is a pity that you are a man and kill women. Are you not aware of the Islamic morality and bravery that considers killing women, children, the elderly, and the disabled against your bravery and honour?

One Kharjee told his companions to leave her path and not kill her; she was telling the truth. Killing a woman is genuinely against manly bravery.
The third Kharjee said to this companion, " Are you stopping her from killing her because you are attracted to her beauty and you want to have a love affair with her, and think that with this moral help, she will become your lover.
This Kharjee said! Not! I only want you not to tarnish your bravery by killing a woman.
Hazrat Banana (RA) said! You are a terrible person; your actions are against Islam. You neither understand the requirements of humanity nor the injunctions of Islam. In my opinion, you are highly condemnable. I just want to tell you how unfortunate it is that you want to kill a woman who neither wants to hurt you nor is ready to raise a sword against you. She is a domestic woman.

Kharjee said, "This," as he drew his sword. We will kill you. According to our theory, you must be put to death.
Hazrat Banana (RA) said with utmost fearlessness! You should consider all aspects of this matter carefully, and I say again that killing the weak, women, the elderly, children, and the disabled is not permissible under any circumstances. If you do so, this killing will be equal to your death, and you will be considered humiliated and worthless because it is not right to put helpless people to death in any way.
Meanwhile, a Kharjee struck Hazrat Banana (RA) with a sword and severed her head from her body. This incident occurred in 68AH.

Queen Gohar Shad Agha (Begum)

Queen Gohar Shad Agha was the wife of Mirza Shah Rukh, son of Amir Timur. Her father's name was Amir al-Kabir Ghiyas-uddin. She received a very high level of education and training. She was particularly interested in history and literature. She respected and valued students and patronized them generously.

Mirza Shah Rukh ascended the throne in 807AH and made Herat his capital. Queen Gohar Shad Agha was very interested in the spread of knowledge and arts. She rebuilt the madrasas destroyed by the Tatars and established the education system. In addition, she built new schools and Masajid. Among them, the Jamia Masjid of Mashhad is worth mentioning. She built a masjid next to the shrine of Syedna Imam Ali Reza (ra). This masjid was considered one of the three most beautiful masjids in the world.

Mir Ali Sher Nawai wrote in his book "Majalis Al-Nafais" that the preacher at the Jama Masjid was a renowned Sunni scholar, Maulana Haji (ra). In addition to this masjid, two large halls were built on the premises of the shrine of Imam Ali Reza (ra), which were known as "Dar al-Siyad and Dar al-Huffaz." The roofs of these halls were exquisite carvings.

Queen Gohar Shad Agha also built magnificent buildings in Herat. Among them, a madrasa, a Jama Masjid, and a tomb called Bait al-Maghfirah are particularly noteworthy.

Construction began on the banks of the Injeer River in 820 AH, and education and instruction began there in 836 AH. Mirza Shah Rukh inaugurated it on the 8th of Safar, 836 AH. On this occasion, Sheikh Shahabuddin bin Sheikh Rukn-uddin Bastami read a letter of appreciation. The queen spent a lot of income from the endowment on the expenses of the madrasa and the masjid. In this madrasa, the famous scholar Syed Uddin used to teach every week.

Apart from them, Maulana Kamaluddin Masood Sherwani and Maulana Khalilullah bin Fazil Samarkandi also continued their teaching for many years. It is said that a century ago, the ruler of Afghanistan, Amir Abdur Rahman, had both buildings demolished, but the tomb of Queen Gohar Shad Agha, Bait-al-Maghfirah, remains. Queen Gohar Shad Agha, Sultan Mirza Shah Rukh, her son Baysinghar, Muhammad Joki Bahadur, and some other Timurid princes are buried in this tomb. In addition, four minarets connected to the building, which are 120 to 150 meters high, also remain.

Mirza Shah Rukh passed away in 850AH. After this, the queen's decline began. His grandson, Mirza Abdul Latif bin Mirza Ulugh Beg, was arrested and imprisoned simply because his sympathies were with his second son, Mirza Ala-ud-Dawla, instead of his father, Mirza Ulugh Beg. Mirza Ala-ud-Dawla freed his mother through armed struggle, but Mirza Ulugh Beg retained power.

When Mirza Abu Saeed ascended the throne in 855AH, Queen Gohar Shad had good relations with him, but gradually Abu Saeed also fell out of favour with the people and turned against Queen Gohar Shad. Finally, Mirza Abu Saeed killed this famous queen on the 9th of Ramadan 861AH and took control of all her property.

Eleven years later, in 873AH, Queen Gohar Shad Agha's grandson Mirza Yadgar Muhammad avenged his grandmother by killing Mirza Abu Saeed.
(History of Iran. Brown)

Queen Mah Choochak Begum

Queen Mah Choochak Begum was the youngest wife of Mughal King Humayun. She was married in 942AH. Humayun had four sons and two daughters. When Humayun left Kabul for India in 962 AH, he appointed the three-year-old son of Queen Mah Choochak Begum, Muhammad Hakim Mirza, as governor of Kabul. He appointed Munem Khan Khan-Khanan as his guardian. After retaking India, Humayun did not live long. Akbar became emperor in his place.

Emperor Akbar called Munem Khan Khan-Khanan to India and sent his son Ghani Khan to Kabul to protect Muhammad Hakim Mirza. Ghani Khan was very incompetent, which made the system of government unworkable. Queen Mah Choochak Begum expelled Ghani Khan from Kabul and assumed the role of her son's guardian. Two princes of Kabul, Muqatil Beg and Abu al-Fath Beg, helped the queen, but later they turned against her. The queen killed them both and then ruled peacefully. Queen Mah Choochak also began to disobey Emperor Akbar. Akbar sent Munem Khan Khanan with an army to suppress Queen Mah Choochak. Queen Mah Choochak also went out to confront him with an army. The two armies fought at Jalalabad, in which Munem Khan was defeated and fled to India.

In 971AH, Shah Abu al-Maani Tirmidhi, the former governor of Lahore, killed a minister, Mir Ahmad Beg. When Akbar wanted to take action against him, he fled to Kabul and took refuge with Queen Mah Choochak. The queen received him with honour and respect and sheltered him. After some time, the queen married him to her daughter.

But Abu al-Maani turned out to be a very mean and evil person. He killed Queen Mah Choochak and her close princes. He also killed those who protested against his actions. Muhammad Hakim Mirza, the son of Queen Mah Choochak, escaped, hid, and wrote a letter to Sulaiman Mirza, the ruler of Badakhshan, about the entire situation. With an army, Sulaiman Mirza and his wife, Haram Begum, immediately marched toward Kabul from Badakhshan. A battle occurred at Ghorband, and Abu al-Maani was defeated and captured. Sulaiman Mirza handed him over to Muhammad Hakim Mirza and returned to Badakhshan. Muhammad Hakim Mirza had killed him.
(Humayun Nama)

Queen Razia Sultana

Queen Razia Sultana was the daughter of Sultan Shamsuddin Al-Tutmash (ra). Sultan Al-Tutmash ruled India from 607 AH to 633 AH. Queen Razia Sultana was the granddaughter of Sultan Qutbuddin Aibak and the first ruler of the Ghulam dynasty. Queen Razia Sultana ruled India from 634 AH to 637 AH.

She was brilliant and brave from childhood. Her father paid special attention to her education and training. She first studied the Quran and received religious and secular knowledge from high-ranking teachers. She was fluent in Arabic, Persian, and Turkish. She was skilled in the arts of war, including swordsmanship, horse riding, and archery. Because of your abilities and talents, her father, Sultan Al-Tutmash, greatly valued and loved her. Her father used to teach her the secrets of fighting the enemy in war and running government business. Sultan Al-Tutmash sought his daughter's advice on government matters during his reign and valued it. If he ever had to leave the capital, he would make his daughter, Razia Sultana, his acting president instead of his sons.

Razia Sultana carried out all government work very well in her father's absence and ensured no disruption to law and order. This way, she got practical training in taking over the government and running administrative affairs during Sultan Al-Tutmash's life.

The famous historian Ibn Battuta writes in his travelogue!

Razia Sultana would go out in men's clothing, armed with all the weapons, and ride a horse. It was the custom of the kings of India that when they went hunting, they would also take the women of their household with them. Once, Sultan Shamsuddin Al-Tutmash went hunting for a lion. The women were also with him. A lion came out of the forest and pounced on the Sultan. At that moment, Razia Sultana rushed there with lightning speed and struck with such a mighty sword that the lion collapsed. If Razia had not reached there at the right time, the lion would have injured or killed the king. After this incident, Razia Sultana's fame spread throughout the country.

It is written in the history book "Futuh Al-Sulateen"!

Razia Sultana inherited her father's intelligence and beauty. She realized her abilities early, and great world-class planners acknowledged her intelligence and ability. Razia Sultana had eight brothers, but Sultan Al-Tutmash did not have the same trust and confidence in his sons as he did in his daughter, Razia. Before his death, he had nominated Razia Sultana as his successor.

After the death of Sultan Al-Tutmash, the rulers and nobles, not liking the rule of a woman, placed her brother Rukn-uddin Firuz on the throne in Razia's place. But he was a glutton and a glutton of the highest order, always drunk, and the system of the empire was run by his mother, Shah Turkan. She was a very hard-hearted woman. The people were fed up with his cruelty. Finally, in 634 AH, the people revolted against the king, and the army deposed Rukn-uddin Firuz and declared Razia Sultana the queen.

Despite knowing Razia Sultana's abilities and talents, some ministers, including the minister of the sultanate, Nizam-ul-Mulk Muhammad Junaidi, and the elders of the sultanate, Malik Alauddin Sher Khan, Malik Saifuddin Kochi, Malik Izz-uddin Kabir Khani, etc., refused to accept her as queen. They started preparations for a rebellion against the queen. But with great cunning and bravery, the queen created a rift between them. Then she humiliated them so much that they all kept stumbling at the Battle.

Razia Sultana restored all the laws and orders in force during her father's time, which her brother Rukn-uddin Firuz had repealed. Various deposed officials were restored to their positions.

It is written in Tarikh Farishta that Razia Sultana was adorned with all the qualities necessary for a wise and just king. Seeing her intelligence and insight, her enemies did not dare look at her.

Her system was fair, rich and poor, Muslim and non-Muslim. Everyone got justice. No royal servant was allowed to take bribes. She wore men's clothes. She rode elephants and horses. She led the army during the war. She used to fight alongside her soldiers and raise their morale. To do justice to the people, the queen had established a judicial council in which consultations were held on rules and orders. The members of this council were Qazi Kabir-Uddin, Qazi Nasiruddin, Qazi Saeed-Uddin and Qazi Jalaluddin.

Queen Razia Sultana had spent her days and nights running the government system, but had minimal opportunity to rule in peace. The nobles and some ministers were constantly conspiring against her. The things that those who opposed her considered bad included the following reasons:

- They did not like the rule of a woman and considered it a source of humiliation and shame for them.

- They considered it unlawful for her to wear male clothing and come to the court unveiled.
- The queen had promoted an Abyssinian slave, Malik Jamaluddin Yakut, the caretaker of the royal stables, to Minister of Hunting and had given him the title of Amir-ul-Amra.

This favour was bestowed on him because he had once saved the queen's life while hunting. The second thing was that Yakut was a capable and trustworthy man, so the queen promoted him to the position of minister. Due to jealousy and resentment, the Turkish nobles misinterpreted it and considered it an insult.

This opposition led the ruler of Lahore, Aziz-Uddin, to rebel against Queen Razia Sultana. The queen herself led an army to suppress him. The ruler of Lahore was afraid and did not come to confront the queen, but accepted obedience without a fight. Sometime later, the ruler of Bathinda, Malik Ikhtiar-uddin Al-Tunya, raised the flag of rebellion. When the queen went to Delhi with an army to confront him, the conspirators arrested her and handed her over to Malik Ikhtiar-uddin. On the other hand, the opposing Turkish nobles in Delhi revolted, killed Yakut, and installed the queen's brother, Muiz-uddin Bahram, on the throne. This incident occurred in the month of Ramadan, 636 AH.

Queen Razia Sultana and the ruler of Bathinda, Malik Ikhtiar-uddin Al-Tunya, got married. Then, both led their armies and set off towards Delhi to recover the lost throne, but near Kaithal, their forces were defeated by the forces of Muiz-uddin Bahram Shah. Bahram Shah took both of them to the gallows and killed them. Queen Razia Sultana and Malik Ikhtiar-uddin Al-Tunya were killed on the 27th of Ramadan, 640AH, and were buried there in Kaithal. Later, Razia Sultana's younger brother, Sultan Nasiruddin Mahmud, built a beautiful tomb over both graves. Which still exists in ruins in Kaithal (Karnal district, East Punjab, India). There are also traces of a masjid.

Another story of Razia Sultana's death is also famous, that Bahram Shah had killed Malik Al-Tunya, but Razia Sultana had escaped and hidden in the forest. When hunger and thirst bothered her, she asked a villager for food. After eating a little bread, she lay down under a tree. At that time, she wore men's clothes, but her clothes slipped a little while she was sleeping, so the villagers learned that she was not a man but a woman. He killed her while she was asleep in greed for the jewel and buried her there. He was caught when he went to the city to sell the jewel. After interrogation, he narrated the whole incident. So, the queen's body

was taken out of there and buried on the banks of the Yamuna River near Delhi. This tomb still exists, and people call it "Raji ki Dargah." (Allah knows best)

Queen Razia Sultana's reign was only three years and three months. Most of this period was spent in chaos. Despite this, many happy events of her reign are also preserved in history.

Historians have written that Queen Razia Sultana was resourceful, intelligent, brave, fair-minded, good-natured, and a great admirer and devotee of scholars and Sufis. She established several madrasas and helped the successors of Khwaja Qutbuddin Bakhtiar Kaki (ra) preach religion. She had her father's magnificent tomb built in Delhi. The queen also had a taste for poetry and speech and used to recite Persian poems. Her pen name was Shirin.
(Tabqat Nasiri)

Chand Bibi or Chand Sultana

Chand Bibi's father was Hussain Nizam Shah Wali Ahmad Nagar (Deccan). Her mother's name was Khonza Humayun. Her parents made special arrangements for her education and training from a young age. The fame of her qualities spread far and wide. She was an expert in military, cavalry, swordsmanship, and spearmanship. She was also taught to manage the country. She was filled with intelligence, wisdom, and understanding of affairs.

In 1564 AD, when she turned fourteen, her fame reached the ruler of Bijapur, Ali Adil Shah. His father sent a marriage proposal to her father, Hussain Nizam Shah, which was accepted. She was married to Ali Adil Shah, and with Chand Bibi's marriage, relations between the two states, which had long been bad, improved. Adil Shah's sister was married to Chand Bibi's brother. When Chand Bibi came to her husband's house, she realized a web of conspiracies had been spread against her husband. She decided to help her husband in every way.
Chand Bibi reached Bijapur and won her in-laws' hearts with her wisdom and good manners. Apart from them, she also treated the ordinary people there very well.

Once, Chand Bibi's husband, Ali Adil Shah, received news that some of the court chiefs were conspiring against him and wanted to kill him. He tried to find out the names of these people but failed. He became very worried about his life. Chand

Bibi saw her husband worried and asked him why. Her husband said that some people want to kill me. Chand Bibi consoled him and said that no one can harm you as long as I am alive. At night, Chand Bibi started guarding her bedroom. One night, suddenly, the sound of someone jumping on the upper floor was heard. Chand Bibi, instead of calling out to the guards and without waking her husband, took the sword herself alone.

She climbed onto the roof. Two masked men stood there with swords. They pounced on Chand Bibi. Chand Bibi changed her disguise and attacked one of them while defending herself. He collapsed. The other one advanced and met the same fate. Hearing the noise, Ali Adil woke up and ran upstairs. He was surprised to see the scene and spoke!
"Chand Begum! Even if the whole world becomes my enemy, I have no fear because of you."

Once, Chand Bibi rode in a palanquin from her Maika (Ahmednagar) to her in-laws (Bijapur). Armed guards accompanied her. On the way, robbers attacked her. The guards kept fighting the robbers until, one by one, they all died. Chand Bibi was left alone. Instead of panicking and being afraid, she bravely drew her sword and fought the robbers. She killed some of them, and the rest fled for their lives.

In 987AH/1580 CE, her husband, Ali Adil Shah, died. At that time, Chand Bibi was twenty-eight years old (28). Her husband was succeeded by his minor nephew Ibrahim Shah, who assumed the title of Adil Shah II. According to her husband's will, Chand Bibi became his guardian. She ruled in this manner for several years. Then, some ministers and nobles started conspiring against her. Chand Bibi grew tired of them and went to Ahmednagar. After she departed the scene, the ministers began dividing the land among themselves, which led to a rift and their becoming enemies. Ibrahim took advantage of their misfortune, eliminated them one by one, and became the ruler himself. He called Chand Bibi back to Bijapur. She went to Bijapur, but her interest in government affairs has significantly decreased. She did not want to get involved in political intrigues much.

Chand Bibi's father, Hussain Nizam Shah, died in 972AH, and Murtaza Nizam Shah succeeded his father to the throne under the patronage of his mother, Khonza Humayun. His mother, Nizam, ruled for six years, after which some ministers usurped his power. Murtaza Shah remained a king in name only.

Murtaza Shah died in 996AH. After his death, Miran Hussain, Ismail Shah, and Burhan Shah (II) ascended the throne and ruled until 1003AH. During Burhan

Shah's reign, Emperor Akbar sent Prince Murad and Khan Khanan to occupy the Deccan. Burhan Shah offered them one of his provinces, Berar, but the matter was still in dispute when Burhan Shah died. After this, Ibrahim Shah became the ruler, but some of his nobles opposed him and had him killed. After this, three people claimed the throne: Manjoo Khan, the sultanate's lawyer, Ahang Khan, and Ikhlas Khan. Their conflict made the country's condition very bad.

When Chand Bibi learned about these circumstances, she came from Bijapur to Ahmednagar. Meanwhile, Akbar's son, Prince Murad and Khan Khanan had reached near Ahmednagar while invading. Chand Bibi resolved to save her ancestral kingdom. First, she expelled her opposing nobles from the palace and reconciled the rest of the nobles with her through wisdom and politics. Then, she sought help from Muhammad Qoli Qutb Shah Wali of Golconda and Ibrahim Adil Shah Wali of Bijapur. Alongside this, she strengthened the fort's security arrangements. After doing all this, she wrote to Prince Murad that if you want to come to Ahmednagar as a friend, you are welcome with great pleasure. You will find us highly hospitable. But if you intend to capture Ahmednagar, then understand that every child of Ahmednagar will sacrifice himself for the sanctity of his homeland and will not allow anyone to set foot on his land as long as he lives.

Prince Murad paid no attention to this warning and continued to advance, reaching Ahmednagar on 23rd Rabi-ul-Thani 1004AH. Chand Bibi herself took command of the army and opened fire heavily from the fort, preventing the Mughal army from advancing. Prince Murad and Khan Khanan consulted and surrounded the fort from all sides, and this siege continued for several months. The Mughal army attacked the fort several times but had to retreat each time.

At the request of Chand Bibi, Ibrahim Adil Shah sent twenty-five thousand cavalry, and Qutb Shah sent six thousand cavalry and some infantry to help Chand Bibi. When Prince Murad received this news, he ordered his army to capture the fort before the relief army arrived. He ordered his army to dig a tunnel up to the fort's towers, plant gunpowder near these towers, and destroy the fort. Chand Bibi was also aware of all the events that were happening. When she learned about the tunnels, she had them filled with water overnight. Three tunnels were filled with water, rendering them useless. Prince Murad ordered the tunnels to be exploded immediately. A fifty-yard-wide crack appeared at one place near the fort wall. Chand Bibi's soldiers were frightened, but Chand Bibi stood bravely and firmly like a rock. She immediately ordered that all the cannons be dragged and brought to the crack and erected there, and she,

sword in hand, rode into the field on horseback. These cannons opened fire on the Mughal army. The Mughal army used various tactics to advance, but they could not advance even an inch due to Chand Bibi's resistance. There were heavy casualties on both sides, and the field was littered with the bodies of the soldiers. Prince Murad had to retreat in despair.

It is said that in this war, when Chand Bibi ran out of lead bullets, she ordered copper bullets to be cast, and when those were exhausted, she ordered gold bullets to be made. For this purpose, she handed over all the royal harem's gold and silver vessels, jewelry, and jewels to the army, but did not accept defeat.

Chand Bibi rebuilt the collapsed wall overnight, raising it by three yards. In the morning, Prince Murad was stunned to see the wall, and his courage broke. Prince Murad offered peace. Chand Bibi wanted to see them through to the end, but the people of the fort were terrified after being locked in for so long. On her advice, Chand Bibi was ready for peace. Chand Bibi's bravery, courage, perseverance, and strategy were on everyone's lips. Every commentator was praising Chand Bibi. From that time on, Chand Bibi's title became Chand Sultan.

For four years, the Mughals dared not look at Ahmednagar with an evil eye. However, due to palace intrigues, the state's power was weakening. Four years later, Emperor Akbar again sent a large army under the leadership of Prince Daniyal to conquer Ahmednagar. The country was internally weakened. Chand Bibi went out to fight Prince Daniyal, but Cheeta Khan, the Minister of the Sultanate Hamid Khan, and some other nobles betrayed her, entered the queen's room by deception, and killed her. Thus, the life of this brave woman ended tragically. After Chand Bibi, the Mughals quickly captured Ahmednagar. (Tarikh Farishta)

Chapter 6
Martyred and Martyrdom

Martyrdom

Martyrdom is a status that every true Muslim yearns for. Hazrat Khalid bin Walid (RA), to whom the Holy Prophet (ﷺ) gave the title of Saifullah. Ten swords were broken in his hands while fighting. There was not a single inch of his body that was not wounded. When he began to die on his bed, he began to weep bitterly. The people said that you have been given the title of Saifullah by the Messenger of Allah (ﷺ), and you are crying out of fear of death. He said that I am not crying out of fear of death, but I am crying because I fought on the battlefield and sent hundreds of infidels to Hell, fought such fierce battles that even my swords would break, my horses would get tired, but I could not be martyred.

I wished that I would be martyred and stand before the Messenger of Allah (ﷺ) on the Day of Judgment in a bloody shroud, and the Prophet (ﷺ) would bear witness that I was martyred on the battlefield.

Allah says in the Holy Quran!

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ
فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ
مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِىْ بَايَعْتُمْ بِهٖ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾

(Surah At-Tawbah - 111)

Verily, Allah has purchased their lives and properties of the believers for (the price) that theirs shall be the Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tourat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

(Surah An Nisa – 69)

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in

them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69)

The Holy Quran has described the first class as the Prophets (ﷺ), the second as Siddiqeen (the truthful), the third as Shuhudah (the martyrs), and the fourth as Saleheen (the righteous), i.e. the saints. Those who obey Allah, the Messenger of Allah (ﷺ), and the virtuous, Allah gives them the good news that on the Day of Resurrection, they will be with the Prophets, the truthful, the martyrs, and the righteous, and these are perfect companions. They will receive special favours from Allah. May Allah grant us this, too. (Amen)

The Holy Quran says:

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ۭ بَلْ اَحْيَاۗءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿۱۵۴﴾

(Surah Al-Baqarah - 154)

And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive it not. (154

وَلَىِٕنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿۱۵۷﴾

(Surah Al-Imran - 157)

And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealth). (157)

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۭ بَلْ اَحْيَاۗءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿۱۶۹﴾ فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۷۰﴾

(Surah Al-Imran; 169 -170)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169) They rejoice in what Allah has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (170)

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۡ

وَمَا بَدَّلُوْا تَبْدِيْلًا ﴿٢٣﴾

(Surah Al-Ahzab: 23)

Among the believers are men who have been faithful to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting) and showed not their backs to the disbelievers]. Of them, some have fulfilled their obligations (i.e. have been martyred). Some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant, which they concluded with Allah] in the least. (23)

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۭ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾

(Surat al-Nisa: 74)

Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward. (74)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۭ فِيْ سَبِيْلِ اللّٰهِ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ﴿١٥﴾

(Surah Hujuraat: 15)

Only those are the believers who have believed in Allah and His Messenger, and afterward, they doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are truthful. (15)

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿٤﴾

(Surah Al-Saf: 4)

Verily, Allah loves those who fight for His Cause in rows (ranks) as if they were a solid structure. (4)

اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ۭ وَاُولٰۗىِٕكَ هُمُ الْفَاۗىِٕزُوْنَ ﴿٢٠﴾

(Surat al-Tawbah - 20)

Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought for Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are successful. (20)

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۭ وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ﴿٩﴾

(Surah At-Tahrim - 9)

O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

In Arabic, "Shahadah" means to bear witness, and a martyr bears witness. A person who sacrifices his life in the way of Allah becomes a witness to the truth of Islam. The one who bears witness is loved on one hand and desired on the other. The person who testified to monotheism in the court of his true Creator raised the greatness of the pure word with his blood. Allah Almighty placed the crown of greatness on his head. It is forbidden in the Sharia to wish for death, but hoping for the death of martyrdom is a great blessing.

Allah Almighty says:

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ۭ بَلْ اَحْيَاۗءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿١٥٤﴾

(Surah Al-Baqarah - 154)

And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive it not. (154)

Participation of women in jihad in the way of Allah:

In the teachings of Islam, the daughter is called mercy, the sister is called honour, the wife is called a blessing, and Paradise is at the feet of the mother. For a woman, Islam has made the world a source of reward in the Hereafter. If she dies in childbirth, she is given the status of a martyr. If she works for the house and her husband obeys his orders, Allah Almighty will also make her a source of reward, just as a man can become a guardian of Allah by doing good deeds and worship. Women can also achieve guardianship and high positions through good deeds and worship. Islam has given women such dignity that no other religion or society in the world has been able to give women that position.

Once, a woman came to the Holy Prophet (ﷺ) and said: O Prophet of Allah (ﷺ)! Men have gone far ahead of us in righteousness. When asked, he told her

that men participate in jihad with you. They stay awake all night and guard the enemy's border. We raise our children inside our homes, feed them, train them, and protect their lives and property. We do not guard the nights in front of the enemy in jihad, and we do not fight as men do. They go to the masjid and pray in congregation, while we pray at home. We are also deprived of the congregation's reward.

The Messenger of Allah (ﷺ) said! A woman who stays up at night in her house because of her child, Allah Almighty will reward her equal to that of a Mujahid who stays up at night and guards the enemy's borders. He has given a woman the reward of Jihad while sitting on the soft bed of her house. If a woman prays at home, Allah Almighty will provide her with the reward of praying equal to that of a man who goes to the masjid and prays in congregation with the first Takbir. Muslim women have not only protected the sanctity of the veil and the walls but also rendered valuable services on the battlefield. In addition to fighting in battle, they visited the wounded, prepared food and provisions, and guarded the Mujahideen's belongings.

Islamic armies in Damascus were fighting for the supremacy of Islam. Hazrat Umme Aban (RA) was also among these soldiers. Her husband had been martyred by the Roman general (Thuma). All the Muslims had vowed that they would take revenge on the Romans. Hazrat Umme Aban (RA) promised to take revenge herself against General Touma for her husband. Having made this vow, she joined the battle. General Touma was in the middle of his army, and when Hazrat Umme Aban (RA) saw him, she aimed and shot an arrow that hit General Touma in the eye, and he died on the spot.

Muslim women fought the enemy by uprooting the tent poles in the battle with the Roman army. Hazrat Asma Ansari (RA) used the tent pole to send nine infidels to Hell. Hazrat Khansa (RA) was a famous poetess of Arabia. She sent her four sons to the Battle of Qadisiya, and all four became martyrs.

The virtues of a martyr in the blessed hadiths

Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah (ﷺ) said! A person who enters Paradise once does not like to return to this world, even if he gets everything on earth. When a martyr sees his honour and respect, he wishes to return to this world and be martyred ten times in the way of Allah.
(Sahih Muslim)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said: "All the sins of a martyr are forgiven except debt." (Sahih Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever sincerely seeks martyrdom, Allah will grant him the reward of martyrdom, even if he does not die as a martyr." (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever is wounded in the way of Allah, that is, in Jihad, will come on the Day of Resurrection with blood flowing from his wound, its colour-like blood, but it smells like musk." (Sahih Muslim)

Hazrat Fazala bin Ubaid (RA) narrated that the Messenger of Allah (ﷺ) said! All dead people's deeds come to an end, but whoever is martyred while guarding in Jihad, his deeds will continue for him until the Day of Resurrection, and he will be safe from the trials and torments of the grave. (Jami' Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The martyr feels the pain of his martyrdom only as much as one of you feels when an ant bites him. (Mishkat Sharif)

Hazrat Bara' (RA) narrated that a man from the tribe of Banu Nabit of the Ansar came, embraced Islam, recited the Kalima, and at that time went out with the caravan of Jihad and was martyred while fighting in Jihad. The Messenger of Allah (ﷺ) said! He did a little deed but received a great reward. (Sahih Muslim)

Hazrat Samura bin Jundub (RA) narrated that the Messenger of Allah (ﷺ) said! I saw two people in my dream last night who came to me and took me up a tree

and took me to a house that I had never seen before, and they both said to me, "This is the house of the martyrs." (Sahih Bukhari)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "By Him in Whose Hand is my soul if I did not fear that many Muslims would be unhappy if they were to remain behind me, and I do not have enough animals to carry them all, I would not have remained behind any army fighting in the way of Allah. By Him in Whose Hand is my soul, my desire and longing are to be killed in the way of Allah, then to be brought back to life, then to be killed, then to be brought back to life, then to be killed." (Sahih Muslim)

It was narrated from Abu Umamah (RA) that the Messenger of Allah (ﷺ) said: There is nothing more beloved to Allah than two drops and two marks. One is a tear shed out of fear of Allah, and the other is a drop of blood shed in the way of Allah. And these are the two marks. One is a tear shed in performing one of the obligatory acts. For example, a mark is left in the place of prostration after performing the prayer. (Jami' al-Tirmidhi)

Abu Dawud (ra) and Ibn Hayyan (ra) narrated from Hazrat Abu Darda' (RA) that he heard the Messenger of Allah (ﷺ) say that a martyr would intercede for seventy of his family members. Musnad Ahmad and Tabarani narrated from Ubadah bin Samit (RA), and Tirmidhi and Ibn Majah narrated from Miqdam bin Madi Karb (RA) that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, the prophets will intercede, then the great scholars, and then the martyrs. Bazzaz (ra) recorded this hadith and then wrote that the muezzin would intercede. In the hadith, the scholars who have been given precedence in intercession by martyrs probably mean those steadfast scholars who are knowledgeable about the truth. (Tafsir Mazhari)

Hazrat Anas bin Malik (RA) narrated that the mother of Hazrat Haritha bin Suraqah (RA) came to the Messenger of Allah (ﷺ). She said to the Messenger of Allah (ﷺ): "O Messenger of Allah (ﷺ)! My son was martyred in the Battle of Badr while fighting with you against the infidels. If he is forgiven and is in Paradise, then I should be patient; otherwise, I should express my grief and sorrow over him." The Messenger of Allah (ﷺ) said: "Mother of Haritha! Paradise is not one, but many. Each paradise is as far from the others as the distance between the earth and the sky. There are a hundred paradises; the highest is Paradise of Firdous, where your son is." (Mishkat Sharif)

There is a hadith in the Mishkat Sharif that lamps hang near the Throne of Allah Almighty, and a place has been made for the martyrs to live in. They will be like green birds, fly in Paradise, go wherever they want, eat, and drink. (This matter is before the Day of Judgment; the rewards and honours that they will receive on the Day of Judgment cannot be imagined.)

Hazrat Umar Farooq (RA) used to pray: "O Allah!" Grant me the death of martyrdom and grant me death in the city of Your Messenger (ﷺ). Then he would say to himself, O Umar! How can these two things be combined? You ask for the death of martyrdom, and you ask for the city of the Holy Messenger (ﷺ). Jihad occurs outside Madinah Munawara; how can martyrdom be achieved sitting in Madinah? Then he would tell himself that if Allah Almighty wills, He can combine both. Indeed, Allah Almighty brought them both together, and Hazrat Umar's (RA) prayer was accepted, and he was granted martyrdom in Medina.

Types of Martyrs

1. A person who dies at the hands of an infidel.
2. A person is found dead on the battlefield, and there is a mark on his body.
3. A person brought from the battlefield in a wounded state. He has not yet received a bandage or food and drink, and if he dies, then he is a martyr.
4. A person who is killed by robbers or rebels.
5. A person who is killed unjustly by a Muslim.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said:

Five types of people are called martyrs!

1. A person who dies of plague
2. A person who dies of cholera
3. A person who dies by drowning
4. A person who dies under a heavy object
5. A person who is martyred in the way of Allah Almighty

(Sahih Bukhari and Muslim)

Allama Jalaluddin Sayuti (ra) has written a list of (34) thirty-four people who come under the category of martyrs:

01. One who dies of a stomach disease.
02. One who dies by drowning.
03. One who dies by falling off a wall, etc.
04. (Dhatt al-Jenab) A wound in the ribcage on one side of the chest, and severe pain. This will cause death.
05. Tuberculosis: in this disease, blood comes from the lungs through the mouth.
06. One who dies during a journey.
07. One who dies of epilepsy.
08. One who dies due to fever.
09. One who dies while protecting one's property and life.
10. One who is killed unjustly.
11. One who dies out of love for purity while being inclined towards sin.
12. One who dies from leprosy.
13. Killed by a beast.
14. The king killed him unjustly, or he hid from fear of him and died during that time.
15. Death occurs due to the bite of a harmful animal or snake.
16. Death occurs while seeking religious knowledge, whether teaching or writing.
17. The muezzin who calls to prayer with the intention of reward does not take a fee.
18. A truthful merchant.
19. A person who dies while seeking lawful sustenance for himself and his family.
20. A person who recites this supplication twenty-five times a day:

اللّٰھم بارک لی فی موت و فیھا بعد الموت

21. A person who arranges the afternoon prayer, observes three fasts every month and is committed to prayer.
22. A person who dies while vomiting and feeling sick while travelling by sea.
23. A person who follows the Sunnah during times of trials.
24. A person who recites this verse four times during an illness and dies in that illness: لا اله الا انت سبحانک انی کنت من الظالمین
25. The one who recites Surah Yaa-Sen every night.

26. The one who recites the last three verses of Surah Hasher three times in the morning with اعوذ باللہ السمیع العلیم من الشیطان الرجیم
27. The one who sends blessings on the Holy Prophet (ﷺ) one hundred times every day.
28. The one who sincerely desires martyrdom.
29. The one who dies on Friday.
30. The one who dies while guarding the border for the war against the infidels.
31. The one who dies after falling from a horse.
32. The one who dies from the plague.
33. The one who dies after being burned.
34. The woman who dies during childbirth or before the completion of the period of postpartum hemorrhage.
    (Rawza-tul-Saleheen)

Rulings on the Burial of a Martyr

The ruling for a martyr is that he should be buried in his clothes without bathing. He is not shrouded, and his clothing has not been removed. However, any extra clothes, such as a coat or any heavy clothes worn on top in winter, can be removed. A chadar can be given if he needs a covering from above. The martyr's clothes are the shroud, even though the deceased is not covered by sewn clothes; for the martyr, his sewn clothes are his shroud. In the Hadith Shareef, it is said! The martyr should be buried with his wounds and his clothes.
(Mishkat Shareef)

Imam Shafi'i (may Allah be pleased with him) says that the funeral prayer of the martyr is not even performed. He should be buried as is now. He does not need your intercession. But Hazrat Imam Abu Hanifa (may Allah be pleased with him) said that the funeral prayer of the martyr should be offered. (Islahi Mwaiz)

Rewards for the martyr

1. A martyr deserves a great reward:

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۭ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ
اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿۷۴﴾ وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ
مِنَ الرِّجَالِ وَالنِّسَاۗءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ
وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿۷۵﴾

(Surat al-Nisa: 74 - 75)

Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward. (74) And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (75)

2. The reward for the souls of the martyrs is Paradise.

اِنَّ اللّٰهَ اشْتَرٰي مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۭ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ
فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۣ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ۭ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ
فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ۭ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۱۱۱﴾

(Surah At-Tawbah - 111)

Verily, Allah has purchased their lives and properties of the believers for (the price) that theirs shall be the Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tourat (Torah) and, the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

3. There is a new life after the death of the martyrs.

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ۭ بَلْ اَحْيَاۗءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿۱۵۴﴾

(Surah Al-Baqarah - 154)

And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive it not. (154)

4. The martyrs receive sustenance from Allah.

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۭ بَلْ اَحْيَاۗءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾
فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ
اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ
وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾

(Surah Al-Imran: 169 - 171)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169) They rejoice in what Allah has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (170) They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers. (171)

5. The martyr is rewarded by Allah Almighty.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰۗىِٕكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاۗءِ
وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰۗىِٕكَ رَفِيْقًا ﴿٦٩﴾ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ﴿٧٠﴾

(Surat al-Nisa: 69 - 70)

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69) Such is the Bounty from Allah, and Allah is Sufficient as All-Knower. (70)

6. Forgiveness of the sins of the martyr.

It was narrated from Miqdad bin Madi Karb (RA) that the Messenger of Allah (ﷺ) said: There are six special rewards for the martyr with Allah Almighty:

01. *He is forgiven with the first drop of blood and shown his place in Paradise.

02. *He is saved from the torment of the grave.

03. *He is protected from the great encirclement of the Day of Judgment.

04. *A crown of dignity will be placed on his head, a ruby of which will be better than the world and all its things.
05. *He will be married to the best (27) beautiful and large-eyed Houris.
06. *His intercession will be accepted by (70) seventy of his relatives.
(Jami' Tirmidhi)

7. The first to enter Paradise will be the servants of Paradise.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The first three people to enter Paradise are a martyr, a pure person, and a gentle person.
(Jami' al-Tirmidhi)

8. The heirs of Paradise without reckoning

Hazrat Naeem bin Hammar (RA) narrated that a man asked the Prophet (ﷺ): Who are the best martyrs?
He (ﷺ) said: Those who join the ranks of the enemy and do not turn their faces back until they are martyred, these are the ones who will reside in the palaces of Paradise. Allah Almighty will smile upon them, and when Allah Almighty smiles upon someone in this world, they will not be called to account.
(Musnad Ahmad)

9. The martyr will go to Paradise:

Hazrat Hasna ibn Mu'awiyah (RA) said: My uncle narrated to me that I asked the Prophet (ﷺ) who would go to Paradise. The Prophet (ﷺ) said: The Prophets will go to Paradise, the martyr will go to Paradise, the newborn (who died) will go to Paradise, and the girl who was buried alive will go to Paradise.
(Sunan Abu Dawud)

10. People who will receive the certificate of Paradise:

Hazrat Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said!
Allah Almighty has guaranteed that whoever goes out in My way (for Jihad) and is a Jihadist, a believer, and a witness to My Messenger (ﷺ), then I guarantee that I will admit him to Paradise. I will send him back to his home, where he went out for Jihad with a reward and booty. By the One in Whose Hand is the soul of Muhammad (ﷺ), the wound that a Mujahid receives in the way of Allah will

come on the Day of Resurrection in a state of wound that blood will flow from its wound, and its colour will be the colour of blood, and its smell will be like musk.

And by the One in Whose Hand is my soul! Were it not for the hardships that the Muslims were to suffer because of me, I would never have remained behind the Jihadist army in the way of Allah Almighty. Still, I am not spacious enough for the people, and it would be painful for them to remain behind without me. And by the One in Whose Hand is the soul of Muhammad (ﷺ)! I love to fight in the way of Allah and be killed, then fight and be killed, then fight and be killed.
(Sahih Bukhari, Sahih Muslim)

11. The tent of the martyr will be under the shade of the Throne:

It was narrated from Utbah bin Salamah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

Three types of people will be killed:
A believer who strives in Allah's way with his life and wealth until he fights against the enemies (infidels) and is killed is a martyr who has passed the test and will be in Allah's special tent under the Throne. The prophets are superior to him only in the degree of prophethood.

A believer who is afraid because of his sins and mistakes strives in the way of Allah with his life and wealth; then, it is as if he had washed away his sins and errors. Indeed, the sword removes sins. And he can enter Paradise from any gate he wishes. Indeed, Paradise has eight gates, and Hell has seven gates, one above and one below.

And a hypocrite who strives in the way of Allah with his life and wealth until he fights against the enemies (infidels) and is killed, then he is in the fire of Hell because the sword does not remove hypocrisy.
(Kitab al-Jihad by Ibn Mubarak, Sunan al-Kubra by Bayhaqi)

12. The smell of musk from the wound of a martyr:

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Whoever is wounded in the way of Allah (while fighting) will come on the Day of Resurrection with blood flowing from his wound and its colour will be like blood but its smell will be like musk.
(Sahih Muslim)

Hazrat Mu'adh ibn Jabal (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said: Whoever is wounded in the way of Allah and when he comes on the Day of Resurrection, his smell will be like musk and his colour will be like saffron and he will have the seal of martyrdom on him. And whoever asks Allah for martyrdom, Allah will give him the reward of a martyr, even if he dies on his bed. (Sahih Ibn Habban)

13. The martyr will enter Paradise without being held accountable:

Hazrat Abdullah bin Umar (RA) narrates that the Messenger of Allah (ﷺ) said to me! Do you know who the first group of my Ummah is to enter Paradise? I said that Allah and His Messenger (ﷺ) know best. He spoke! Those who fought in the way of Allah will come to the gate of Paradise on the Day of Resurrection and knock on it, then the gatekeeper of Paradise will ask them, "Have you been accounted for?" They will reply. "What is our account for? Our condition was that the swords were constantly on our shoulders until death came to us."

The Holy Prophet (ﷺ) said! The gates of Paradise will be opened for them, and they will enter Paradise forty years before the people enter it and rest in it. (Mustadrak Al-Hakim)

14. Allah smiles upon seeing a martyr:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! There are two people upon whom Allah smiles, one of whom kills the other, and then both enter Paradise. The companions (may Allah be pleased with them) said:

O Messenger of Allah (ﷺ)! How is that?

He (ﷺ) said: This one was martyred and entered Paradise, and the other, who was a murderer, repented, and Allah accepted his repentance and guided him to Islam, then he too was martyred while fighting in the way of Allah. Allah smiles upon seeing them both together in Paradise.
(Sahih Muslim)

15. The descent of the Houris upon the martyrs:

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) passed by a hut with his companions. A villager came out of the hut and asked, "What are you doing?" He was told that the Messenger

of Allah (ﷺ) and his companions were going on a jihad. He asked, "Will there be any benefit from this world?" He said: "Yes." There will be booty which will be distributed among the Muslims." He saddled his camel and set out with the army. He used to bring his camel closer to the camel of the Messenger of Allah (ﷺ), and the companions used to move his camel away from the camel of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, "Let this villager come closer to me, by the One in Whose Hand is my life! He is one of the kings of Paradise."

Narrated Abdullah bin Umar (RA): Then there was a battle with the enemy, and this man was martyred. The Messenger of Allah (ﷺ) was informed. He came to his body, sat on its head, started smiling, then turned away. We said, "O Messenger of Allah (ﷺ)! First, we saw you smiling, and then you turned your face away." He (ﷺ) said, "The reason for my smiling was that I had seen the mercy and forgiveness of Allah Almighty." Then suddenly, the Houris descended from Paradise and sat at his head, and I turned my face away.
(Shub al-Iman by al-Bayhaqi)

16. The martyr is in Firdous Paradise:

Hazrat Anas bin Malik (RA) narrated that a young companion, Hazrat Haritha (RA), was martyred in the Battle of Badr. His mother came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! You know how dear Haritha (RA) was to me. If he is in Paradise, I will be patient and hope for a reward. But if he is in some other place, then look at how I cry and howl. The Messenger of Allah (ﷺ) said: May Allah have mercy on you, have you gone mad? Is there any Paradise there? There are many Paradises, and as far as Haritha (RA) is concerned, he is in the highest Paradise, the Paradise of Firdous.
(Sahih Bukhari)

17. The fragrance of paradise to the martyr in this world:

It is narrated from Hazrat Anas bin Malik (RA) that his uncle, Hazrat Anas bin Nadr (RA), could not participate in the Battle of Badr. Therefore, he expressed his feelings and said, "I was with the Messenger of Allah (ﷺ), but I was not able to participate in the first battle. Now, if Allah allows me to fight alongside the Messenger of Allah (ﷺ), how can I fight without courage?"

When the Muslims faced a temporary defeat on the day of the Battle of Uhud, Hazrat Anas bin Nadr (RA) said: O Allah! I seek Your forgiveness for what these Muslims did today (by disobeying the command of our Prophet (ﷺ) due to a mistake in their judgment), and I express my deep sorrow for what the polytheists did (to the bodies of Your Prophet (ﷺ), Muslims and martyrs).

Then he moved forward and met Hazrat Saad bin Muadh (RA). Hazrat Anas bin Nadr (RA) said to him: Saad! Where are you going? I can smell the fragrance of Paradise from the foothills of Uhud. Saying this, he moved forward, entered the enemy ranks, and fought fiercely until he was martyred. His body was unrecognizable. His sister Hazrat Rabi' bint Nadr (RA) recognized him from the tips of his fingers. He had more than eighty (80) wounds. Spears, swords, and arrows caused these wounds and lacerations.
(Sahih Bukhari)

18. The martyr is given a beautiful appearance:

It was narrated from Anas bin Malik (RA) that a black man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! I am a black man with an ugly appearance who smells terrible, and I have no wealth. Where will my abode be if I fight the disbelievers and am martyred?

He (ﷺ) said: In Paradise. So, he was martyred while fighting on the battlefield. The Messenger of Allah (ﷺ) came to him and said: Allah has made your face white and beautiful, and has changed your bad smell into fragrance, and has increased your wealth. Then he (ﷺ) said: I saw his wife, Hur Ain, lifting his cloak and wanting to enter between it and his body.
(Mustadrak al-Hakim)

19. Only martyrdom takes a martyr to Paradise:

Hazrat Abu Hurairah (RA) narrated that Amr bin Aqeesh used to lend money to people during the period of ignorance and took interest in it. But he could not bear to convert to Islam without taking interest, so he refused to accept Islam. Then, on the day of the Battle of Uhud, he came to his neighbourhood and asked, "Where have my uncle's sons gone?" People said, "They have gone to the Battle of Uhud." Then he asked about someone else. He got an answer! They are also in Uhud.

He donned his war gear, mounted his horse, and headed towards Uhud. When the Muslims present in Uhud saw him coming towards them, they were surprised and asked him, "Amr, where are you?" He said, "I have become a Muslim." Afterward, the battle began, and he was injured while fighting. He was taken to his family in an injured state. Hazrat Saad bin Muadh (RA) asked Amr's sister whether he fought out of national pride and in support of his people or out of anger in support of Allah, the Exalted and Glorious. Amr said: I did not fight for the people, but out of anger for Allah alone and in support of the Messenger of Allah (ﷺ). After that, he was martyred and entered Paradise even though he had not prayed a single prayer.
(Sunan Abu Dawud)

Ibn Hisham had written that when the companions mentioned Hazrat Asaram (RA) to the Messenger of Allah (ﷺ), he said: He is from the people of Paradise.
(Sirah Ibn Hisham)

20. Angels' Bathing the Martyr:

Hazrat Abdullah bin Zubair (RA) narrated that Hanzalah bin Abi Amir (RA) reached Abu Sufyan while fighting and was about to kill him when Shaddad bin Aswad stabbed Hazrat Hanzalah (RA) with his sword, which resulted in his martyrdom. After his martyrdom, the Messenger of Allah (ﷺ) said: "Angels are bathing your companion Hanzalah (RA). Ask his wife what the reason for this is." When the wife was asked, she said he needed to bathe that day, but he set out on the way of Allah as he was. Hearing this, the Messenger of Allah (ﷺ) said: "That is why the angels bathed Hanzalah (RA).
(Seerah Ibn Habban)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: "I saw angels bathing Hamza bin Abdul Muttalib (RA) and Hanzalah bin Rahab (RA).
(Kanz al-Ummal)

It is written in Mustadrak al-Hakim that when Hazrat Hamza bin Abdul Muttalib (RA), the uncle of the Prophet (ﷺ), was killed (martyred), he was in a state of impurity. The Prophet (ﷺ) said: The angels bathed him.

21. The shadow of angels on the martyr:

Hazrat Jabir bin Abdullah (may Allah be pleased with him) says: When my father was martyred in the Battle of Uhud, I would repeatedly remove the cloth from his face and visit him and weep. The companions of the Prophet (ﷺ) used to forbid me from doing so, but the Messenger of Allah (ﷺ) did not forbid me at all. Seeing this scene, my aunt Fatima also started crying, to which the Messenger of Allah (ﷺ) said: You cry or be silent until you lift the dead body; the angels are shading it with their wings. (Sahih Bukhari)

22. Allah's direct conversation with the martyr:

Hazrat Jabir bin Abdullah (may Allah be pleased with him) says: The Messenger of Allah (ﷺ) saw me distressed and said:

O Jabir, come here and let me tell you something. Allah Almighty has spoken to everyone until now, but He spoke to your father before him. Allah Almighty asked, "O My servant! Ask me, and I will give it to you."
Your father said: O my master! I request that I be sent back to this world and be killed again in Your way. Allah Almighty said to Abdullah (RA), "I have decided that those who have come here will not be able to return to this world."
Hearing this, Abdullah said: O my Lord! Then, those behind me will be informed what reward will be given to me.

This verse was revealed upon this:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۗ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾

(Surah Ale Imran – 169)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169)

(Tirmidhi, Mustadrak Al-Hakim)

23. The food, drink, and abode of the martyrs are very excellent:

Hazrat Abdullah bin Abbas (RA) says that the Messenger of Allah (ﷺ) addressed us and informed us that your brothers who were martyred in Uhud, Allah Almighty had placed their souls in the bellies of green birds. They fly over the rivers of Paradise, eating the fruits of the trees around the rivers, and then they come and sit in the lamps, which are made of gold and are hanging under the Throne.

When these martyrs saw that their food, drink, and shelter were excellent, they said, "Would that our brothers in the world would know the reward that Allah has given us and that they would not be lazy in Jihad and would not flee from the battle?"

Upon this, Allah Almighty revealed this verse:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۭ بَلْ اَحْيَاۗءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾
فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ
اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ
وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾

(Surah Al-Imran: 169 - 171)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169) They rejoice in what Allah has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (170) They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers. (171)

(Musnad Ahmad)

24. The martyr receives a full reward according to his sacrifice:

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: If a group of Mujahideen goes out for Jihad and returns safe and sound with booty, they will receive two parts of the reward in cash, and if a group of Mujahideen does not get the booty, they will be given the full reward.
(Sahih Muslim)

25. Hospitality of the martyrs by Allah Almighty:

Hazrat Abdullah bin Masood (RA) says: We asked the Messenger of Allah (ﷺ) about the meaning of this verse (Surah Al-Imran, 169), and he (ﷺ) said:

The souls of these martyrs are in the form of green birds inside lamps. Their abode is in lamps hanging near the Throne. They eat and drink wherever they want and then return to their lamps. They were engrossed in their lives when their Lord looked at them and asked, "Do you need anything else?" They said: O our Lord! Now, what else should we ask for? We can walk wherever we want in Paradise; the blessings are beyond our desires. Allah Almighty asked them this three times?

So the martyrs thought Allah Almighty was repeatedly asking them until they asked for something, at which point Allah Almighty would keep asking. Finally, they said! O Allah! We request to return our souls to our bodies in this world so we may be martyred again in Your path.
(Sahih Muslim)

26. Blessings of Paradise even before martyrdom:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) sent ten companions to preach Islam at the request of the infidels and appointed Hazrat Asim bin Thabit Al-Ansari (RA) as their leader. He was the maternal grandfather of Hazrat Umar (RA). When he reached the place of Hada, between Makkah and Usfan, a tribe of Banu Hudhail heard of their arrival; the name of this tribe was Banu Lehyan. A hundred men of this tribe set out to pursue the companions with their arrows.

Finally, they reached where the Muslims had camped for a while. Seeing the date stones there, they said they were from Yathrib. Indeed, these people are Muslims, and they started following in their footsteps. Hazrat Asim bin Thabit (RA) and his companions felt they were being pursued, so they stopped at a safe place. The people of Banu Lehyan reached there and surrounded them. They said, "Come down and surrender yourselves to us. We will not kill any of you." At this, Hazrat Asim bin Thabit (RA) said to his companions, "I will not surrender myself to these infidels," and he prayed to Allah Almighty:

اَللّٰهُمَّ اَخْبِرْ عَنَّا نَبِيَّکَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم

O Allah, inform your Prophet (ﷺ) about us.

An army of one hundred men from this tribe started shooting arrows at the Muslims, due to which Hazrat Asim bin Thabit (RA) and six of his companions were martyred. They captured the remaining three companions. Among them were Hazrat Khubaib (RA), Hazrat Zaid bin Dasna (RA), and Hazrat Abdullah bin Tariq (RA). They tied all three of them with ropes. Hazrat Abdullah bin Tariq (RA) said, “This is the beginning of your betrayal. By Allah! I will never go with you.” They tried to take him by force, and in this quarrel, he was martyred.

Now, these two companions took Hazrat Khubaib (RA) and Hazrat Zaid (RA) with them, went to Makkah, and sold them to the infidels of Makkah. This happened after the Muslims' revenge at the Battle of Badr and their weakness at the Battle

of Uhud. The sons of Harith bin Naufal bought Hazrat Khubaib (RA) because Hazrat Khubaib (RA) had killed his father, Harith bin Amir, in the Battle of Badr. For a few days, they kept Hazrat Khubaib (RA) imprisoned in the house. Then, they planned to kill Hazrat Khubaib (RA). During this time, Hazrat Khubaib (RA) asked Harith's daughter for a razor to clean his hair, and Harith's daughter gave him a razor. After some time, a small child of the same woman went to him while playing. The child's mother was unaware of this. The mother saw the child sitting on Hazrat Khubaib's (RA) lap, holding a razor. Seeing this, she became frightened and started shouting. Seeing his panic, Hazrat Khubaib (RA) said, "Don't be afraid, I will not kill this child, I will not do such a vile act." Then, he left the child with his mother.

Then the woman said! By Allah! I have never seen a prisoner better than Khubayb (RA). By Allah! One day, I saw him holding a bunch of grapes and eating them, even though he was chained and there was no fruit available in Makkah at the time. She said that this was the provision that Allah Almighty had given to Khubaib (RA).

When they started to take Hazrat Khubaib (RA) outside the limits of the Haram to kill him, Hazrat Khubaib (RA) said to them, "Let me pray two rak'ahs." They gave permission, and Hazrat Khubayb (RA) prayed two rak'ahs and said: By Allah! If it were not for the fear that you would say that he is prolonging his prayer for fear of death, I would have prolonged his prayer even more. Then he prayed: "
O Allah! Count them one by one, then scatter them and kill them and do not leave any of them." (Later, it happened as he had prayed)

Then he recited some verses, the translation of which is as follows:
If I am killed while I am a Muslim, what does it matter? Whichever side I fall on, this field is adorned for the sake of Allah. This whole scene is for the sake of the Lord, who, if He wills, can join the limbs torn apart and bless them.

Then Uqbah Abu Saroha, the son of Harith, martyred Hazrat Khubaib (RA). On the day this calamity befell the Companions, Allah Almighty informed the Messenger of Allah (ﷺ) of this incident. When some of the polytheists of Quraysh received the news that Hazrat Asim bin Thabit (RA) had been killed, they sent their men to behead his body so that they could be sure that Asim (RA) had indeed been killed because, in the Battle of Badr, they had killed the leader of the polytheists, Uqbah bin Abi Moet. Allah Almighty sent a swarm of wasps to protect Hazrat Asim (RA), and they started flying around Hazrat Asim (RA)'s body and protecting it. The people sent by Quraysh could not even come close to his body, and they could not desecrate his body. (Sahih Bukhari)

27. Proud of the martyr of Allah Almighty:

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Allah Almighty is proud of two types of people. One is the one who gets up at night to pray with his wife and children, leaving his warm bed. Then Allah Almighty says: O angels! Look at My servant who, out of the desire for reward from Me and fear of My arrest, left his warm bed for prayer in the company of his wife and children.

The second is the man in Jihad in Allah's way. If his companions flee, he returns to the field, thinking about what is the punishment for fleeing from Jihad and the reward that will be given in the future, and sheds his blood out of desire for reward and fear of being caught by Allah. Allah is proud of this servant before the angels, saying, "Look at this servant of Mine; he did not return out of desire for the blessings that are with Me and fear of being caught by Me, but he shed his blood." (Sunan Abu Dawud, Mustadrak al-Hakim)

28. The martyr of Allah is victorious:

It was narrated from Anas bin Malik (RA) that some people came to the Messenger of Allah (ﷺ) and said: "Send some of your people with us to teach us the Quran and Sunnah." So, he (ﷺ) sent seventy companions with them. These companions were called reciters. Among these reciters was my maternal uncle, Hazrat Haram (RA). The habit of these people was to recite the Quran at night and to do research and teaching. These people used to learn while, during the day, they carried water for the masjid, collected firewood, and sold it to provide food and drink for the people of Suffah and the poor. These were the people whom the Messenger of Allah (ﷺ) sent to preach the religion.

The tribe changed their minds on the way and killed these Muslim teachers (martyrs). As soon as they were martyred, they said to their Lord,

فُزْتُ وَرَبِّ الْكَعْبَةِ By the Lord of the Kaaba! I succeeded.

The Messenger of Allah (ﷺ) told the Companions that their brothers had been martyred and had reached Paradise, and said:

اَللّٰهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا اَنَّا قَدْ لَقِيْنَاكَ فَرَضِيْنَا عَنْكَ وَرَضِيْتَ عَنَّا

O our Allah! Convey our message to our Prophet (ﷺ) that we have met You,
We are pleased with you, and you are happy with us.
(Sahih Muslim)

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) used to recite the revealed Qunut continuously for a whole month in Fajr, Zuhr, Asr, Maghrib and Isha. In the last rak'ah of every prayer, when he stood up from Rukku', he would curse Bani Salim, Bani Rael, Bani Dhakwan, and Bani 'Usaha, and those who followed him would say amen to it. (Musnad Ahmad)

29. The angels descend on the funeral of a martyr:

When the funeral of these martyrs was carried out and taken to the cemetery, the weight of these funerals was very light, although they were all young and heavy people.

The Messenger of Allah (ﷺ) said!

إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ (Their funeral is light because the angels have carried it.)

(سیر العالم النبلاء)

Seventy thousand angels attended the funeral of Hazrat Saad bin Mu'adh (may Allah be pleased with him), and the gates of Paradise were opened for him. The Holy Prophet (ﷺ) once gifted someone a silk cloth. The Companions (may Allah be pleased with them) saw the softness and smoothness of the fabric and looked at it in amazement. The Messenger of Allah (ﷺ) said! Do not be surprised at this, for the clothes Allah has given to Saad bin Mu'adh (may Allah be pleased with him) in Paradise are many times softer and smoother.
(Tirmidhi)

30. Martyr Flying in Paradise:

Hazrat Abdullah bin Umar (RA) says that in the Battle of Mutah, the Messenger of Allah (ﷺ) appointed Hazrat Zaid bin Haritha (RA) as the commander of the army of Islam and said at the same time. If Zaid (RA) is martyred, then Ja'far bin Abu Talib (RA) will be the commander, and if Ja'far (RA) is martyred, then Abdullah bin Rawaha (RA) will be the commander of the army of Islam.

Hazrat Abdullah bin Umar (RA) says I was also in that army. When we searched for Hazrat Ja'far bin Abu Talib (RA), we found him among the martyrs. We saw ninety (90) wounds from spears, arrows, and swords on his body.
(Sahih Bukhari)

Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah (ﷺ) said: Zaid (RA) grabbed the flag and was martyred, then Ja'far (RA) grabbed the flag and was also martyred, then Abdullah bin Rawaha (RA) grabbed the flag and was also martyred. While narrating this, the eyes of the Messenger of Allah (ﷺ) were filled with tears. Then, without being the commander of the army of Islam, Khalid bin Walid (RA) took over the flag and achieved victory.
(Sahih Bukhari)

The Messenger of Allah (ﷺ) had received the news of the martyrdom of the three companions in the way of Allah through revelation.
Hazrat Abdullah bin Abbas (RA) narrates that the Messenger of Allah (ﷺ) said! I entered Paradise last night and saw Ja'far (RA) flying with the angels and Hamza (RA) leaning on his bed.
(Al-Muajam al-Kabir by al-Tabarani, Al-Mustadrak by al-Hakim)

Hazrat Abdullah bin Abbas (RA) narrates that Hazrat Ja'far bin Abu Talib (RA) flies with Gabriel (as) and Michael (as), and Allah Almighty has given him two wings instead of two hands. (Fath al-Bari)

31. The heir of a vast and spacious paradise:

Hazrat Anas bin Malik (RA) narrates that when the polytheists approached in battle, the Messenger of Allah (ﷺ) encouraged the Mujahideen by saying: Mujahideen! Run towards a paradise whose width is as vast as the seven heavens and the earth.

Upon hearing this, Umair bin Hammam Al-Ansari (RA) said: O Messenger of Allah (ﷺ)! Is there a paradise whose width is as vast as the seven heavens and the earth? He (ﷺ) replied: Absolutely. Hazrat Umair (RA) said, "Wow. Wah... What is the matter?" The Messenger of Allah (ﷺ) said: "Wow. Wah... Why?"
Hazrat Umair (RA) said: O Messenger of Allah (ﷺ)! By Allah! Nothing else. I only wish that I were among the inhabitants of this paradise. He (ﷺ) said: You are among the inhabitants of this paradise. Hazrat Umair (RA) took out dates from his bag and started eating them, and then he remembered and said:

This life is very long if I live until I eat these dates. Then he threw away the dates he had and started fighting the polytheists until he was martyred.
(Sahih Muslim)

32. Three people with whom Allah is very pleased:

Hazrat Abu Saeed Khudri (RA) narrates that the Messenger of Allah (ﷺ) said! Three people with whom Allah smiles. One is the one who gets up at night to pray; the second is the one who lines up for prayer; and the third is the one who lines up in the field of Jihad. (Musnad Ahmad)

33. Martyr, the heir of Paradise of blessings:

Hazrat Mughira bin Shubah (RA) narrated that our Prophet (ﷺ) ordered us to continue Jihad with the disbelievers until he said: "Worship Allah without any partners or they will start paying Jizya." And our Prophet (ﷺ) conveyed the message of our Lord that whoever among us is martyred will be in such blessings of Paradise that no one has ever seen, and whoever among us remains will be the owner of the necks of the enemies.
(Sahih Bukhari)

34. A Beautiful Palace for Martyrs:

Hazrat Samurah bin Jundub (RA) said that it was the custom of the Messenger of Allah (ﷺ) that when he finished the morning prayer, he would turn his holy face towards us and ask us: Did any of you dream tonight? If any of us had a dream, he would tell it, and he (ﷺ) would explain its interpretation. So, one day, as was his custom, the Messenger of Allah (ﷺ) asked us the same question: And he said: Did any of you dream? We said: No.

Then he (ﷺ) said: But I dreamed last night that two men came to me and took both my hands and led me towards the holy land of Syria. When I reached a place, I saw:

One man was sitting, and another was standing with an iron bar. He then put the bar in the jaws of the man sitting and tore it until he tore it to the buttocks. Then he did the same thing to the jaw on the other side. When that jaw returned to its original position, it became the same. Then he did the same thing as before, that is, he tore the jaw; that is, he did the same thing again and again. This process

continued in this way. The Messenger of Allah (ﷺ) said: I asked, and I was told to go ahead (i.e., do not ask now, but go ahead; there are many more wonders to see).

So, we went ahead until we reached a place where a man was lying down, and another was standing near his head with a large stone and was crushing the head of the man lying down with it. When he pulled the stone and hit it on his head, the stone would crush his head and roll away. He would pick up the stone to hit him again, but before he reached it, his head would be back in its proper position. He would hit the stone on his head again, continuing similarly. Seeing this, I (the Messenger of Allah ﷺ) asked what was happening and was told to go ahead.

So, we went on until we came to a pit like a furnace; its upper part was narrow, and its lower part was wide. A fire was burning inside it. When the fire rose, some of the people inside would come up until they were close to the surface, and when the flame's intensity decreased, they would go down again. I saw several men and several women in the fire, all naked. When I saw them, I asked who they were, so I was told to go ahead.

So, we continued until we reached a stream filled with blood instead of water. In the middle of the stream was a man standing, and stones were placed in front of him on the bank of the stream. When the man in the stream came to the bank to get out, the man on the bank threw a stone at the mouth of the man on the bank, which made him return to his place. And so, it continued. When the man in the stream wanted to get out, the man on the bank would throw a stone at his mouth and make him return to his place. When I saw him, I asked who they were, and he said, "Let's go ahead."

So, we went on until we reached a lush and green garden. In this garden was a big tree, and at its root were sitting an old man and a child. Then I saw another man near the tree, in front of whom was a fire burning, and he was fanning it. Then the two men took me up the tree and into a house right in the middle of it (this house was so beautiful). I have never seen a home more attractive than this. There were so many young and old men and women in this house.

And how many children were there? After that, they both took me out of that house, took me to the top of that tree, and placed me in a much better home than the previous house, and there were old and young people in it.

(Sahih Bukhari)

Now I said to these two men that you have made me go around a lot tonight, but inform me of the truth of what I have seen. They both said that it is good that we will tell you. Then they started to narrate that the person whose jaws you saw being torn off is a person who is a liar, who speaks lies, whose falsehoods are narrated and narrated, which spread all over the world, which leads people astray, so he is being treated as you (peace be upon you) saw. This series of things will continue until the Day of Judgment.

The person you saw whose head was being crushed is a person whom Allah Almighty had taught the Quran, that is, had given him the ability to learn Quranic sciences. Still, being indifferent to this Quran, that person slept at night and did not act according to the Quran during the day; that is why he is being treated like this, and this series will continue until the Day of Judgment. And the people whom you saw in the oven are adulterers. The person you saw in the river is a usurer (all of them are being punished for their deeds and will continue to be punished in the same way until the Day of Judgment). The old man you saw sitting by the tree is Hazrat Ibrahim (AS), and the children with him are Hazrat Adam's (AS) children.

The person who was lighting the fire at some distance from this tree is the one who is in Hell, and the first house on top of the tree that you entered is the house of the ordinary believer in Paradise, and this house, which is located above the first house, is the house of the martyrs. I am Gabriel (as), and Michael (as) is with me. You (ﷺ) raise your head (the Messenger of Allah (ﷺ) says that I raised my head), and there is something like a cloud above me.
Another narration says that it is something like a cloud. They both said that this cloud-like thing you see is your house in Paradise. I (the Messenger of Allah (ﷺ)) noted that leave me so that I may go to my house. They both said that you (ﷺ) still have some life left, which you (ﷺ) have not yet completed. When you complete this life, you will go to your house.

(Darood Tanajina)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِ يْمَانَ وَزَيِّنْهُ فِىْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ

وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.

اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ

غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

PUBLICATIONS OF SIKANDER NAQSHBANDI

1 - Biography of The Greatest Prophet (ﷺ) (According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
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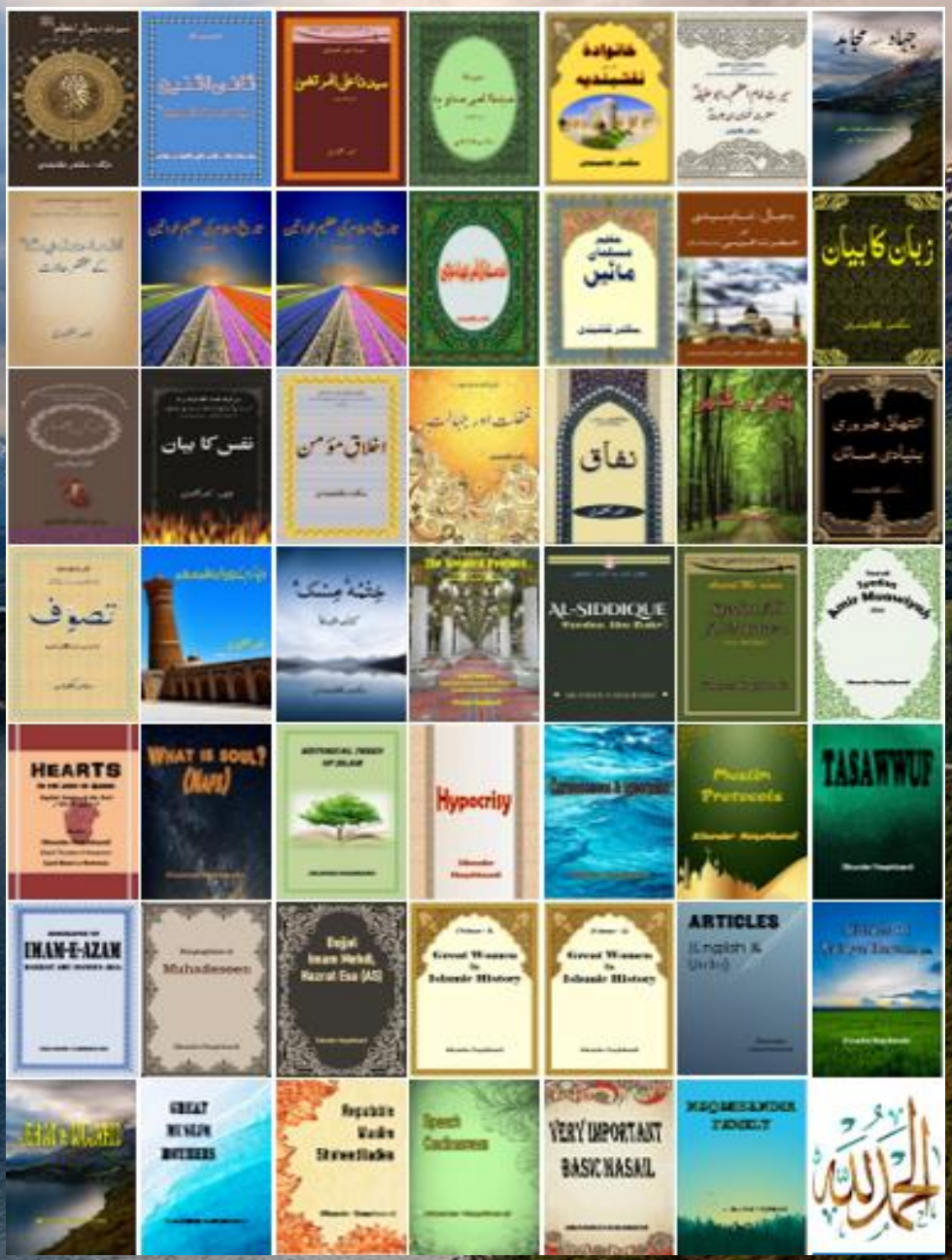

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